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Philosophical reflections in the challenges of the post-modern society

Філософські рефлексії у викликах посмодерного суспільства

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Abstract

The article is devoted to the theoretical understanding of the specifics of philosophical knowledge in the situation of crisis processes at the XXI century beginning. The introduction to the philosophical thesaurus of the concept of "non-human" articulated the problem of the humanistic measurement of the relationship between man and nature / Earth. The processes taking place in the conditions of informatization and globalization of postmodern society give rise to paradoxes of this relationship. One of the factors of this process is the technologization of all spheres of life. The methodological basis of the research is a significant range of Ukrainian and foreign studies. The latter can be divided into several directions: first, it is the study of the philosophical knowledge specifics in the context of the transformational processes of our time; second, studies, the authors of which combine both the theme of the identity of philosophy and the problem of human life creation in a postmodern society. The use of hermeneutic and phenomenological methods made it possible to outline the interaction "man – nature / Earth". The use of the comparative method contributed to the disclosure of the specifics of philosophical reflections, their contradictory characteristics.

Keywords: Earth, globalization, man, paradigm, philosophical knowledge.

Introduction

The existing contradictions that aggravated at the beginning of the XXI century, articulated the issues of the brand of philosophy in the life of the postmodern society and outlined the prerequisites for a new paradigmatic shift. These transformations are associated with a rethinking

Анотація

Стаття присвячена теоретичному осмисленню специфіки філософського знання в ситуації кризових процесів початку XXI століття. Долучення до філософського тезаурусу концепту «не-людський» артикулювало проблему гуманістичного виміру взаємозв'язку людини та природи / Землі. Процеси, що відбуваються в умовах інформатизації та глобалізації постмодерного суспільства, породжують парадокси цього взаємозв'язку. Одним із чинників цього процесу є технологізація усіх сфер життя. Методологічним підґрунтям дослідження є значне коло українських та зарубіжних досліджень. Останні можна розподілити за кількома напрямками: по-перше, це дослідження специфіки філософського знання в контексті трансформаційних процесів сучасності; по-друге, дослідження, автори яких поєднують і тематику ідентичності філософії, і проблему життєтворчості людини в постмодерному суспільстві. Використання герменевтичного та феноменологічного методів дозволило окреслити взаємодію «людина – природа / Земля». Застосування компаративістського методу сприяло розкриттю специфіки філософських рефлексій, їхніх суперечливих характеристик.

Ключові слова: глобалізація, Земля, людина, парадигма, філософське знання.

of existing practices of interaction between man and the world as a whole. The question arose: "Has the person become" closer "to himself?" due to the shift in research strategies. There is a transformation of cultural practices of social communities, which is associated with

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globalization, computerization, internetization, virtualization, technologization, intensive urbanization, demographic deformations, environmental crises, etc. This situation affects the social landscape of our time. A person becomes defenseless both in the face of new challenges of the digitized world and in front of himself (Guzman, 2004). The social order depends on the economic, socio-political, cultural and other challenges posed by modern social institutions (Shamray, 2015).

The theoretical basis of the research is the works of foreign and ukrainian scientists in such areas as media philosophy, modern global studies, public philosophy. The research is of a complex interdisciplinary nature, it combine the main strategies of hermeneutics, cultural anthropology, philosophical anthropology. Such research methods are used as analytical, phenomenological, comparative, structural and functional. Continental philosophy is of fundamental importance for the consideration of the topic, among the thinkers of which one should first of all call J.-P. Sartre, J. Habermas, G. Gadamer, M. Heidegger, F. Guattari, J. Deleuze, J.-F. Lyotard, M. Foucault and others. We trace the new challenges facing philosophy, both theoretically and practically, because the modern world has received features that are not inherent in previous eras. The main sources of the research are the works of Z. Bauman, S. Lesch, M. McLuhan, R. Robertson, R. Rorty, which made it possible to determine the specifics of postmodern society and the problem of the philosophical knowledge transforming.

