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Міленіум надає нам новітні надзвичайні можливості пізнання першоначал для освоєння території майбутнього людства. Звертаючись до алегорій Борхеса, коли вже написані коментарі до всіх коментарів, зроблено інтерполяції кожної книжки у всі книги – вселенський пошук призначення людини, таємниці її гідності та правди життя починається знову з першого «аркуша» клинопису та без голосних.

Ми пропонуємо авторам нашого журналу звернутися до потенціалу Софійності як інтелектуального осягнення унікальної єдності та відмінності Буття завдяки вічним діалогам на порталах паралельних світів. Софійна символіка пізнання уособлює собою знаковий світ мови та культури, цивілізаційні коди людської діяльності, допомагає формувати оптимальні проекти суспільно-економічних перетворень у ІІІ тисячолітті. Базовими принципами формування політики журналу ми визначаємо толерантний підхід до національної та релігійної специфіки в результатах науково-дослідної практики, діалогізм як створення смислового простору співіснування думок і забезпечення гармонійного багатозвуччя ідей, когнітивний креатив та принцип онтологічного оптимізму.

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The Millennium provides us with the latest extraordinary possibilities of knowing first and foremost for the development of the territory of the future of mankind. Referring to the allegories of Borges, when the comments are already written for all comments, interpolations of each book into all books are made – the universal search for the purpose of man, the mystery of his dignity and the truth of life begins again from the first "sheet" of the cuneiform and without vowels.

We invite the authors of our magazine to refer to Sofiy's potential as an intellectual comprehension of the unique unity and differences of Genesis through eternal dialogues on the parallel world portals. Sophia symbolism of knowledge represents a sign of world of language and culture, civilization codes of human activity, helps to form optimal projects of social and economic transformations in the 3rd millennium. The basic principles of the formation of journalistic policy we define a tolerant approach to national and religious specificity in the results of research practice, dialogism as the creation of a semantic space of coexistence of thoughts and the provision of harmonious multiscale ideas, cognitive creativity and the principle of ontological optimism.

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ESSAY ABOUT SOCIAL MIND AS A PHENOMENON OF COLLECTIVE WISDOM

– You must get well fast for there is much that I can learn and you can teach me everything.
How much did you suffer?
– «Plenty», the old man said.

Ernest Hemingway

Unprecedented forms of intellectual consumption of collective knowledge are being formed in today's social world. That is why the article deals with such problems of research methodology as a new format of communication methods within the scientific environment and the communication of intellectuals with the knowledge society, which consumes them. The phenomenon of collective wisdom is formed due to the principles and methods of system cognition, which is always creative and cannot be reduced only to its scientific form. Though it provides an opportunity for all members of the genus Homo sapiens to survive and arrange their lives. Collective wisdom is an integral indicator and a determinant of social progress and a mechanism of transformation. We constantly use other people's intelligence and this process is growing in scale, but the methods of communication between intellectual proposals do not have the appropriate contemporary forms, and the confirmation of objectivity of certain knowledge takes a lot of time.

The following criteria for collective wisdom were proposed: law as a known rational measure, knowledge as an experience of social reason, tradition as a unity of scientific experience, personal values and beliefs, and love as an ontological optimism of our existence. In some ways, they can help to form a unified platform for intellectual communication. The risks of widening an ignorance gap must be overcome by the holography of intellectual communication as a basis of collective wisdom. Furthermore, new methods for registration of "intellectual rays", which should take into account the results of modern quantum research methodology, molecular biology and other revolutionary opportunities in various fields of knowledge we suggested.

Keywords: *human, knowledge, methodology of scientific research, social intellect, collective wisdom, holography of intellectual communication.*

Анотація. Герасимова Е.М. Есе про соціальний розум як феномен колективної мудрості. *У сучасному соціальному світі формуються безпрецедентні форми інтелектуального споживання колективного знання, тому стаття присвячена таким проблемам методології наукових досліджень, як новий формат способів комунікації у межах наукового співтовариства, так і в спілкуванні інтелектуалів з суспільством знань, яке їх споживає. Такий феномен колективної мудрості формується завдяки принципам і методам системного пізнання, який завжди має творчий характер і не може зводитися тільки до його наукової форми, хоча саме вона надає можливість вижити і влаштувати своє життя для всіх представників роду Homo sapiens. Зазначено, що колективна мудрість є інтегральним показником і визначальним чинником суспільного поступу і механізму перетворень. Ми постійно користуємося інтелектом інших людей і цей процес нарощує свої масштаби, але методики спілкування між інтелектуальними пропозиціями не мають відповідних сучасних форм, а підтвердження об'єктивності тих або інших знань реально займає велику кількість часу.*

Було запропоновано критерії колективної мудрості, які певним чином можуть допомогти у формуванні єдиної платформи соціальної взаємодії. Представлено положення про те, що ризики, які сьогодні створює процес розширення прірви незнання, мають бути подолані за допомогою голографії інтелектуального «спілкування» як основи колективної мудрості, також ми пропонуємо нові методи реєстрації «інтелектуальних променів», що мають враховувати результати сучасної методології досліджень молекулярної біології та інших революційних можливостей у різних сферах знань.

Ключові слова: *людина, знання, методологія наукових досліджень, соціальний розум, колективна мудрість, голографії інтелектуального спілкування.*

Why so?

It is difficult to launch an extensive debate on Einstein's expression that God does not play dice. To empirically reach an understanding of the universal rules of the world, I begin to think: why don't I have a degree in physics? How then nowadays can I tackle the problems of ontology? Further, there is a problem with artificial intelligence, whereas I know well only the general courses in mathematics and biology. And besides, there are many times more questions than answers even with our "ordinary" intellect. There is a recognized scientific paradigm, in particular, we read T. Kuhn: "The paradigm is what unites members of the scientific community, and, vise versa, the scientific community consists of people who recognize the paradigm"[1]. I think further: scientific truth is acknowledged by whom? – By a circle of scientists. That is, first they mocked, did not recognize, they burned someone literally and in a figurative sense, and then changed their minds, and apologized. And so every time, but all this happens in the process of communication among those, whose right to the truth all

1 Kuhn, *"The structure of scientific revolutions", 188.*

other people agree with. The last, and perhaps not the final, example is the situation with Nobel laureate J.D. Watson, who laid the foundations of forming the most rapid modern scientific revolution in molecular biology. Based on experimental research, he noted: "There is a difference in tests between whites and blacks on the level of intelligence. I would say this difference is ... genetic",[2] - I am impressed that the author himself was not pleased with such a result and would like to continue the research to refute the findings. As for "societal conclusions", he received them within a week, and then without comments.

I immediately recall a Marxist thesis that I had learned from a young age: the practice is the criterion of truth. Then I turn to U. Eco's opinion: "The world created by us indicates where the plot should go."[3] Here is a situation of uncertainty: where is the practice and where is the truth? That is, all laws operate only in a certain coordinate system. I move from the concept of materialism to the opposite side of philosophizing: first, God gives Adam the right to call everything; later on, everyone understands each other, but they did not get along with God and could not build anything. What is more, a lot of people might confuse the Tower of Babel with the Tower of Pisa, change the first Qumran scrolls to ordinary sandals, but with that these people continue to be good specialists in their professions.

Moreover, the process of scientific knowledge formation leads to complications of the communication system, as a specific terminology of each professional activity field is formed, primarily due to the division of labor in the contemporary world. Next, we come across the meaning of a text, a context, a discourse, etc., i.e. with a problem of transmitting the meaning of new information and our viewpoint justification. In the contemporary research world, among the requirements for each scientific paper, there is a norm that obliges an author to give his/her explanation for all key terms used in a text for its full understanding. Therefore, an actual task is to simplify requirements for scientific work. This is needed to solve a dilemma of complicating or contrary simplifying access to knowledge to attract more people and thus not to limit the amount of personal knowledge by profession choice at a young age. Contemporary world-renowned scientists associate the issue of solving civilization collisions with a change in the strategy of social intelligence. This position was fixed in the middle of the twentieth century in the Russell - Einstein Manifesto (Pugwash Conferences on Science and World Affairs). In the anniversary report to the club of Rome: "Come on!" the basis of "new Enlightenment" becomes the search for wisdom[4]. Apparently, it is about the information revolution. But contemporary networking technologies give an opportunity to quickly obtain any basic information, except that with a complete secrecy level, namely: 1) all the latest technological developments; 2) arrangements of the "mighty of this world" 3) historical sites and studies that do not fit the most recognized humanitarian paradigms. Here we face two forms of motivation for such prohibitions. First, it is copyright and patenting inventions. It is clear that for today

2 Wikipedia. "James Watson."

3 Eco, *"The Name of the Rose", 33.*

4 Weizsäcker, Wijkman, *"Come On!"*

this is an issue for big business and, in principle, this approach is fair, given the costly nature of high-tech industries. Second, this is a category of knowledge that immediately gives catastrophic preferences to their owners over other countries and parts of the world. That is the case when "money does not matter".

Accordingly, a large number of current popular science papers, television broadcasts, and information explosions on social networks are devoted to the topics of extraterrestrial interference, reflections on their intellectual and technological level of development. There are constant accusations against the governments of some developed countries about a conspiracy, certain agreements, and cooperation. But official access to this information is closed, which gives rise to a great number of speculations and rumors. The main interest of "aliens" is our vitality and energy. It might actually be more valuable than all the technologies of the planet Earth, and our blood and flesh are "gold" and "diamonds" of the Universe. And this is where arises a phrase regarding Christ's penultimate earthly truth: "He knew!"[5]. It is clear that today such a statement can be perceived with slight irony, but maybe we still do not know the true value for ourselves. Why does "someone" here decide that there "they" are higher than us in terms of intelligence and technology?

So who then plays the dice? The web is woven. When we decide to create, for example, space forces or colonize the Martian space, we must be aware of new risks, material costs and top managers' calculations that require a modern rational approach to large-scale projects. We have a situation conventionally formulated by Steve Jobs that he would trade all of his technology for one afternoon with Socrates.

Reading Bertrand Russell and others ...

A classic example of understanding wisdom for me is B. Russell's historical study of western philosophy: "Is there anything we can call wisdom, or what we think is just plain madness?"[6]. Philosophy in his understanding is a "neutral territory" that fills the space between science and religion. Accordingly, philosophy as such cannot be defined, therefore it is doomed to deter attacks and listen to claims from both sides, both science and religion. But retrospectively, in available possibilities, A. Comte first analyzes the history of philosophy, science, religion, and offers such definition: 1) the theological stage as the beginning of the human mind phenomenon formation; 2) the positive stage, that is, a steady and final formation of mental activity 3) the metaphysical stage which is only a transitional form between the first and the third. [7] A. Comte calls philosophy precisely metaphysics and B. Russell draws attention to his views to a certain extent. Positivism from the beginning proclaims the philosophy as a "passed" phase in human development. It was predicted that in future metaphysical approach would be replaced by a system of scientific research, which would be able to establish universal laws of the Universe, consciously or unconsciously implemented by humanity. The history of the search for universal laws of the Universe is a detective story, in which we are also included, but this is a topic for separate research.

5 *"The New Testament of Our Lord and Saviour Jesus Christ."*

6 Russell, *"The Wisdom of the West", 30.*

7 Comte, *"The Course of Positive Philosophy."*

Thus, positivism ideology creates its philosophy based on rational experimental and practical worldview, and J.S.Mill's idea of Universal Logic of science becomes an important addition. He recognizes mathematical logic as an intellectual model, and thus practically denies the scientific right for the existence of other forms of logic, which considered the functioning of worldview and worldbuilding archetypes as factors of influence on the processes of thinking.