Literature review

One of the provisions of this study is the concept of "negative dialectics" by T. Adorno, the concept of criticism of philosophy as a totality. The determining factor for us is that the philosopher not only outlined a provocative research method, but also substantiated the need for a new philosophical project (Adorno, 2001). He determined the directions of the renewal of philosophy, but his criticism of philosophy as theoretical knowledge was not a project of rejection of philosophy as such. It was about overcoming the totalitarianism of philosophy, about overcoming its status as a substance "from itself", that is, as theoretical knowledge that "cares" about abstract foundations. This criticism was directed against metaphysics as a mode of philosophy of modern, built on the principles of scientism, monologism, authoritarianism, one-dimensionality, where the principle of either / or

acted. Criticism of the narratives of classical metaphysics opened a new horizon for philosophizing.

Today, the issue of "the totality of the philosophical project" is becoming the subject of wide discourse, however, the initial characteristics have changed somewhat; this is about the relationship "academicity – publicity" that meets the challenges of our time; this is about the formation of a new optics of philosophy. A breakthrough from classical philosophy to a new sense of its being was made by postmodern philosophers. Thus, postmodernism gave new strategies for understanding the meaning of life / death of a person, society as a plurality, a picture of the world as a rhizome, a body as actuality, decentration as a principle of world order, the principle of deconstruction as existence, various manifestations of power in society, media domination as a new reality. First of all, these are the works of Jean Baudrillard (Baudrillard, 2016), Gianni Vattimo (Vattimo, 2007), Felix Guattari and Gilles Deleuze (Deleuze & Guattari, 2007), Michel Foucault (Foucault, 1984) and others. The meaning of philosophy is changing. For M. Foucault, she acts as a "clinician" of civilization, and her goal is to determine the diagnosis of the state of "health" of society. This articulates the problem of changing the way of philosophical reflection in a situation of modern paradoxes. Foucault believes that by designating "the death of God", philosophers have created new paradoxes. Having proclaimed the disappearance of the author they ignored the vacant places, the existing faults and cavities that give rise to the renewed functions of philosophy.

The essence of postmodernism as a philosophical trend lies in the proof of the "motley" forms of rationality, the activity of life and the definition of this life as positive. Postmodernism is the answer to the crisis of philosophy of modern. Thanks to postmodernism, contemporary discourse has received unlimited possibilities for defining research concepts that depend on the content coordinates of the research. An innovative toolkit of philosophical reflections was proposed: "rhizome", "body", "simulacrum", "destruction", "dispositive", "repressive practices", "method of archeology", etc. New themes arose in the plane of philosophy: the discourse of narratives, dispositive, language machines, the problem of text, marginality, etc. Philosophy is viewed in the context of interdisciplinary uncertainty, paradoxicalness, openness. However, postmodernism is not a

thesaurus of fixed answers; on the contrary, it is only one of the stages of philosophical searches.

The new project of philosophy made it possible to overcome monomethodology. This situation is associated with the transformation of social reality, which was comprehensively embodied by the adjective "current" by Z. Bauman (Bauman, 2008), which is conceptual in nature. Modern society appears to be a phenomenon to which it is impossible to apply a single basis, which testifies to the "many-faceness" of society. There was an actualization of the problem of philosophical knowledge modification. Society as a reality presents itself in a variety of ways and requires appropriate reflection. Such concepts as knowledge society, risk society, post-industrial, post-modern, post-anthropological, etc. are applied to the definitions of society.

Numerous publications on the state of philosophy in Ukraine are a platform of current discourse, which emphasizes the state of the crisis of self-identification of philosophy. This situation is associated both with the unsettled paradigms of philosophizing and with the revision of the philosophy status in the life of modern society. The need to apply new research paradigms to elucidate the processes that occur in the modern world is evidenced by the works of Michael Featherstone (Featherstone & Lesch, 2008), Scott Lesch (Lash, 2002), Roland Robertson (Robertson, 2008), Sigmund Bauman (Bauman, 2008) and others.

Methodology

The features of the study led to the complementary application of a set of methods, which confirms the polyparadigmatic nature of the methodology. In the context of the research, the methodology of interdisciplinary synthesis, hermeneutic and comparative analysis were important. The use of the analytical method and the method of cultural analysis made it possible to determine the contradictions of modern postmodern society, to characterize the specifics of its socio-cultural practices. The method of hermeneutic analysis made it possible to further interpret the stable concepts of "academicity", "publicity", "modernity", "technologies". The semiotic method designated the specifics of the interaction between man and society as a special type of communication that undergoes significant changes in the conditions of technologization of modernity. The method of structural and functional analysis was applied to determine the links between the transformation of philosophical reflection with the changes that

a person experiences as a result of the intensification of modern processes of globalization, informatization, and virtualization. This made it possible to trace that the changes are complex in nature, which makes it impossible to use monomethodology.