A set of ideas on a given topic in the philosophy of many world public opinion representatives can be offered, but intentionally I want to give an example of such logic in G. Skovoroda's doctrine of the second half of the 18th century. He proclaims the credo: the philosopher carries the people's right "inside of him". Here he brings to the level of theoretical expressiveness an autochthonous approach to the world and a human. The world is a dwelling surrounded by eternity and infinity and contains material-physical dimension, spiritual (or information and cognitive communication), and symbolic world, in which symbols are represented not only by visible signs of being but are images of infinity, and they are created by humans to distinguish between the visible and the invisible. Moreover, physical and spiritual worlds are mediated and united in a symbolic world, where each symbol is a sign of things and is a specific thing that has its meaning. The main point in this logic is that human is involved in all three worlds, and cognition is presented as a creative act that elevates from the "darkness" to the "light" unknown and invisible Being. At the same time, environmental awareness testifies the natural abilities of a human and therefore includes self-learning. Only by following the rule "Know Yourself!" a human can properly understand the world, because its "resurrection", according to Skovoroda, goes only through a human.

In my opinion, when it comes to scientific rationality, it is very important to emphasize on "Kafka Effect", concerning the philosophy of existentialism, which was described by the writer in the novel "The Castle". In particular, the more one seeks to achieve his/her goal, based on the logic of knowledge, the more he/she moves away from it. As we see scientific truth is contrasted with existential truth, it embodies the process of experiencing and comprehending life "within" life itself, but the truth cannot be found from the point of view of existential philosophy because it is inseparable from human existence.

While working on this problem according to the views of these thinkers and "reading everything", I have studied a lot of sources from the Old Testament and "Pistis Sopfia" to the works of A. Azimov, B. Alberts, F. Crick, R. Feynman, S. Hawking, and many other scholars and fiction writers.

Concerning keyword terminology, I have paid special attention to Vira Dodonova's work, a well-known Ukrainian researcher on the topic of social rationality. In her monograph, she structurally unfolds the historical dynamics of this concept formation through linguistic and semantic analysis and the system of criteria and methods for its definition. She highlights post-classical problems of the unity of reason and considers wisdom as a modern mode of rationality. The attempt is very successful and complies with the rules and regulations of modern paradigm knowledge. She notes: "The post-nonclassical appeal to the experience of the modern science of philosophical schools and directions long time ago overcome by the modern science as it might seem, testifies, first of all the inability of the mind forms to solve the complex problems which face humanity, and secondly, the great heuristic potential, accumulated by the religious and philosophical systems of the past. The rehabilitation of the classics, the return to tradition, the integration of the achievements of scientific and beyond-scientific knowledge are quite typical for post-nonclassical rationality". [8] On the contrary, I regard social rationality as a mode of wisdom, but it is "a matter of taste" in our case.

Referring to the post-nonclassical discourse of social rationality, I would like to give an example of a modern legitimization procedure of interpretation theory in the cultural markets of France and the United States. On the basis of tables and graphs, its author Michel Lamont analyzes the intellectual dissemination of J. Derrida's works in the literary markets of France and the United States and provides detailed comments on social, political and institutional factors contributing to such popularity. In his view, "the exalted rhetorical style… cannot be the determining criterion for intellectual legitimation, and testify that every rhetorician in France automatically becomes a philosopher. Much more important is a *theoretical brand* creation that fits into such an intellectual tradition" (Bourdieu 1986, p. 159). Derrida creates a theoretical apparatus that is unlike any previous philosophical system. Deconstruction contains a set of "no concepts" ... And behind each of them, certain phenomena that are studied. Derrida's theoretical apparatus is a good tool that is always marked by his thought; it can be used as it is in conversation in an intellectual environment". [9] As a result, it can be argued that we are much less quoting and using J. Derrida's texts, for example, unlike those of Aristotle or I. Kant, but the inability to use a huge layer of terms of interpretation theory is a professional failure.

Returning to T. Kuhn's work, I would like to point out that he defined the scientific paradigm as a "mode of activity of the scientific community". Since each paradigm in different historical conditions formes its so-called standards of research, a new format of communication methods within a scientific environment and the communication of intellectuals with the knowledge society, which consumes them becomes a very important issue. The phenomenon of social reason has always been and still is the key to vital activity of society. The beginning of this phenomenon and its existence form depends solely on the hypothetical suggestions of particular theory representatives. Thereby, it is possible to rely on the assumptions of evolutionary theory, and it can be assumed that the lapse from virtue also provides an opportunity to form social relations, though not protected, but complicated and different!

Thus, the phenomenon of collective wisdom is formed due to the principles and methods of systemic cognition. This human activity aims to master the unknown in the world through the process of assimilating new information and knowledge. The process of cognition itself is always creative and cannot be reduced to scientific cognition, although it allows surviving and arranging own life for all representatives of the genus Homo sapiens. And most importantly, the more comfortable will be our life

8 Dodonova, *"Post-nonclassical Discourse on Social Rationality", 287.*

9 Lamont, *"How to become the most important French philosopher", 11-12.*

in this world, the more we will be confused by the question of longevity and Eternity. These are, first and foremost, problems of scientific search.

Cognitive appropriation as personal myth-making

In a contemporary information environment, when almost everyone is able not only to read and write but also has an opportunity to demonstrate to the whole world oneself, personal impressions and sometimes thoughts about any events happening in it, the process of simulating reality becomes an advantage. Moreover, the objectivity of post-industrial society gets numerous sign-simulative forms that function in accordance with the logic of symbols and financial-mathematical structures and operations. They are formed around a specific code or algorithm for interpreting reality. Moreover, the main, fundamental or first knowledge about objects cannot be distinguished from duplicating and copying because of seriality dominance in the information exchange[10]. So, unprecedented forms of intellectual consumption of collective knowledge are being formed today. Providing a person with vital stability and the possibility of awareness of his/her belonging to the relevant generic origins is positive in the process of knowledge appropriation. In this case, cognitive appropriation turns into a personal myth-making that revolves around its own system of illusions which actually direct life.

Thus, there is an effect of a unique combination of not only the logical and rational cognitive human abilities, but ones are also required to show creative and willful efforts on the basis of emotional and sensual mood. In its turn, such a "mood" is created in the conditions of a certain socio-cultural environment, considering the linguistic and symbolic perception of reality. "All spheres of knowledge border the unknown space around us. When a person enters into the boundary or goes beyond it, he or she comes from science into the sphere of reasoning. His/her speculative activity is also a type of research, and this is, among other things, a philosophy", - says B. Russell.[11]

In the contemporary post-nonclassical scientific period, it has been recognized that the objectivity of any laws can be confirmed only in a particular coordinate system. U. Eco writes: "Even that we deal with a world absolutely surreal where donkeys can fly and princesses come to life with a kiss. But with all the variability and irrationality of this world, the laws that were set at the very beginning of it should be obeyed. So it is necessary to clearly see whether this world is the same ... " [12]. But all these worlds are invented only by a man, and he/she becomes assured of his/her knowledge of their existence only if at least one other man agrees with him/her. All people are philosophers for one reason only because we all know the word "death". This is the only knowledge that compels us to form our attitude to life and to move along the paths of our destiny. The proved possibility of immortality in any form will create conditions for the emergence of "not our" wise philosophy. Today, the most well-known are theories, which I conventionally combined into two peculiar propositions. The first is represented by a metaphorical form of satirical notion of bodily resurrection

10 Shevchenko, *"Friendship with wisdom or the key problems of Ukrainian philosophy", 183.*
11 Russell, *"Wisdom of the West", 28.*
12 Eco, *"The Name of the Rose."*

when all life is frozen, nothing changes, does not get spoilt and is not born, so that the Eternity is a pointless and rather boring plaything. Moreover, as R. Feynman noted, “To die the second time would be terribly boring” [13]. The second one includes several options to execute, when the biblical idea of resurrection in the conditions of revolutionary achievements in molecular biology, it does not seem so unrealizable.

So, if we can finally find out the cause and the way of our origin, formulate the universal principles of Universe existence, and then the rational order of Borges’ Library of Babel loses its meaning. It is here that we unfold the limitless possibilities of our myth-making. The philosophical way of thinking provides an opportunity to satisfy everyone’s desire to know and understand the principles of existence of our world in an infinite space in terms of eternity.

Contemporary empirical science has provided a practical opportunity to observe the appearance and prenatal development of a baby, and any ultrasound doctor or a person who has repeatedly observed embryos formation will argue that all of them practically from 3 to 5 months have their own characteristic behavior.

Moreover, today we can hear the sound of the human genome. For me, this is a whisper of prayers, which execution we call then the creation of nature or “from birth”. Even Cicero wrote that children are very quickly mastering a large number of complex actions and objects and it seems that they are not learning all this for the first time, but just remembering. For example, in the middle of the last century in the works of E. Toffler emerged the concept of futuristic shock, which became widespread in various fields of public opinion. But now, looking at my children and grandchildren, as well as the children of my friends, I do not see a clear futurological shock on their part. Today children seem to be born with gadgets, and we perceive a lot of things from a very practical point of view (Here is a small explanation: we are talking about our “ordinary” smarties and beauties, not those children about who ufologists, contractors, etc., tell us. Though in our opinion, first of all, we should listen to the opinions of educators and psychologists who deal with such children). We pay attention to the significant changes in the system of relations that are formed between the process of knowledge accumulation and their realization in the material carriers of production. Modern technologies do not create goods themselves; they reproduce biological and social life forms. That is, the process of dematerialization does not take place; on the contrary, the new technological stage is characterized by the reification of life and its production. The process of blurring the boundaries between science and society, science and politics are accelerating, i.e., the essence of scientific practice today is closely linked to the relations of production and the existing internal conflicts.

When I read and write that modern technology is biotechnological in nature that there are peculiar hybrid forms of combining biotechnology with informational technology, genetic with communication technology, “cybernetic organism” contains organic and technical qualities, which separates the question of their proportionality, then the story of formation of the very concept of philosophy in ancient times comes to mind, because then all knowledge would be philosophy.

13 “Richard Feynman. The most versatile theoretical physicist.”

Modern technological forms are a consistent process of forming the actual mode of human action, and the main moment of the cognition process is the study of ways and methods of creating artificial objects, systems, worlds. So, today we turn to such a "mainstream of modern philosophy that began when Kant exchanged the structure of the world for the structure of the mind, continued when C. I. Lewis exchanged the structure of the mind for the structure of concepts, and that now proceeds to exchange the structure of concepts for the structure of several symbol systems of science, philosophy, the arts, perception, and everyday discourse. The movement is from unique truth and a world fixed and found to a diversity of right and even conflicting versions or worlds in the making." [14]

Thus, the desire of certain scientific circles representatives (such as W. Jameson, J. Dewey, M. Lipman, etc.) to bring up critical thinking to people is absolutely noble. But today our number is about seven billion, so it is simply impossible. The point is that both previous theological and contemporary hypotheses of understanding the universe have the character of myth-making. One way or another, we believe in them, but we live and work here and now: "Reality is more important than PR: nature is not to be fooled" [15], - says the famous American physicist Richard Feynman.

About the criteria for collective wisdom

In contemporary philosophical thought, the existence of wisdom is not only differently understood, but sometimes simply denied as an object of thinking and analysis. But by what other notion can be defined as the process of combining acquired life experience and perceived knowledge of it? How can be defined as the process of providing a practical opportunity to survive and unmistakably act in different dimensions of the world? This process is difficult to define other than wisdom, "love for wisdom" or sophiology. The research experience of the search for the "objective" criterion for wisdom can offer only a mosaic game of historical and philosophical views since the understanding of this category must take into account the diverse social and historical practices and all worldview polyphony of understanding of the essence and place of a human in the world. To go on with the discussion, we will try to offer our understanding of the collective wisdom of the contemporary intellectual world and to formulate some of its criteria.

Undoubtedly, the first sign of wisdom is human will manifestation, one's belief in the possibility of cognition the world's existence and the value of personal presence here and now in this world. But in order to understand the "rules of motion" of one's will and knowledge, the presence of the law, the first criterion, is necessary. The best explanation of this criterion is Kant's statement: "Man only expects from Providence the education of the human species in *its entirety*, that is, collectively (universorum), and not individually (singulorum), where the multitude does not represent a system, but merely an aggregate collected at random. He only expects from Providence that he be guided toward a civil constitution based on the principles of freedom, but at the same time he expects that this constitution be based on a coercive principle of statu-

14 Goodman, *"Ways of worldmaking", 4.*

15 "Richard Feynman. The most versatile theoretical physicist."

atory quality".[16] Such a specific feature of the law, as the ability to maintain stability under certain circumstances, gives a human faith in one's own strength and a relative possibility to navigate confidentially in this complicated social and natural world. The law is a well-known rational measure of human interaction, and it also shapes an understandable world of interdependencies between the things of nature. Let us illustrate this approach with a B. Alberts' quote from a basic textbook on molecular biology: "But, perhaps, even more, striking is the masterful composition of the mechanisms that we encounter. The deeper we get into the cell, the more we realize how much we have yet to learn" [17]. That is, in the period of rapid scientific revolutions in different fields, we again return to the classical thesis - the more we know, the more we do not know. However, the process of cognition is the only way leading to the growth of our wisdom.

Accordingly, the second criterion is knowledge as an experience of social rationality. Definitely, knowledge is information about the world, causes, and principles of the existence of things and environmental phenomena, their content, and properties. For example, for M. Foucault, knowledge cannot be neutral or objective because it is always a "product of one's own relations." He believes that in contemporary society there is a struggle for the "power of interpretation" of different ideological systems. [18] Dominant ideologies define an industrial culture (mass media) that, accordingly, imposes on individuals their own language, and the identification of thinking with language forms a way of thinking.

Thus, dominant ideologies limit the ability of individuals to understand their life experience, "material being", and therefore language is no longer just a means of cognition, but also a tool for social communication. Another option is possible, in particular, according to S. Krymskyi, "the aggregative understanding of "unity", the summation of individual efforts in the collective is supplemented by the principle of monadicism - the embodiment and representation of the collective in the individual". [19] Therefore, the third criterion for collective wisdom is a tradition as the unity of scientific experience.

I have already outlined the principles of scientific imitation in the process of forming a system of paradigm knowledge, and have paid attention to changes in the post-nonclassical approach to scientific methodology, but the notion of tradition must take into account the significance of the established, historically and genetically determined order of the Universe of people. The specificity of traditions is that they entirely "produce a human", taking into account certain features of national culture. Initially, tradition has the forms of individual assimilation of symbols, meanings, and norms, rules of action, experience and knowledge produced by a particular people in communication with parents. The assimilation of symbols and norms characterizes the normal existence of a person in this culture. … Life path is made on one's own, and tradition, as a connection with society and the natural environment, is a matter of life

16 Kant, *"Anthropology from a pragmatic point of view", 256.*
17 Alberts, *"Molecular biology of the cell", 5.*
18 Foucault, *"The Order of Things: An Archaeology of the Human Sciences".*
19 Crimean, *"Under the signature of Sofia", 275.*

and death for man. [20] The same applies to a survival question of a particular nation and humanity on the principles and basis of scientific knowledge development.

The next criterion is personal values and beliefs, where values act as symbols and ideas that express and condition a worldview, within which actions, tools, and things make sense, are understood and interpreted by people. Values allow a person to evaluate his or her experience and knowledge, but wisdom is manifested in an activity-based attitude that is based on belief. Beliefs practically guide a person's will to act, they directly rely on the belief in truth and justice of the law. The results of manifesting a human being are not only material and production indicators of the effectiveness of people life activity in a certain historical period, but also those signs or symbols that have different character manifestation in intellectual discourse or exist in the form of a conceptual apparatus specific to a particular discipline. Philosophical texts of a particular historical age may serve as an example of such an approach. Intellectual achievements in the field of social knowledge are fixed in them. The individual worldview of a thinker creates a special intellectual discourse. A synthesis between ideas about the material structure of social being and possible ways of manifesting its existence in real vital time-space is made in it.

Love, as a sign of ontological optimism, is certainly a mandatory criterion for collective wisdom. And the religious significance of the apocatastasis outweighs the fear of the apocalyptic development of world events. We love traveling the world and we are constantly looking for adventure, both literally and figuratively, just because we love the world just like that. Our love is a free communication of people who seek to know the meaning of life. Love provides interaction or mixing of various processes, whereby the world exists as a whole.

Thus, collective wisdom is an integral indicator and determinant of social progress and transformation mechanism. We constantly use other people's intelligence, and this process is growing in scale, but communication methods between intellectual proposals do not possess modern forms and confirmation of objectivity of certain knowledge takes a lot of time. Such proposed criteria for collective wisdom as law as a known rational measure, knowledge as an experience of social reason, tradition as a unity of scientific experience, personal values, and beliefs, as well as love as an ontological optimism of our existence can in some ways help to form a unified platform for intellectual communication.

Finding ideas and dialogue together as intellectual beams of the great Milky Way

A good philosopher is a writer. And then raises a problem of the objectivity of his/her research and their perception in a scientific environment. The fact is that no one can be together because of a "creative misunderstanding" and a massive distortion of proven facts by fantasies and myths created by contemporary means of communication. As a result of recent scientific achievements, as in the ancient circles of "knowledge – ignorance", we face a chasm of new research problems.

20 Shevchenko, *"Friendship with wisdom or key problems of Ukrainian philosophy", 192.*

It would like to note that today there is no reason to create a new philosophy[21], because we still have not practically resolved a single issue posed by the "old" philosophy. However, the principle harmonization of scientific postulates with the creative possibilities of mastering modern problems through philosophical methodology can be considered as a process of wisdom growth. The intertwining of archetypes of world-building and life-building, as well as the close interaction of philosophy with both science and religion, making it a complex, diverse and contradictory sphere of knowledge. It should be considered that the form and content, formulation and ways of solving ideological problems are changing under the general identity of the dominant archetypes of a particular national philosophy. The complex of these contradictions can be rethought due to new "forms" of dialogue, and the new rationality appears in the form of communicative discourse [22] as overcoming the instrumental mind. In this case, we are talking about new forms of argumentative dialogue, thus the previous problematic nature of critical theory acquires a significance of productive scientific research.

So our philosophy of the Universe is ourselves. Certainly, no one cancels genius. But the current volume of knowledge requires joining efforts and thought consensus through new ways of communication and social interaction between people of the scientific professional sphere, first of all. All this is required in order to later not to think about the degree of our guilt in accordance with A. Einstein's life example.[23] The risks posed by the process of widening ignorance gulf must be overcome by the holography of intellectual communication as a basis of collective wisdom. Certainly, this is a metaphorical name, but we are impressed by the translation of the term "holography" (ancient Greek ὅλος - full + γράφω - write) as a set of technologies for accurate recording, reproduction and reformatting the reality image, without bots, information noise, etc.

In addition, I propose new methods for registration of "intellectual rays", which should take into account the results of contemporary research methodology of quantum theory, molecular biology and other revolutionary opportunities in various fields of knowledge. This is precisely the problem that will be presented in further reasoning.

P.S. In concluding the essay, I want to return to Hemingway's perception of the world: "Up the road, in his shack, the old man was sleeping again. He was still sleeping on his face and the boy was sitting by him watching him. The old man was dreaming about the lions." [24] So, God does not really play dice, he just knows how to play with the worlds and with us.

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21 Weizsäcker, Wijkman, *"Come On!"*

22 Habermas, *"Rationality and Democracy", 110.*

23 Wikipedia. "Einstein–Szilárd letter".

24 Hemingway, *"The old man and the sea", 81.*

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GIRL OF THE NIGHT: LABELLING WITH AN IMAGE

Everyone knows how to be a mother, a wife…
José Ortega y Gasset

Disappointed social space of the beginning of the twenty-first century has been marked by S. Žižek's publication entitled "No Sex, Please, We're Post-Human!". This appeal seems to have reflected the tendency that is a matter of a great concern of philosophers, psychologists, demographists - with the growth of universal indifference, even contrary to the proclaimed sexual freedom, decreases human sexual passion and sex drive. Therefore, it is no longer a strange approach that can be found among the publications that such "inevitable evil" as prostitution is about to disappear and the issue of eliminating the threat from its social body is going to be solved. It is the emergence of a situation of such rather attractive prospects that an actual appeal to the subject of prostitution is not only an integral part of the sexual life of mankind, but also as an element of the communicative space, as a system of signs that allows the boundary between I and the Stranger / Other.

Keywords: *prostitution, "girls of the night", clothing, colour, stigmatisation, self-stigmatisation, a system of signs, labelling with an image.*

Анотація. Доній Н.Є. Girl of the night (публічна жінка): маркерування образом. *Розчарований соціальний простір початку XXI ст. відзначився закликом-зверненням С. Жижека: «No Sex, Please, We're Post-Human!». І здається, що заклик відобразив ту тенденцію, яка непокоїть філософів, психологів, демографів – зі зростанням всезагальної байдужості, навіть всупереч проголошеній сексуальній свободі, знижується людська сексуальна пристрасть і сексуальний потяг. Тому вже не стає дивним підхід, який можна зустріти серед публікацій про те, що таке «невідворотне зло» як проституція ось-ось зникне й вирішиться питання ліквідації загрози від неї соціальному тілу. Саме виникнення ситуації таких доволі привабливих перспектив видається актуальним звернення до теми проституції не просто як до складової статевого життя людства, але й як елементу комунікативного простору, як системи знаків, що дозволяє проводити межу між Я та Чужий/Інший.*

Ключові слова: *проституція, «дівчата ночі», одяг, колір, стигматизація, самостигматизація, система знаків, маркерування образом.*

Relevance of the research topic

In the history of humanity, there has always been an interest in what is hidden, ignored, or that is "on the other side of good". Association of prostitute with social evil and moral problems is already traditional and belongs to the phenomena that cyclically cause scientific interest and stimulate efforts for a comprehensive study. Thus, during the nineteenth and twentieth centuries for solving certain social problems writers, artists, politicians, public figures, doctors have developed vivid images of prostitutes and prostitution. In particular, prostitution as a phenomenon was analysed and has been being analysed by representatives of Western European and North American science[12].

Setting the tasks

When it goes about public-women, stereotyped phrases that have been formed in linguistic discourse throughout the history of mankind spring to mind ("world's oldest profession", "great social evil", "a necessary evil", etc.) and a visual image of a woman "who benefits from her own body' appears. In the context of this the very image presented by a woman often serves as the basis for accusations of immorality and prostitution.