Results and Discussion

The paradigm shift is becoming a scientific discourse and a very important attitude of our time. Two leading directions are outlined: the study of social theory and the study of social change, which are aimed at conceptualizing the phenomena of globalization and the era of late Modernity / Postmodernity. This is exactly what the new research paradigm is seen, after all, these phenomena, firstly, have their own space of origin and existence; secondly, due to their poly-essence, they differ in various forms of manifestation and influence on social life.

Over the centuries, philosophical concepts have become symbols of the era and human life / being, they retained their "sacredness" for both contemporaries and future generations of thinkers. However, today this is about the fluidity of these symbols and about the use of these "conditional dictionaries" depending on social conditions and practicality.

Modern philosophical discourse focuses on the issues of virtual reality, cyberontology, technological man, corporeality, media, etc. Traditional philosophical concepts can no longer be viewed in the coordinates of absolutization "matter / spirit", "object / subject", etc.; at the same time, such cultural phenomena as symbols, works of art, techniques, simulacra coexist with new markers of modernity, such as robots, nanotechnology, virtual reality, technological culture, and cannot be interpreted in the plane of an unambiguous methodology.

The transformation has touched all parts of life. Questions arose related to the definition of philosophy in the context of new realities, since the "totality of the project of philosophy" is eliminated; philosophy takes on a new configuration. The universality of philosophical knowledge for determining the laws of the development of nature, society and thinking is losing its relevance. There is "liberation" of postmodern society from objectivist metaphysics, from scientism, which corresponds to the existing plurality of cultures (Vattimo, 2007). Philosophy overcame "absoluteness", opened new outlines of its own reflection.

Significant differences between the definition of the meaning and the significance of philosophy are observed. Speeches are heard louder and louder that the world is becoming categorical towards man. Today, modern society suffers from the dominance of fatalistic theories that fill the information space with prophecies and threats of crises. An atmosphere of fear is created, a belief is formed about the absence of alternatives to the current political and economic logic, as regards the interaction of man and nature, man and technique / technology. All of this is becoming catastrophic character.

Philosophy found itself in a situation of a fork, as evidenced by its paradoxes associated with cosmopolitan initiatives. This eliminates the division of competence between philosophical and political, religious, economic, aesthetic and others questions. Thanks to these competencies, individuals of postmodern society can adapt to life (Rorty, 1994). The concepts of "planetary democracy", "planetary society", "planetary consciousness", "planetary crisis" still hold a leading place in philosophical discourse.

This situation is accompanied by the emergence of a variety of areas of philosophical discourse, such as media philosophy, philosophy of education, philosophy of consumption, philosophy of architecture, philosophy of nanotechnology, etc.; a new configuration of philosophy is affirmed as a plurality of philosophical projects. The latter manifest themselves as methodological strategies that must not only correspond to objective reality, but also take into account the complexity of this reality, where the principle either / or cannot be absolute.

The scientific discourse about the existence of philosophy in the life of society unfolds in the conditions of the technological present, is accompanied by the replacement of the natural by the artificial, the social by the technological, it is characterized by polysemy and uncertainty. This situation gives rise to crises.

These concepts do not in any way become a definite totality; a common feature of the latter is their convergent nature. In other words, they are definite analogues. It should be emphasized that the existing concepts of society appear in certain ideal forms, because the corresponding markers, such as "information", "post-industrialization", "technologization", "security / risks", "globalization", etc., delimit society from the platform of existence that provides it. It's about the natural environment / Earth.

In the context of postmodern society, the "search" for philosophy continues in the plane of realities, which are associated with the understanding of the sensory foundations of human existence. M. Maffesoli in the work "The Time of the Tribes. Decline of individualism in postmodern society", which was published back in the 80s of the XX century, predicted this situation as follows: "In a world where nothing matters, important everything!" (Maffesoli, 2018, p. 7). The combination of "archaism with new technologies" still does not deny the existence of diversity in unity, because the phenomena indicated in the work "neotribalism", "globalism", "emotionalism", "nomadism", "presenteeism" create a plurality of interpretations of humanity at the beginning of the XXI century, which, in fact, is evidenced by the "flowing modernity".