Analysis of recent researches and publications

The modern Western European and North American scientific space considers the theme of prostitution as extended, and this is not so much a discourse about the criminal colour of the phenomenon as about the worldview and world experience as a society that perceives sex workers as "necessary evil" and to those who have chosen prostitution as a profession[34].Together such publications are a huge number and conditionally they can be divided into two large groups. The first group comprises publications that reveal the point of prostitution regarding a certain historical period: in ancient times (works written by Al.-J. Lindsay[5], Al. Glazebrook and H. Madison[6], O. Kiefer[7], C.F. Faraone and L.K. Mcclure[8], J.G. Younger[9]), or in the Middle Ages (R. Blumenfeld-Kosinski[10], J. Ward[11]), or during two or three centuries at the break of the humanitarian stages (single research of Y.A. Kennedy-Churnac[12], K. Norberg[13] and

1 Ballhaus, *Love and sex in the Middle Ages*.
2 Bloch, *The history of prostitution.*
3 Ballhaus, *Love and sex in the Middle Ages*.
4 Bloch, *The history of prostitution.*
5 Allason-Jones, *Women in Roman Britain.*
6 Glazebrook, Henry, *Madison Greek Prostitutes in the Ancient Mediterranean, 800 BCE–200 CE.*
7 Kiefer, *Sexual Life In Ancient Rome Paperback.*
8 Faraone, Mcclure, *Prostitutes & Courtesans in the Ancient World.*
9 Younger, *Sex in the Ancient World.*
10 Blumenfeld-Kosinski, "Christine de Pizan's Advice to Prostitutes." Renate Medieval Feminist Forum.
11 Ward, *Women in Medieval Europe 1200-1500.*
12 Kennedy-Churnac, "*The Weight of Words.*"
13 Norberg, *"The Prostitute's Body: Medieval to Modern, 1500-1740,"* 393-408.

co-works[14][15][16]. The second group includes scientific research conducted within the scope of historical urbanism study concerning prostitution issues 1) in some countries (works of J. Trumbull[17] and K.B. Pedersen[18] or 2) in the cities: London (analysis conducted by M. Munro[19]); Paris (J. Harsin[20], J.L. Sweatman[21]); Montreal (a study conducted by M.A. Poutanen[22]); New York (R. Yamin[23]) and others[24]. If to go to the range of disciplines division of scientific papers published last years, such a picture rises: 1) female/gender studies (works written by E.-M. Heberer[25], T. Miyuki[26], M. O'Neill[27], J. Spector[28], J.L. Sweatman[29]); 2) historical studies (articles written by E.R. Knauer[30], a set of books written by M. Pastoureau[31]); 3) legal analysis of the distribution and consequences of legalization of prostitution presented in the works of C.B. Backhouse[32], T. Miyuki[33] and R. Weitzer[34].

According to the native scientific discourse, Russian pre-revolutionary space was represented by quite a wide range of diverse and interesting studies. Thus, according to bibliographical references in the Russian Empire from 1861 to 1917 there were published 431 works devoted to prostitution issues and 37 publications of foreign researchers were translated[35]. To the circle of researchers of the mentioned period, who, thoroughly analysing the reasons for the existence of prostitution, tried to answer the questions concerning this phenomenon and accompanying phenomena belonged the following experts: V. Abchynskyi, K. Bibikov, A. Berenshtein, I. Blokh, E. Dupouy, P. Gratsianov, K. Griaznov, I. Kankarovych, A. Kuznetsov, C. Lombroso, A. Listratov, Ya. Livshitsov, D. Mordovtsev, P. Oboznenko, V. Tarkovskyi, A. Fedorov and others. Having started conducting their research in pre-revolutionary period V. Bronner, A. Yelistratov and other researchers continued their work in Soviet period.

Nowadays this phenomenon remains a matter of a great concern for domestic researchers. For instance, general issues of spreading prostitution have been studied by

14 Pedersen, "*Policies on prostitution in Sweden and in the Netherlands.*"
15 Farley, et. al., *The Prostitution and Trafficking.*
16 Chaumont, Garcia, Servais, *Trafficking in Women 1924-1926.*
17 Trumbull, Nancy, *History of women in the United States.*
18 Sweatman, *"Discourse and the Power of Symbols."*
19 Munro, *Studying Female Prostitution in Eighteenth-Century London.*
20 Harsin, *Policing Prostitution in Nineteenth-century Paris.*
21 Sweatman, *"Discourse and the Power of Symbols."*
22 Poutanen, B*eyond Brutal Passions.*
23 Yamin, "Free and Female."
24 Ottermann, Qualitative Prostitutionsforschung.
25 Burckhardt, J. *The Greeks and Greek civilization.*
26 Miyuki, *Prostitute's Lived Experiences of Stigma.*
27 O'Neill, *Prostitution and Feminism.*
28 Spector, *Prostitution and Pornography.*
29 Sweatman, *"Discourse and the Power of Symbols."*
30 Knauer, *"Portrait of a Lady?"*
31 Pastoureau, M. *The Devil's Cloth.*
32 Backhouse, *"Nineteenth-Century Canadian Prostitution Law."*
33 Miyuki, *Prostitute's Lived Experiences of Stigma.*
34 Weitzer, *Legalizing Prostitution.*
35 Golosenko, *"Russian pre-revolutionary sociology about the phenomenon of prostitution."*

T. Bondar, Yu. Galustian, N. Labyn, H. Mavrov, H. Chynov, M. Shkarovskyi, A. Shydelko, A. Yaroshenko and others. Yu. Antonian and A. Kirsanov in their turn researched psychological factors which caused prostitution spreading, and the issues of homosexual prostitution were studied by M. Kulikov in his publications. In the area of legal science and the history of state regulation of prostitution, the issues of selling the body as a commodity were analysed by A. Andryukhin, V. Varivoda, N. Gerasimov, T. Denisov, A. Malakhov, T. Mikhailina, D. Nazarenko. Among the publications on criminology and criminal law of prostitution as an object of research we can note the works by N. Averin, Y. Gilinskyi, S. Golod, L. Yerokhin, V. Ivashchenko, O. Ihnatov, V. Lebedenko, B. Perekrestov, Yu. Pudovochkin, M. Selezniev, etc. The issues of establishing liability for prostitution and protection of sexual morals from crimes related to prostitution were considered in the works by Yu. Alexandrov, K. Bugaychuk, S. Denisov, A. Diachenko, V. Ivashchenko, O. Ignatov, I. Karpets, M. Korzhanskyi, L. Kuchanskyi, A. Landin, V. Morozov, Ye. Porshnia, A. Politov, I. Prysiazhniuk, S. Yatsenko, etc. In this context V. Vodnyk, N. Martynenko, O. Merenkov, each from their point of view, tried to give recommendations and raised the question about the conditions for the elimination of prostitution.

At the same time, we can state that domestic sociological, historical, cultural and philosophical discourses, with the exception of the publications of O. Balakirieva, L. Bondarenko and some other authors, practically ignore this topic. Even with the revival of Gender Studies in our country, prostitution as a phenomenon falls out of the space of scientific research. However, it is precisely the efforts of scholars of these disciplines to revise the vision of the target topic, which has value for understanding women and their aspirations for self-identification, self-understanding and resolving conflicts with the social space to which she is increasingly challenged.

Setting the objectives

Prostitution is a multidimensional phenomenon, which during the last century and a half, through the spread of sexual elasticity, has become one of the main positions in the public and political spheres and has been consolidated among the constantly discussed objects of research. One of the factors contributing to this was the development of the ideas of positivism. It was the factor in the space of the nineteenth century that provoked the transition from a pure moralisation of the subject of prostitution to the systematisation and study of determinants and variations of its manifestation. It has resulted in the fact that today a wide base of publications studying prostitution from the standpoint of different disciplinary approaches has been formed. In the context of the above, it seems to us an urgent task to analyse how from the most ancient times to the present the labelling of the women assigned to the category of "the girl of the night" took place.

Consequently, in this article we intend to provide a historical retrospective description of the moments on how the social order determines the elements of the visual image of a woman classified as a public category, as well as this stereotyped image of modern sex workers, seeking clients, producing for own desire.

Trying to reveal it from this angle, the phenomenon "the girl of the night" is expedient, on our part, it seems to clarify the choice of a telling as a form of presentation of the material. The impetus for such a choice was that contemporary social space prefers narration in all its varieties. It is a telling in the context of postmodern dynamics, changing the trend on novels and epics, was established as an important component of social interaction and communication. The storytelling in this or that way is connected with knowledge and approximates us to a crucial category of Postmodern which is a narrative (Late Latin *narrare* – telling a story, a verbal reflection in contrast to imagination). Scholars consider a narrative as conveying connected events represented to a recipient in the way of consequent words and images. In fact, the narrative is "the arrangement of certain facts and events in the system, combining them into a single meaningful configuration, a plot"[36]. Considering a narrative, the meaning of a phenomenon or event is interpreted as occurring in the context of telling about them and is inherently connected with the interpretation. The latter refinement is extremely important, because the world opens to a person only in the form of stories, and "existing in the world, from the point of view of the narrative, is an existence in the world of already tagged speech practice, which is related to this before comprehension"[37].

Presentation of the main materials of the study

Frequently quoted in the philosophical environment researcher of "anomalies" in society, M. Foucault noted that at the beginning of the nineteenth century the power over the body definitely weakened[38], but this does not mean that it has disappeared. On the contrary, "relations of power have stranglehold the body"[39] till nowadays. One of the different manifestations of the power is practice of stigmatisation that has various forms and variations of display depending on a historical period and a country.

It should be noted that the nature of the social space has always been and will be discriminatory in relation to groups / individuals that go beyond the generally accepted mediation of the rules of treatment and residence. The most common way of discrimination is labelling (stigmatisation) of those who do not meet certain social requirements and perceptions. E. Goffman, an author of the stigma concept, noted that stigmatisation is closely related to the social element of human identity. Individuals are doomed to stigmatisation because they show socially undesirable signs that spoil or reproach their personality. The meanings that are "rewarded" by the stigmatised individual are revealed through its imperfection, abnormality, the presence of defects and, consequently, losing to those who stigmatises him. This approach allows us to assert that stigmatisation acts as an expression of social anger and, at the same time, marks the source of hidden fear. However, if in the ancient world stigma is the result of torture and injury, then in relation to women, it was more subtle and manifested in the stigmatisation by clothing and colour and was preserved as a fact to the present.

Analysing the historical breakdown of the creation of a modern body of prostitution, S. Bell noted that for a long time in the public consciousness there gradually came the formation of the image of a prostitute who was on the opposite side of the

36 Greimas, Ricoeur, *"On narrativity"*, 551.
37 Ricoeur, *Time and story,* 99.
38 Foucault, *Discipline and Punish,* 17.
39 Foucault, *Discipline and Punish,* 39.

dichotomy "a good wife"[40]. In other words, a public woman in this system is a person belonging to the world of Otherness[41], and the design of her image comes with support on the main and single basis of identification, her body, as well as the way it is presented in the social space.

The specified tradition of identification dates back to the time of the ancient Greeks. Archon Solon is known to have been the first who legalized prostitution in 594 B.C. in Ancient Greece. It was quite a courageous and pragmatic act because: 1) prostitution was officially recognized for the first time and the state received substantial income from it; 2) legalised prostitution, in a sense, became the custodian of marriage and prevented a monogamous family from collapse. However, this action had a dark side, which was best described by Anacharsis, having pointed out that Solon "dreams to keep citizens from crime and covetousness with written laws that are no different from the web: both the web and the laws, when the weak and the poor get into it, hold them, and only the strong and the rich will be able to escape"[42]. Actually, legalisation became the basis for a certain labelling and tangling in the nets of social regulations.

The ancient Greeks realized that prostitution for women[43] was often an extreme, but it was a way of survival. Therefore, they agreed, as a matter of principle, with the softening of the linguistic discourse that had occurred after the prostitution was legalised, when the most educated and beautiful prostitutes, hetairai, began to be nominated like companions. However, softening one discourse determined the strengthening of others, both a semantic one (*Ancient Greek*, σημασία – signification, meaning) and a symbolic one. The fact is that signs and symbols are partly guilty in legitimising violence, because they dictate what/who must be entertained / put out. In ancient Greece this situation was caused by the following factors: firstly, sanctioned by Salon and subordinated by the government brothels – "dikterion" (*Ancient Greek*, δέκτρια – entertaining, giving houseroom to) in fact, turned not a free woman (as a rule, there were mostly slaves or women of lower social strata, and if a free woman was let for prostitution, then she practically turned into a slave and she was subjected to a number of restrictions) into the object, in the material for prostitution that can be manipulated; secondly, in Greece those first elements of the image of the prostitute begin to appear, as the person who is dressed in "other" in comparison to the honest wife's dress, about that Ye. Vardiman, I. Blokh, P. Dufour and others tell. The fabric is known for both the ability to hide the body and, on the contrary, to state clearly what should be hidden. It happened with prostitutes as evidenced by Eubulides in his work "Parenchis" (4th century B.C.) describing inmates of one of the brothels: "Do you know those well-dressed Aphrodite's sisters, do you know how they …, dressed in transparent clothing like the nymph, meet guests?"[44]. Often they covered their faces with veil, and their breasts with thin delicate fabric, and the rest parts of the body they used to

40 Bell, *Reading, Writing and Reuniting the Prostitute Body,* 40-43.

41 Bell, *Reading, Writing and Reuniting the Prostitute Body,* 40,

42 Ricoeur, P. *Time and story,* 105.

43 We will analyse exclusively female prostitution, although we are well aware of the fact that men have been included and are still being included in this industry, but there were no clear prescriptive rules regarding the image, so it automatically takes them out of our field of research.

44 Vardiman, E. *Woman in the ancient world,* 258.

leave uncovered at all. Hair colour completed their image: young prostitutes bleached their hair, and prostitutes advanced in years, on the contrary, painted grey hair in black. To the point, the Greeks were not the first in designating with the clothes of the posture of the Other, regarding the norms of morality. Thus, the Hebrew documents contain data on the normative consolidation of the difference in clothing between a woman who adheres to all standards of marriage, and the woman who violated them. The women, suspected of adultery, had to wear the most unflattering clothes, later they were forced to wear black clothes and use a rope instead of decorated metal belt. Therefore, an emphasis made by Foucault was right: knowledge that once became the basis for regulating the behaviour of the Others is converted into a disciplinary practice[45], – and that's exactly what happened with prostitutes clothes.

Speaking coherently, social space didn't reject the practice of labelling with clothing, and even more, evolving it became more and more ingenious in this matter. However, the ancient Greeks proceeded down a different avenue and attributed the opposite distribution of the outfit: an honest woman should have sleazy appearance and doesn't awake the fantasies and sexual desire of strange men; in return, immoral women should stand out with gold jewellery, thin fabrics, and etc. For instance, as scholars have shown[46][47] on the island of Crete and in some other areas of Attica there were specific rituals during which a woman, accused of adultery, forced to put on transparent clothes and was taken on a donkey around through the streets of the city, in the 4th century B.C. the Code of Seleucus said that only the priestesses of love had the right to wear gold jewellery and decorated with fur dresses, and the mentioned Solon allowed only prostitutes to wear a colourful dress.

Regarding Ancient Rome, the mechanism of securing a woman in the category "public" was quite thoughtful. The fact is that for the Romans to receive a fee for a sexual intercourse there was not necessarily prostitution, because there were so-called concubinary women, favourites, etc. Love for sale became the reason for the ancient Romans to separate the connection with the prostitute from other forms of extramarital communication. Under Roman law a prostitute was a woman who used to meet public demand for sex pleasure, and in that way she was not limited with a single source of income. It was anticipated by a certain ritual/prescription. For the purpose to provide public sexual services, a woman was obliged to come to the local magistrate and declare this intention. After that she was registered under the name (often it was a pseudo name or a nickname) and was given the licentia stupri (*viz.* – license/permission on stupidity). In fact, this permission meant the civil death of a woman, because she lost her legal and financial capacity and was not allowed to bring up her own children, if they were any. In addition, the woman had to wear prescribed clothing: "a yellow dress, red shoes, had no right to put jewellery on and, and, leaving for the night orgies, she kept them in special boxes to put on, as soon as she arrived on a date"[48]. It was also mentioned that prostitutes had to wear dresses made of saf-

45 Foucault, *Discipline and punish,* 27.
46 Dupuis, *Prostitution in antiquity.*
47 Licht, *Sexual life in ancient Greece.*
48 Foucault, *Discipline and Punish,* 480.

fron-dyed materials. However, the prescription was not completed and here we can cite Seneca who complained “we men wear the colours used by prostitutes, in which respectable married women would not be seen”[49]. But was he talking about the bright togas or the colour purple as in earlier times, after the dispute over the annulment of the Lex Oppia, respectable matrons claimed the right to wear purple.

It is interesting to read how the ancient Romans describe the prostitutes and the manner of their dressing. Horace, a port, describing the image of a prostitute pointed out: “There is nothing to hide here! You can see her almost naked in her Coan[50] dress, and make sure that her thigh is not misshapen, or her foot ugly; you can measure her flank with your eyes”[51]. The similar description was given by Seneca: “There I see silken clothes, if they can be called clothes which protect neither a women’s body nor her modesty, and in which she cannot truthfully declare that she is not naked. These are bought for huge sums from nations unknown to us in the ordinary course of trade – and why?”[52]. Ovid mentioned about the common fashion of dyeing the hair and the use of wigs: “Ever since the auburn hair of German women had become known in Rome, Roman ladies were wildly eager to have such hair instead of their own black locks”[53]. Scholars assume that in order to be stylish women wore wigs made of red and fair hair cut from the heads of German girls.

In Rome, another problem associated with prostitutes was recorded – association red colour with prostitution. Like Greek hetairai Roman “the girls of the night” rouged their lips red affirming they belonged to sex workers. However, if it was not regulated in Greece, then in Rome it was forbidden by the law for a respectable matron to rouge lips so that it could not be possible to mistake her for a fallen woman.

Thus, a red lipstick not only symbolized the desire, but, in a certain sense, performed the universal function of self-accusation of a woman. In addition, in some scientific papers it is noted that prostitutes sometimes preferred to signal their willingness, exposing red light at night in windows.

The successors of Rome to the question of the social prescription of prostitutes were the medieval countries of Europe. A common feature of the Middle Ages was that within the context of the Christian church a woman, on the one hand, was placed on a pedestal, from the other hand, she was placed on the lowest level down the social scale like a tool of satisfying a man’s material pleasure. Let's see how it was revealed in respect to public women. It will be remembered that the Greeks were morally independent from religion and the main thing for them was to save the honour. During the Middle Ages the honour included the soul preservation, thus, it was natural, that with the consolidation of the Christianity a new phase of attitude to prostitution and women, who started to obtain a status of a public woman, was emerging. In 350 B.C. under the influence of Christians in the Roman Empire temple prostitution was prohibited, and condoned previously by society prostitution began to be prosecuted. In

49 Kiefer, *Sexual Life In Ancient Rome Paperback,* 164.

50 We leave such a spelling because any dictionary doesn’t give a translation and there is only evidence that these fabrics were imported to Rome and Greece from the island of Kos.

51 Kiefer, *Sexual Life In Ancient Rome Paperback,* 164.

52 Kiefer, *Sexual Life In Ancient Rome Paperback.*

53 Kiefer, *Sexual Life In Ancient Rome Paperback,* 134.

the social space the image of a woman, who provides sexual satisfaction, obtained exclusively such a stigma as “fornicatress” and “whore”. An image of such a fornicatress is opposed to an image of Madonna, as a pure, virgin and saint woman. However, in everyday life, everything was so unambiguous, and we can talk about double standards for prostitutes, which were preserved in the social space from the Middle Ages to the present, when a woman was hiding behind prostitution as a cover for belonging to God's house.

It is worth noting, and in this moment we rely on the study of the German historian J. Teile (pseudonym – Alexander Ballhaus), that such duality had a clear social benefit and contributed to the fulfilment of certain social functions[54]. Practically, the feasibility of brothels (very often entitled like “women’s house”, “open house”, “wanton women’s house”) were never objected, because they were treated as those which were created for either protection of respectable girls and women or for regulation of “amorality” addressing the prevention from the dissemination of “the ultimate sin”. Considering that brothels were not private institutions, but related to the property of the city (a governor, and even church) working there, prostitutes were recognized civil servants. Until now, numerous testimonies have been issued to such recognition of women. For instance, in Nuremberg “women who serve the city”, in gratitude, were granted with civil rights and were recorded into the city ledge. During the holidays they were allowed to sell or transfer flowers. Providing civil rights to numerous “the girls of the night” local authorities, naturally, expected those ladies to devote themselves for the social sake of the city.

Thus, the public attitude to prostitutes varied from open hostility, then to leniency and, even, to respect. Quite common cases were the situation represented by the episode in the film “Dangerous Beauty” (director Melville Jean Herskovits, USA,1988), when on the invited governor arrival local authorities sent “the girl of the night” with a bunch of flowers meeting distinguished guests. Historical examples of this are quite eloquent. Thus, in 1435, the Magistrate of Vienna, accepting Emperor Sigismund, dressed prostitutes of two brothels in velvet dresses at the expense of the city treasury and gave the right to hand over flowers. And such representative functions, as sources claimed, prostitutes in Vienna performed quite often.

Anyway a public woman became an individual who was treated like immoral, so, she advisably deserved to be ignored. This is, in our view, is already a certain denial of the medieval tolerance, which is spoken by K. Norberg[55]. Even if, we bring in facts that in the medieval Paris prostitutes were called “folles filles” (crazy girls)[56], the mentioned tolerance may be suspected and questioned. There is an argument for the fact that, frankly speaking, an attitude to the girls of the night was not tolerant, and even there are lots of sources from some European cities which include prescriptions regarding the required appearance of a public woman. Understandably, this was done not for the benefit of a girl’s of the night clients, but for the regular people to keep them away from themselves.

54 Ballhaus, *Love and sex in the Middle Ages.*

55 Norberg, *“The Prostitute's Body.”*

56 Blumenfeld-Kosinski, *“Christine de Pizan’s Advice to Prostitutes.”*

Thus, regarding the prescription about required clothing and colour, which was in practice since the twelfth century and for which public women could be clearly identified at once, we should mention the following. In general, in the medieval Europe the referees of tastes and morality were eager to support the partition of the entire society by colour. Turning to the analysis of the rules on the colour scheme and the elements of the prostitute's clothing, it can be noted that there were some differences. For instance, the authorities of Augsburg imposed veil with a green strip of two fingers in width as a sine qua non of clothing; in a French city of Beaucairois a prostitute had to have a sign on her left had (a tattoo, or a mark in black ink, or a stamp like it was experienced in Toulouse); in cities of Bern and Zurich a woman had to wear a red hat for which there was a big difference in interpreting a well-known fairy tale written by Charles Perrault, as R. Chase Jr., D. Teasley[57] and some other researchers pointed out; the authorities of Besançon were confined to a red bow placed on a sleeve of a prostitute's dress; in the cities of Bristol and London there was a prescription to wear a pinstriped hood, and in Marseille there was a prescription to wear a pinstriped tunics, which, actually, as interpreted by M. Pastoureau, enrolled women in an army of devils[58]; the authorities of Castres required to wear a male hat and a red belt; in the cities of Vienna and Venice there was a prescription to wear a yellow scarf[59], in this case, in Vienna it was required a scarf to be a palm in width and one step in length; in Florence a prostitute had to wear high heels, gloves and jingles in hair that was, at first sight, attractive if loose our focus on the fact that, actually, in that way the lepers and the unclean ones were denoted; in Bologna there was a practice to wear jingles on hoods too; there were contradicted facts about the situation in Leipzig: there were evidences that a public woman had to wear a yellow coat bordered in blue, and I. Blokh pointed out that prostitutes stood out with a piece of yellow fabric, and sex workers of brothels had to wear a bonnet on their heads[60]; in Strasbourg there was a prescription for prostitutes to wear black and white sugary (it was like a high cone) hood, and in Piedmont it was prescribed to wear an ugly huge bonnet with two horns outside a half of a foot in length[61]. Besides, in Languedoc a certain kind of belt was a specific feature of prostitutes; in Mantua a prostitute was identified with a white coat and a certain mark on her breasts (but it is difficult to say how it was looked – a yellow letter H (fornicatress) or the Latin equivalent (P)); in Frankfurt prostitutes were forced to wear a yellow hat and were not allowed to put on gold chains, velvet, silk and Damascuc apparel; in Milan the authorities preferred such a label as a black coat, and in Avignon such a label was a black bow on a light dress and a white bow on a dark dress on the left sleeve, between an elbow and a shoulder; in Nims prostitutes were required to wear a dress with sleeves of a certain colour, and in Pizza prostitutes were forced to wear a yellow clasp on their clothing.