The axiom of the world transformation was quite clearly defined by the Club of Rome Forum in the anniversary report "Come On" (2018): "The old world is doomed, the new one is inevitable" (Weizsäcker & Wijkman, 2018). In this context, the problem of the beingness of philosophy, its ontoculturological dimensions in the conditions of technologization of all spheres of human and society life arose. Carl Sagan's question takes on a special meaning: "What do we really want from philosophy?" (Sagan, 2016). The answer to this question can be formulated as follows: all a person wants is "here and now". Let us emphasize that this question is extremely important for philosophy itself, since it asks a question about its meaning.

Today we are talking about the self-reflection of philosophy, which testifies to a paradigmatic shift and becomes the platform where it is possible to overcome philosophical mythologemes that suspend and sometimes even completely block the desire to comprehend existing problems.

In philosophical studios, we are talking about the search for support, thanks to which (despite the existing transformations) philosophy is able to continue to play a fundamental role in defining the problems of the existence of a person / society / civilization and ways of solving them. These searches should include the comprehension of both the "nodal categories" and the totality of "life practices", between which there is a special "existential" tension, which testifies to the "collision of being". The articulation of the problem of updating the methodological foundations took place, able to fill traditional concepts with new "sound", thanks to which

humanity will get a chance not only to realize the existing paradoxes, but also to overcome the existing contradictions.

Completely different mechanisms of the functioning of society are being formed, which change social institutions, the rhythm of life, its form, the system of values, which undoubtedly affects philosophical knowledge and its study, entails the emergence of collisions both in the definition of philosophy and in the forms and technologies of its teaching. However, this does not refute the worldview orientation of philosophy, without which human existence is impossible. Modern anthropological processes can no longer be explained solely on the basis of the classical approach to the human phenomenon. This situation requires the creation of new configurations of both scientific and philosophical knowledge, thereby defining the questions of the purpose of philosophy and the forms of its existence, authorship and institutions.

In this context of complex thinking, one should turn to the optics of "holography", which testifies to a person's ability to create, design, transform the world as an ideal phenomenon, which is further embodied in practice, emphasizing the flexibility of the human mind. Unlike bricolage, which is a layering of various cultural elements and can be an intermediate phenomenon, holography embodies a complete information phenomenon, which seems to show researchers ways to solve the problem. This optics acquires special relevance in the process of interaction between man and the world, especially since the history of mankind is only a part of the history of nature / Earth. And we are not talking exclusively about environmental issues – one of the main problems is the question of preserving man – mankind – civilization.

Modernity has led to the question not only of the problematic nature of philosophical reflection, but also of the transformation of philosophy as a response to the changes and inquiries of modernity, which is embodied in philosophical turns, such as ontological (M. Heidegger), communicative (J. Habermas, 2002), media (M. McLuhan). Each of them, firstly, offers its own version of the solution to the formation of post-non-classical philosophy; secondly, it defines the foundations of the relationship between man and the world; thirdly, it expands the horizons of life's realities; fourth, it demonstrates a new configuration of philosophy. These turns make it possible to highlight the conceptually important foundations of

philosophy in order to analyze the complex collisions of modern life in its various modifications, such as the life of a person and society on the scale of globalization, technologization and virtualization. So, globalization, although it covers various spheres, concerns primarily the social space of a person. In other words, globalization is one of the dimensions of social being and human being. The realities of the present must be considered in space-time coordinates as a single construct, where the compression of the world / space, its relativity is affirmed.

In the modern information society, the media is a significant factor, the era of the media turn is proclaimed. This is emphasized by M. McLuhan (McLuhan, 2004). The media is the axis around which the life-creation of the historical epoch is built. The modern stage is the "electronic society" or "global village"; therefore, history is the embodiment of media revolutions. According to M. Castells (Castells, 2000), the network is a new message to humanity. The latter is understood by him as a system-forming factor of society, which projects a new understanding of the world: now the web is a symbol of modernity. Human power is associated with the ability to successfully represent oneself in the information environment. Social status, social space is changing, the conceptualization of the social is changing, which provokes the disappearance of any continental horizons. Everything becomes media. The media turn determined the formation of media reality and turned it into a plurality / archive / museum of media images, thus "redefining" the configuration of the so-called eternal problems of philosophy, where the present is the "civilization of the image". A feature of media reality is the change in space-time – now time, not space, dominates as a design parameter and creates new coordinates: online and offline. A space that has undergone significant transformations in the context of globalization became dependent on the speed of transmission and the ability to perceive information (the presence of simultaneous) and was generally questioned. This situation actualizes the issue of human vital activity in conditions of media reality and the problem of media reality as an artificial being; there was a definition of a new mode of being. Philosophy takes on an innovative form – media.