Generally, it should be mentioned, that until nowadays there no consensus regarding a basic colour used to label public women. On the one hand, there is a point of

57 Chase, Teasley, «*Little Red Riding Hood.*"

58 Pastoureau, *The Devil's Cloth.*

59 Kiefer, *Sexual Life In Ancient Rome Paperback.*

60 Bloch, I. *The history of prostitution,* 528.

61 Bloch, I. *The history of prostitution,* 528.

view of I. Blokh who insisted on yellow as a basic colour of labelling. An argument in defense of this may be that in the early Middle Ages yellow was considered the colour of holiness, but already from the early Gothic, it was yellow, and the derivative from it, namely orange, began to be considered the colour of lies, betrayal, fake, cowardice. Thus, in some countries of Europe yellow was used to mark the doors of houses where criminals and betrayers lived, or there were depicted images of Judah or Cain with a yellow beard. With a yellow cross there were marked buildings where patients with pneumonic plague lived or died, and a yellow flag symbolized that there were infected patients aboard.

Other scholars state that such a label was red, inherited from Rome. The point is that in Catholicism red was a symbol of anger, one of the seven deadly sins, and meant danger, fault, sin and signalized the possibility to satisfy craving for sexual gratification, because it was related to blood and sex. Besides, the devil and everything related to him was represented in red and/or that was wearing red clothing. Wandering a bit from the point, we will put the case how it was projected later in an artistic space. Thus, in the novel "The Scarlet Letter", written in 1850, N. Hawthorne presented a woman living in a puritan society of New England of the seventeenth century and punished for adultery (which was synonymous with prostitution) by a stigma: she was put to the "Pillar of Shame" and forced to wear a sign of a sin on her clothes for a lifetime, it was an embroidered scarlet letter "A" (short for "adultery"). Everything happened within the limits of the general pan-European view inherited by Christianity, which associates red with a fault. Besides, something used to be often dyed in red for the purpose to encourage fears and horrors. From this perspective, in the novel "Gone with the wind" the second name of the main character, Katie Scarlett O'Hara, looks different and vociferous for those who are experts in symbolism, and see in her name a potential to break generally accepted norms and a risk this woman poses.

However, let's get back to the subject, namely to one more moment in designing an image of a public woman, to her dress, its style and accessories. Since the twelfth century in England and Germany, prostitutes had to wear an upper dress with a cut almost to the top of the thigh, so that legs could be seen in pantaloons. In Toulouse it was required to wear a hood and a white label, and in Florence, to replace the use of distinctive signs, the Grand Duke of Tuscany Cosimo I in 1546 prescribed to prostitutes to cover their faces with a yellow veil or attach a yellow bow in a finger width to the apparel (in a prominent position). In 1562, partly due to fashion trends, the veil was replaced by a beret. Regarding the jingles, it is not clear about their interpretation as a label. Really, they symbolised the lepers and the fools but the jingles of a certain style looked different and was in fashion: so called crazy jingles which were often represented on the apparel during the Renaissance. There are lots of portraits of ultrafashionable gentlemen and ladies of the sixteenth century who wore small golden jingles on their belts and leggings that meant the return to the fashion of the fourteenth century. That's why we cannot exclusively name jingles a symbol of a danger; they were associated also with fashion, madness and frivolity.

However, by the labelling prostitutes with clothing, the social space of the Middle Ages and the Renaissance was not limited. The cruellest was marking stigmas on the body. The first evidence of the cruelty of corporal punishment and injury inflicted on prostitutes is the order of Frederick I Barbarossa, proclaimed during the first campaign to Italy in 1158. Under that act they cut noses if prostitutes were caught with the army[62]. In 1367 a Chief Justice of Paris issued a decree about the prohibition of adultery, those who were caught and accused were put to the "Pillar of Shame", stigmatized and expelled from the city. For procuration and temptation in medieval Spain and Portugal prostitutes could be sentenced to death. Later, during the rule of Maria Theresa Walburga Amalia Christina (reign1740-1780) in Austria "lechery not only like prostitution but also like concubine was prosecuted, and any adultery resulted in monetary penalty and detention. Female prostitution was punished with cruel bodily injury and battering. The usual punishment for them was flogging, and if a prostitute infected someone, then everything ended with torture. The sentence was pronounced by lower judges and almost instantly brought to execution. The woman was stripped off to the shirt and barefooted to the church, where she was placed in a sack that was tied to her chin, and then the executioner shaved the hair to its very roots. The shaved skull was smeared with tar and soot, and the culprit was exhibited on the scourge of the populace on Sunday during the Divine Liturgy. At the end of the service, she was tied to the bench and the executioner punched her with birching applied to the bare body, after which a disgraced prostitute was thrown into a wheelbarrow and taken outside the city"[63]. This had been the practice in Austria prior to the 1820's.

Easing in labelling with an image started in the Age of Enlightenment, because since the end of the eighteenth century, when the morality police was introduced, "tolerance becomes an encouragement"[64]. However, it did not mean at all that the idea of the expediency of labelling those who were on the side of evil had disappeared from social consciousness. Social temperament required the continued presence of somebody who was announced (or could be announced) like the Other, who generated threats. Thus, artificial labelling, consolidated with positive law, was surpassed with an idea to stigmatise the girls of the night by the very nature. This transition began in the second half of the nineteenth century, when Charles Lombroso presented the concept of anthropological criminology, according to which members of criminal community were determined biologically. Ch. Lombroso was convinced that a woman, who was similar in character to a man (low male voice, skull and oval, according to the male type) and didn't have shyness, could demonstrate signs of degeneration and propensity to prostitution. The latter, in turn, could be a manifestation of "moral insanity"[65]. Lombroso also mentioned that "Mrs. Tarnovska"[66], had come to such conclusions. K. Griaznov, who mentioned her research, pointed out that the lady, conducting her own study, had presented prostitutes like women who displayed a low intelligence level, had the wrong size of the skull, the facial bones, palate, teeth, pinna auricle and limbs[67]. This approach continues in some modern publications. For in-

62 Gryaznov, *Prostitution as a public illness and measures for its healing,* 90.

63 *Brockhaus and Efron Encyclopedic Dictionary,* 480.

64 Foucault, M. *Discipline and Punish,* 121.

65 Plutarch, *"The Comparison of Poplicola with Solon,"* 64.

66 Plutarch, *"The Comparison of Poplicola with Solon,"* 65.

67 Gryaznov, K. *Prostitution as a public illness and measures for its healing,* 23-26.

stance, El.R. Knauer, in her article "Portrait of a Lady?”[68], represents some reflections on images of prostitutes of the end of the fifteenth century (the author focuses on the picture of a woman, represented on a painting attributed to Jacometto Veneziano). El.R. Knauer argues that the woman is a prostitute because the evidence of this is the manner the artist painted her emphasizing on a male type face, thinning hair, wrinkles and other defects associated with prostitution. However, the detail that serves as the main argument of the charge is a yellow scarf that covers the head of a woman and falls to a loop on the shoulder (which corresponds to the above described description of labelling in the cities of Europe). The author suggests that the inscription on the back of the panel should be translated as: “The whore dedicated herself to wantonness, license, and lewdness”[69].

The “Post-Auschwitz” social space, after the period when everyone detected as the Others had had to be killed, rethought its attitude to the girls of the night. Thus, in the second half of the twentieth century, gradually the policy of explicit stigmatisation has been surpassed with the policy of dissolving prostitutes in the general mass of the population, which, in principle, created the illusion of reducing the scale of body and love selling. It should be noted that since the 1960's the social community has been openly demonstrating an interest in reducing the apparent stigmatisation of women who have been involved in prostitution. However, the rejection of explicit labelling has resulted in at least two consequences. The first one is a positive moment, since such stigmatization and discrimination have lost their vividness. Social environment seems to have tried to form a picture that medieval tolerance has returned. However, as we have already spoken, the tolerance of that period was a front. The second is a negative moment when there “has occurred a tendency to “see prostitutes everywhere”” and has been spread on all women around, who don’t meet an idea of a social standard. Moreover, in reality, such a policy has led to the formation of a specific contingent of women inclined to prostitution in every social and professional environment (it is illustrated by the main character of a movie “Intergirl”, who worked as a nurse at daytime, and in her spare time she had a more profitable part-time job, since she was selling her body).

Perhaps, the most paradoxical aspect is that in the social space of the late twentieth century and the beginning of the twenty-first century, although the society has come to the conclusion that the discrimination against labelling with clothing is negative, but it remains concerned about sex workers, while making a first impression as the usual business ladies, to continue to feel humiliating in their adherence to this professional field. No matter how society has been interested in the reason why the girls of the night, persistently, probably at the level of the collective conditional reflex, have continued to wear the clothes which, as an image is flashy and declares about its owner’s professional affiliation.

Conclusions

Thus, social stigmatization and rules-directed labelling with an image of a public woman have been surpassed with self-stigmatisation and self-labelling, and this ten-

68 Knauer, *“Portrait of a Lady?”.*

69 Knauer, *“Portrait of a Lady?”.*

dency requires further research and other methods of study. In the social space, the mythical perception of the image of the girl of the night continues to exist as one that should be labelled with clothing and colour. Such a prescription to public women had prevailed in traditional culture and had been saved in modern social space, although it has lost its categoricalness and aggressiveness. However, it was not possible to get rid of the semantics of women's accessory to the category "public", because self-labelling was replaced by standard labelling. Taking this fact into consideration, it is possible to speak about three ways in which labelling with an image of the girls of the night has been happening: 1) biologically, when women, who are practising prostitution, have been deprived of feminity (Ch. Lombroso) or have lost feminity faster than others are aging or degrading; 2) socially, based on prescriptions and established by specific legislation status; 3) voluntarily, as an indulgence of the stereotyped traditional notion of what the girl of the night should look like and what she should differ from a decent girl. This tradition was founded in antiquity, and taking into account, that "we see with the eyes of the Greeks and use their phrases when we speak"[70], so, perhaps, mankind will be guided for a long time by the signs they have initiated, for instance, an expressive costume, which is perceived as a signal of the person's accessory to prostitution.

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70 Burckhardt, J. *The Greeks and Greek civilization,* 12.

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PARTNERSHIP MODEL IN HUMAN POTENTIAL DEVELOPMENT DRIVEN BY INTELLECTUALISATION OF ECONOMY

In the sphere of philosophy of economics the development of human potential is unquestionably the basic factor of economic and social sustainable growth which is evidenced by renowned scientific research and leading international institutions. In particular, the process of intellectualization of economy is based on public experience, human knowledge, skills and innovative capabilities, while at the same time an important influence is carried out by the modern process of critical thinking. Due to effective development of such capabilities there is a growing need among researchers to equip their methodology with new generation trends and the most advanced mechanisms in human development in order to further disseminate the practical implementation of these tools aimed to support in achieving sustainable success.

Relaying on the analysis of the current pertinent theories the author suggests to explore people partnership model which broadly refers to wide range of findings, functioning and structure in human potential management and development for the purpose of polyphonic provision of any organizational entity of the society. The author proposed to consider this people partnership model as a synergistic system of personnel interaction, which includes an effective combination of two key components, such as economic and social partnership within any organization in order to achieve efficient empirical indicators. The methodology suggested by the author in regards to people partnership is based on economic and social interaction of the involved parts, when all participants of the process have the motivation to meet the needs of all potential stakeholders. A prerequisite for achieving such a synergy is the process of providing a holistic model for an effective utilization of human intellectual capabilities and, in parallel, to unlock their synergetic potential in the framework of philosophy of economics.