Public turnaround is proclaimed thanks to media, that is, there is a transformation of academic philosophy, ways of its renewal. This situation is a consequence of the crisis of culture and the becoming of a postmodern society. It is about

changing the "social" space of philosophy, its social and cultural reputation. In other words, philosophy will no longer be perceived as something "remote" and "incomprehensible", but will appear as a doer / participant in the life of everyone.

It is no longer possible to provide answers to publicly asked questions in the coordinates "either / or", "progressive / regressive", since our time is characterized by the complication of the life experience of society and the individual. "Philosophy initially builds itself as thinking for people, and not as a special practice of understanding for the elite. Philosophy is not esoteric in principle. Therefore, existence in public space is not just a circumstance of her being, but a necessary condition for her to fulfill her vocation" (Kebuladze, 2017, p. 6).

Note that the public turnaround created a mosaic configuration of philosophy, including both popularizers of science and academic philosophers, however, it allowed us to highlight the features of this figuration: firstly, openness to all comers, overcoming the dogmatism of educational institutions; secondly, the presence of horizontal communication, which is the key to co-creation and respect; thirdly, publicity is understood as the destruction of a template, standard, conformism, format, routine, which happens if the situation "who is capable of what" is unacceptable; fourth, focusing on rational-critical thinking.

Informational modernity has led to the expansion of communication capabilities, however, the problem of moral improvement arose depending on the new horizons that opened up to man. The process of technologization has rapidly invaded the life of society, attracting great attention from the philosophical discourse. The works of Martin Heidegger, Karl Jaspers, Nikolai Berdyaev, Marshall McLuhan, Manuel Castells, Francis Fukuyama, Alvin Toffler, Hans Jonas and many other researchers have stated that the main dominant of social production and culture are technologies, which determine a new characteristic of human life-creation. This situation is accompanied by the replacement of worldview guidelines with technological ones signifying the emergence of new technologies – nanotechnology, biotechnology, etc. The latter create new ontological realities (virtual, digital, technological and informational), provoke new paradoxes of life and death in the plane of postmodern society. In other words, the development of technology has provoked a new methodological optics of understanding

morality, corporeality, cognition, etc., that is, those spheres for which philosophical knowledge has been responsible since ancient times.

The fourth industrial revolution, according to Klaus Schwab, changes not only the way we act / interact / cooperate, but also "who we are". A situation arises of a "new dawn" of humanity, associated with the transformation of man himself. Schwab notes the preservation of the human-centered meaning of technology as a philosophical doctrine, where the interests and values of people, their fate in the world are most important. He emphasizes the need for systems thinking, which is able to "help us understand the structures that govern the world, and assess how new technologies can transform systems into new configurations" (Schwab, 2016). The creation of a new picture of the world is linked to this.

There are transformations of markers that previously determined the identity of the subject. Now the categories "fluidity", "homelessness", "nomadism", etc. determine the personality's being in the coordinates "unity – uncertainty", what gets particular relevance in the context of global modernity, where new dangerous technologies become practically available for use. The problems identified by him determine the main discourses of both domestic and foreign researchers. We emphasize that the scientist, having presented reflections on the anthropological content of the philosophy of technologies, thereby substantiated a new philosophical turn. A new configuration of being appears, which is embodied in the dichotomy "ontology of the past - ontology of the present", however removes a single transformation marker, despite the fact that the definition of the world as the only place of here-being has acquired an expressive form. It is about the destruction of the linear scheme of the development process, development is a constant transformation.

Informatization, technologization and globalization of our time are the factors that determine global transformations at all levels of world society. Transformational processes are much deeper and are associated with the fact that technologies cover the entire globe, "compress" it, form a new world, where the main markers are their unlimitedness and omnipotence thereby deforming the basic ideological foundations of the Earth's ability to withstand this reincarnation, after all, a person under the influence of these possibilities demonstrates new practices.

Conversely, a person is "confused" in the face of technological challenges (Khabibullina, 2021).

Technique and technologies are a global trend of our time: the totality of the technology influence on all spheres of human life creation is determined. The concept of "technological fatalism" is substantiating. The latter consists in the perception of the future as technogenic, which is associated with an increase in challenges that have a negative connotation (fatalism) and reflect a pessimistic version of the development of a technological civilization (Martin Heidegger, Karl Jaspers, Lewis Mumford, Jacques Ellul, Nikolai Berdyaev). However, modern discourse also contains optimism about the technological future (Karl Sagan, Klaus Schwab and others).

The common use of technologies is a new form of solidarity and gives rise to new worldview problems. So, biotechnology as the beginning of revolutionary innovations actualizes the content of the imperative "to be human" (Popovich, 2016), which becomes the core of the philosophical platform of our time. This problem is not new to modern philosophical discourse, however, all discussions are united around a single meaning – human existence.

Despite the fact that there is a shift in the construction and constitution of modern philosophical reality, forms and methods of innovative search, "cross-cutting problems" remain. These problems include such universals / archetypes as man, Earth, being, values, etc. Human uncertainty in the world arises not only as a problem for himself, but also a problem in the space of being, which requires an ontoanthropological dimension. In this regard, a new philosophical situation has developed, which requires innovative research, unconventional solutions, because she is in a situation "on the brink". Philosophy has always been presented as an era "captured by thought." "Which will she appear in the modern world?" – quite a problematic question. Therefore, polyparadigmality demonstrating an interdisciplinary synthesis embodies methodological pluralism based on the plurality of practices and anthropotechnics "man – nature – society", which acquire a dialogical character.

Conclusions

Modernity is marked by a discussion about the situation of philosophy in the plane of the inadmissibility of its "total project" in the modes of clearly defined paradigms, which makes it

impossible to accordance the challenges of our time. In this regard, the new configuration of philosophy is demonstrated by the plurality of turns. This plurality has outlined the problem of both the self-identification of philosophy and its conceptual foundations. We are talking about a tight binding, the superposition of the methodology of natural and social sciences and humanities, as a result of which a kind of hypertext is formed, the uniqueness of which lies not in interconnections, but in the creation of a new polyparadigmality.

Noting the polyvariety of philosophical reflections in the challenges of postmodern society, we emphasize the factors, the importance of which is undoubted: firstly, the processes of globalization, informatization, technologization; secondly, changing all landscapes: natural, social, spiritual, technological, etc.; third, environmental problems of our time, after all, man and the social space of mankind cannot be considered without taking into account the environment. This environment is nature / Earth.

The openness of the modern philosophical space testifies to the fact of the presentation of research strategies for the relationship between man and the world, such as "poly-subjectness", "poly-conceptuality", "polytechnology", "poly-variance", "poly-essence", etc. In this understanding, philosophy acts as a complex process within the framework of the sociocultural space.

Philosophical turns presented a new vision of philosophy as such, which has the main task of meeting new realities; we are talking about the technological era, information society, globalization trends, where a person and the world as realities become polyparadigmatic, polysubstantial, thereby expanding the philosophical space of research. At the same time, philosophical turns broadcast innovative projects for the development of society, thanks to which philosophy becomes open to society. In other words, modern paradigms are the embodiment of models aimed at determining the place of a person in a plural world, to which the person is open. The problem arises of determining the prospects of human existence in the situation of the flowing modernity, where philosophy itself loses its support.

The transformation of philosophical reflections has shown a variety of methodologies and concepts of philosophical understanding of modernity, its various manifestations. Analyzing

the transformation of philosophical reflections in the context of fluid modernity, the following conclusions should be drawn: firstly, the transformation of philosophical reflections takes on a global meaning, as evidenced by the works of modern philosophers. Secondly, it is given as a presentation of philosophical turns, which have various understanding configurations of human interaction with the world. This connection is interpreted as a plurality of research paradigms and discourses, which is associated with polyparadigmality, which reproduces the meaning of being fluid modernity.

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