The author provides a detailed explanation of partnership model and parity management while introducing the benefits of implementing this concept within an organization as a modern platform of people interaction and targeted actions thereby enabling positive returns and improvements in social aspects and further renewal of modern human life. As a result, the current research arrives at a conclusion that based on people's economic partnership and social interaction such modern managerial practices will lead to potential harmonization of the relations among all participants of the socio-economic activity.

This partnership approach proves the following thesis: people collaboration creates a tendency for rapid development of human potential when it is based on a critical blend of unique human experience, innovations and creativity in critical thinking, which in the purview of globalization become vital components in the process of intellectualization of economy.

Keywords: *philosophy of economics, human potential, critical thinking, intellectualization of economy, parity management, economic and social partnership.*

Анотація. Ревіна О.М. Партнерська модель розвитку людського потенціалу в умовах інтелектуалізації економіки. *У сфері філософії економіки розвиток людського потенціалу безперечно вважається базовим фактором економічного та соціального сталого зростання, про що свідчать відомі наукові дослідження та провідні міжнародні інституції. Зокрема, процес інтелектуалізації економіки базується на суспільному досвіді, знаннях людини, його навичках, інноваційних здібностях, а також важливий вплив здійснює сучасний процес виховання та засвоєння можливостей критичного мислення. Завдяки ефективному розвитку таких можливостей існує зростаюча потреба серед дослідників у обладнанні їх методології новим поколінням найсучасніших механізмів людського розвитку з метою подальшого поширення практичної реалізації цих представлених інструментів, спрямованих на підтримку досягнення стійкого успіху.*

Спираючись на аналіз сучасних відповідних теорій, автор пропонує дослідити модель партнерської взаємодії між людьми, яка включає в себе широкий діапазон розробок, функціонування та структуру управління розвитком людського потенціалу з метою поліфонійного забезпечення будь-якої організаційної структури суспільства. Автором було запропоновано проаналізувати модель партнерства між людьми як синергійну систему взаємодії персоналу, що включає в себе ефективне поєднання таких двох ключових складових, як економічне та соціальне партнерство в рамках організації заради досягнення результативних емпіричних показників.

Винайдена автором методологія стосовно моделі партнерства між людьми базується на поєднанні економічної та соціальної взаємодії суб'єктів, коли всі учасники процесу мають мотивацію досягати задоволення потреб усіх потенційно зацікавлених сторін. Необхідною умовою досягнення такої синергії є процес забезпечення моделі ефективного використання людських інтелектуальних можливостей та паралельного розкриття енергійного потенціалу людини в рамках філософії економіки.

Автор детально розкриває зміст моделі партнерства людей та паритетне управління, впроваджуючи переваги реалізації цієї концепції у межах організації як сучасної платформи взаємодії людей та цілеспрямованих дій, що дозволяє досягти ефективних результатів покращення матеріальної складової суспільного буття та подальшого оновлення сучасної життєдіяльності людини. У результаті поточне дослідження дістало висновку про те, що на основі економічного партнерства і соціальної взаємодії людей такі сучасні управлінські практики

призведуть до потенційної гармонізації відносин між усіма учасниками соціально-економічної сфери діяльності.

Зазначений партнерський підхід доводить таку тезу: співпраця між людьми формує тенденцію до стрімкого посилення розвитку людського потенціалу, коли він базується на процедурі поєднанні унікального людського досвіду, інновацій та творчому підході критичного мислення, які в умовах глобалізації набувають значення життєво важливих компонентів процесу інтелектуалізації економіки.

***Ключові слова**: філософія економіки, людський потенціал, критичне мислення, процес інтелектуалізації, паритетне управління, економічне та соціальне партнерство.*

Relevance of the research topic

Modern globalised world presupposes development of human potential as a crucial driver of economic and social sustainable growth. Hence, one increasingly observes rapid changes in the eco-social internal and external environment that challenge effective education and deployment of human potential. The sphere of philosophy of economics has specifically witnessed a rapid development of human potential as an unquestionable factor of economic and social progress evidenced by scientific research undertaken within leading international institutions. According to UN studies, based on the data from 192 countries, 64% world economic growth is due to human and social potential, with natural resources and capital availability accruing the remaining 20% and only 16% respectively. Another important trend to take note of is that an increase in the level of education by 10% causes a corresponding labour productivity improvement by 8.6% [8], making human potential development a key priority of organizational strategies in various economic sectors. All of this emphasizes the relevance of research into the areas of human potential management improvement calling for its prioritized development within any organizational entity whose main objective is to perceive its staff as a decisive factor of sustainable success. The author, therefore, deems it important to stress that after numerous comprehensive studies in this field, the definition of 'human potential' is focused on human's accumulated and potential assets, such as qualities, abilities, and competencies that can be activated to achieve the socio-economic effect[1].

In particular, the process of intellectualization of economy is based on public experience, human knowledge, skills and innovative capabilities, while at the same time an equally important influence is placed on process of critical thinking. Thus, we can observe a growing need among leading researchers to equip their methodology with a new generation of trends which take advantage of cutting edge mechanisms in human development to effectively disseminate the practical implementation of these novel tools in achieving sustainable success.

Analysis of recent researches and publications

A number of recent human development studies conducted by Deloitte strongly indicates a preference for a world where all human beings have the freedom to fulfill

1 Revina, O. M. 2013. "The development of human potential as a factor of economic growth."

their outmost potential in life in order to attain their values. A critical analysis, served to prove the company's long stated maxim whereby development was proclaimed to be of the people, by the people and for the people. People have to partner with each other. By emphasizing the need for cooperation and partnership human development theory recognizes that every life is equally valuable and that a truly inclusive model of organizational enhancement must account for those who are in most need of it. Sympathetic to this ethos the 2016 Human Development Report is, thus, a significant intellectual contribution towards resolving these issues. In particular, it epitomizes strive of human development to facilitate an environment enabling us to effectively acquire new capacities whist enjoying more opportunities to use them. Presented with an increasing amount of opportunities, people get additional options for self-betterment, which is at the core of the human development approach[2].

The vexing issues of human development in the process of economic intellectualization are reflected in the scientific work of many prominent Ukrainian researchers: V. Antonyuk, V. Bazilevich, V. Bliznyuk, A. Bazylyuk, V. Heyets, O. Grishnova, V. Gurnak, G. Dmitrenko, T. Zayats, A. Kolot, G. Kucheruk, E. Libanova, L. Lisogor, I. Mantsurov, M. Makarenko, O. Tsymbal, A. Chukhno, and others.

Significanttheoretical, methodological and practical foundation for the study of the formation of intellectual economy was likewiselaid down by such internationally renowned economists as: D. Bell, M. Young, A. Toffler, P. Drucker, P. Heilbroner, T. Stuart, T. Sakaya, and others[3]. Specifically, Elton Mayo has examined a wide variety of tools for improving human productivity, focusing on the unification of the mutual staff interests and organizational administration as a firm basis of parity approach. Mayo's contribution to management theory has consequently helped pave the way for modern human relations management methods[4].

In particular, working within this framework M. Porter outlined the prominent role of education in increasing competitive advantages of any organization which strives for constant growth in the quality of its human resources. Improving people's personal and psychological skill set while lifting their level of education and culture is, thereby, an undoubtedly important prerequisite for the formulation and implementation of scientific, economic, and sociocultural development as a whole[5].

Setting the tasks

When analyzing large scale industry transformations researchers agree that the processes of economical intellectualization puts forward specific requirements to be met by organizations leading to the formation of a fundamentally revolutionary concept for human potential management and development. It should be further noted that the intellectual economy is uniquely characterized by a special commodity - knowledge, which, unlike other resources, is not in danger of depletion, limitation as well as defying the means of traditional consumption. Solely dependent on an employee's operating proficiency (the presence or absence of personal competencies) to

2 *Human Capital Trends 2016.*
3 Sakajja, T. 1999. Knowledge generated cost or the History of the future.
4 *Theory of E. Mayo.*
5 Porter, M. 1993. *International Competition.*

perform intellectual work, accumulation, processing and generation of new knowledge, this resource is only affected by the aforementioned parameters.

Taking into account a plethora of recent studies carried out by various reputable global institutions we clearly see a trend towards the implementation of innovative technologies and management practices in human potential development being considered a productive approach aimed at achieving effective economic and social outcomes both for particular organizational entities as well as society as a whole. As a result, in 1992a fruitful culmination of joint efforts by the British scientists, representatives of numerous employers and employees Associations brought about an emergence of the *Investors in People Standard* to be used as an authoritative guideline for a holistic developmental framework tasked with improving organizational performance through human potential development. Today Investors in People Standard is recognized as an established benchmark encompassing the best global practices in people management[6].

This being the case, the question of addressing the specifics of the formation and realization of human potential within various organizational networks in the context of intellectualization of the economy and in accordance with the modern transformational processes and trends is still a pressing task which we shall now turn to. In particular, practical experience of achieving incremental employee competence growth strongly suggests the need for an approach to human potential development to be based on the following integral pillars: concrete strategic management, a structured account of the prospects of personal improvement, an increase in peer cohesion through investments in professional training, favourable organizational environment, innovations and constant sustainable benchmarking. The specifics of maximizing returns on investments in human potential development needs to be determined in the context of intellectualization, transformational processes and trends of a knowledge-based economy.

Presenting the research statement

The process of the intellectualization of economy is based on human knowledge, skills, experience and competencies. Accordingly, there is a growing need among researchers to equip their methodology with a new generation of trends and mechanisms in human potential development applicable within any organizational structure (public or private) in order to further disseminate the practical value of these critical tools in unlocking and utilizing human potential while contributing to the success of any organization and the society as a whole. One such approach is VI generation Investors in People Standard which offers globally recognized methodology in human development reflecting latest workplace trends lending support to people who are eager to fully tap into the hidden reserves of their personal and professional potential. Specifically, the VI generation IIP framework underpins 9 indicators of success attainment inherent in honing an effective employee collaboration mechanism which allows us to achieve outstanding interpersonal result. The following 9 indicators are: leading and inspiring people; living the organization's values; empowering and involving people; managing performance; recognizing and rewarding

6 *Investors in People.*

high performance; structuring work; building capability; delivering continuous improvement whilst facilitating sustainable success[7]. Based on latest research in people development the author would like to further outline the key principles of human potential management to be incorporated in the framework of any successful organizational entity. Crucial when applied to any organizational structure and economic sector these 4 principles have been proven to be a significant boost in raising both individual and organizational performance:Consequently, the key principles introduced above are specifically geared towards fostering systematic planning, effective communication, sequential implementation and objective monitoring as cornerstone mandatory guidelines of any broad refinement[8]. Observing these critical tenets, likewise, promotes an optimization of labor activity while at the same time serving as the basis for ensuring a sustainable increase of efficiency in all branches of organizational development.

The methodical principles for determining effective implementation of HR management mechanisms, particularly in terms of training and development, whilst taking into account the transition from the cost estimation of human potential development to the investment-oriented method, is based on the use of the indicative approach (empirical indicators). By motivating personnel to achieve the best end results it promotes a host of well-balanced assessment procedures designed to improve any individual performance.

The paradigm of human potential management and development is, thus, based on a holistic concept of management defining it as an inherent social activity. The principal part of this concept is determined by taking into account such important by-products of human collective behavior as values, incentives, motives and interests. The organizational approaches in improving efficiency of human potential should, therefore, give credit to the process of economical intellectualization which favourably transforms of the perception of an individual from being a "resource" to becoming a "partner", all of which contributes to the gradual improvement of personnel management approaches in accordance with rising international trends and standards[9]. Furthermore, an additional leap in efficiency of organizational performance can be achieved by implementing a holistic, conceptual approach to the development of management techniques in order to accurately evaluate organizational performance and output by identifying areas requiring further development. A subsequent step would be to maintain an appropriate corporate culture aimed at motivating employees to achieve an outstanding performance on both individual and organizational levels by taking advantage of the opportunity to positively transform your business via proper prioritizing of human potential development.

We've seen that applying relevant principles of a holistic conceptual approach stimulates a set of favourable conditions for effective management,

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7 *A new Framework. A new High Standard Introducing the VI generation.*

8 Revina, O. M. 2014. "Key principles in managing performance through human capital development."

9 *New managerial paradigm.*

healthy corporate and social climate, calling for a productive identification of an individual with the goals of an organization. By contributing to the achievement of the delicate balance of operational interests of all parties involved this approach exerts equal positive impact on internal and external organizational environment.

So would it be necessary to consider the significant role of human potential development in generating organizational values? The answer seems to be a straightforward yes, since the price of products and services is not only influenced by physical (material) resources, but is likewise formed through knowledge being manifested in novel technologies, experiences, skills, and economic relations at all levels with consumer, supplier, and competitor all linked by this mesh of aggregate benefits. Similarly, since as we have seen knowledge is a key factor in achieving organizational ambitions, intellectual work thereby becomes an integral foundation for the creation of such added value which ensures a continued growth of organizations and their economic competitiveness.

Systemic approaches are therefore rightly perceived as effective managerial influences on all organizational processes: communication, marketing, innovation, knowledge management. Highlighting the core features of the previously established managerial approaches such as overreliance on authority, personal dependence, economic coercion, and stifled motivation, this novel approach strongly favours a set of different motivational tools like: active participation of personnel in the processes of organizational life, concept ownership, creative involvement, shared responsibility, collaborative decision–making, team synergy, personal commitment, innovation, and knowledge management.

Management practice, thus, constantly continues to evolve, feeding conversely into the corresponding development of managerial theory. The concept of management humanization is another worthy shift from technological control in the direction towards utilizing human capital, whereby economic growth strategically depends on the development and efficient deployment of human potential.

Having undertaken a broad characterization of the current theories pertinent to the concept of human potential fulfillment the author suggests exploring the *people partnership model* which broadly refers to a wide range of findings, functioning as a structural template when applied to the studies of human potential management. In particular, we propose to consider the above mentioned approach as a synergetic system of interpersonal interaction, which includes an effective combination of two key components (economic and social partnership) found within any organization which strives to arrive at efficient empirical indicators. The methodology suggested by the author in regards to the people partnership model is thereby based on such level of economic and social interaction, when all participants of the process are motivated to meet the demands of any potential stakeholders (Table 2). A prerequisite for achieving such unprecedented cohesiveness is attained through the process of providing a holistic model for an effective utilization of human intellectual capacities

Definition of principles	Forms of introduction
Systematic Planning	Modern approaches in planning devised to improve the efficiency of organizational and human capacity development
Effective Communication	A cascade model of information transfer using a mix of communicational methods for the development of people and an organization
Sequential Implementation	A step-by-stepalgorithm of coordinated activitie-semphasizing partnership for the attainment personal and organizational enhancement
Objective Monitoring	An assessment of employee collaboration and its impact on overall organizational performance

Table 1. Key principles in managing human potential development

geared towards unlocking the synergetic potential and has been fruitfully studied within the purview of philosophy of economics.

Specifically, there are 2 key and 4 sub-elements of the suggested people partnership model which can be viewed as a platform for bolstering interpersonal exchange enabling positive returns and improvements in economic and social aspects of organizational dynamics.

As can be observed, the model above introduces a combination of social and economic partnerships whilst at the same time promoting equal opportunities for all employees in regards to professional growth and decision-making, involving setting transparent policies for people to take part in strategic and operational organizational activities. Based on a partner-interaction approach between employees (managers and subordinates) at all stages of organizational life[10],the people partnership model is, likewise, an integral part of the parity management approach which provides the foundation for stabilizing economic development within any and all organizational units. The employees of an organization are thereby strongly encouraged act as partners being provided with a high level of operational involvement, with established equal (parity) opportunities in development and career growth, possessing a highly incentivized interest in the ultimate successful outcome for all parties involved. The suggested conceptual approach, therefore, comprises:

- A sound platform for interpersonal synergetic interaction
- All-round empowerment and polyphonic collaboration
- Increased parity access to learning and development
- Open policy for leadership growth - “leaders produce leaders”
- People involvement in all aspects of organizational life
- Personal accountability and ownership in taking decisions

This conceptual approach further maintains a clear statement of equal opportunities policy which provides a necessary coordination and balance of interests between managers and subordinates by stimulating successful outcomes on an individ-

10 Revina, O. M. 2014. “Principles of the concept of parity management using human potential in transportation sphere enterprises.”

ual, team, and organizational levels. Acting as a partner who engages in all processes of cohesive organizational life, it is further possible to define the adherents of this concept as highly reciprocal agents involved in exceptional parity management that promotes the enhancement of human potential based on the unique collaborative experience, innovation and creativity. Other aspects of the suggested methodology, likewise, include technological innovations, favourable work conditions, democratic leadership style, collegial decisions, trainings and professional skills improvement, overall humanization of the labor force[11].

All of these serve as prerequisites for opening doors to effective “partner-partner” relationships, equal opportunities for the evolution of individual potential of both managers and staff. Indeed, parity management is an advanced managerial approach based on the interaction of all interested parties, because of their key components are - an economic and social partnership. An equally important feature is that this concept aims at achieving organizational welfare by means of establishing a working balance between managers and subordinates, promoting social justice and a lack of racial and/or national discrimination. Thus, an essential aspect of the parity management approach is to consider an individual not as an “object”, but a “subject” of development, making people the main participants in the process of result obtainment. A fair system of personal performance evaluation coupled with appropriate remuneration levels are likewise at the forefront of this approach.

Let us now focus more on two major factors of people partnership model as an economic and social collaboration. Thus, the main purpose of economic partnership is to ensure organizational stability in accordance with the operational functioning of its strategic development designed to fulfill both personal and organizational ambitions. The term ‘economic partnership’, therefore, defines an active interaction between employees in order to organize and perfect all of the many interconnected components of multi-layered organizational processes (financial, industrial, marketing, investment and management), which in its turn ensures successful organizational activity, i.e., a balanced process of its functioning through devising a strategy for achieving long-term sustainable growth. It is important to note that the participation of each team member in the partnership model happens in accordance with the roles and functions and is based on their respective professional competencies. Efficient managerial process reflecting core economic partnership incentives is similarly based on four key principles previously introduced in the table 1: systematic planning; effective communication; sequential implementation and objective monitoring.

A more general interpretation of social partnership presents it as a special type of cooperation based on democratic principles, a system of social values and mutually beneficial relations devised and maintained in order to provide for a fair distribution of the individual results achieved by each participant of the process.

The concept is further defined as the form of coexistence of various subjects of social relations, which become partners. The parties of a social partnership determine the conditions and factors of the distribution of products, agreeing the parameters of socio-economic impact using democratic principles to achieve their respective inter-

11 *Theory of E. Mayo.*

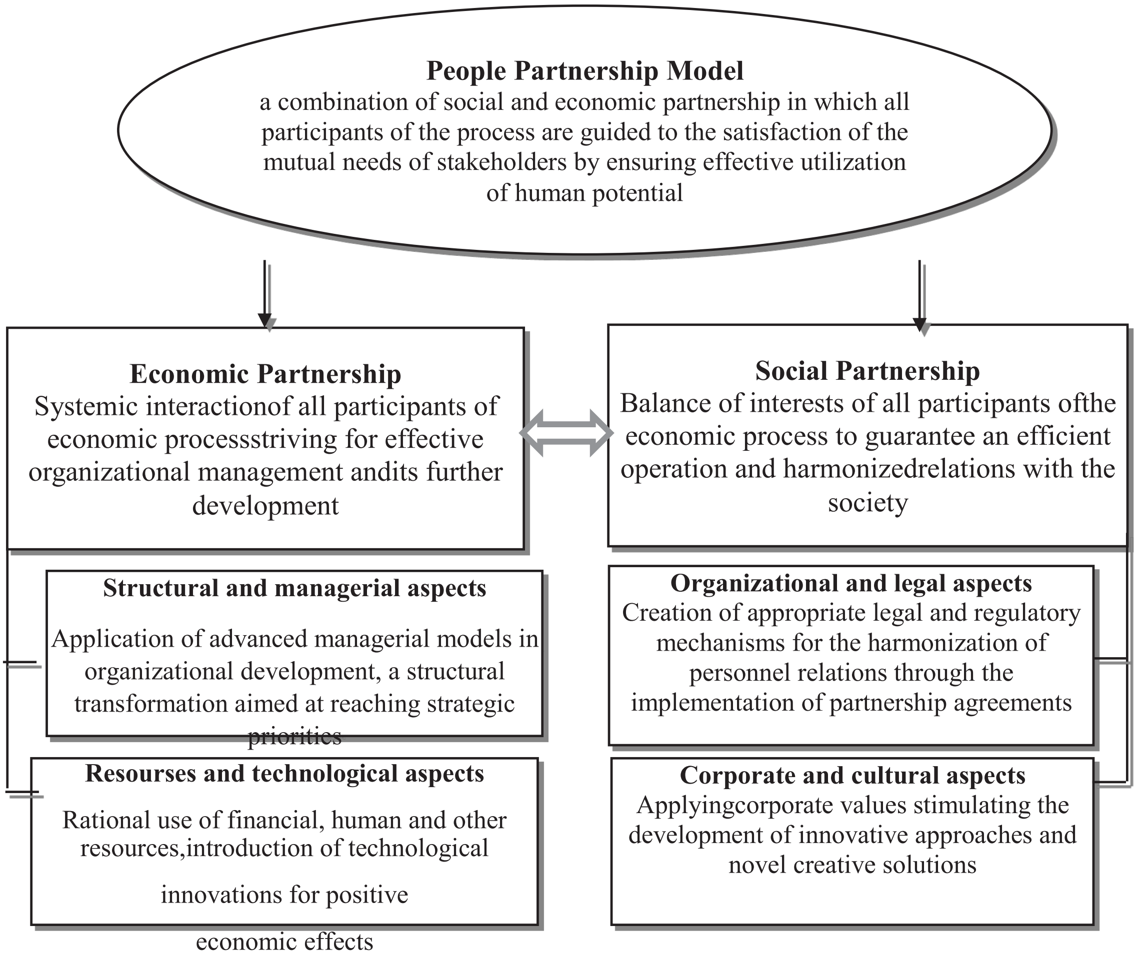

Table 2. People Partnership Model

ests. Social partnership can also be considered as a way of reconciling the interests of various social groups though a combination of cooperative methods intended to ensure effective party interaction. V. Potemkin defines social partnership as a system of mutually beneficial relations of organizational entities, which is oriented towards the general goal of supporting the as pirational stances of various people while at the same time reflecting the differences in their interests[12]. While, a broader definition of social partnership is understood as the social and professional ties between employers, employees and the government, serving as the foundation of all labour relations.

When scrutinizing the legal implications of this concept one is presented with two most recognized models of social partnership: bipartism and tripartism. Thus, in countries where the role of the government in the regulation of labour relations is insignificant (USA, Canada, UK), bilateral cooperation is generally practiced between employer associations and labour organizations. Bipartism is a form of bilateral social partnership which is mainly considered on an organizational level. Tripartism, on the other hand, is social partnership, which involves a three-way cooperative scheme between employers, employees and the government at both the regional and national

12 Potemkin, V. K. & Jakovleva, N. V. 1998. *Human social reserves: labor and management*.

level. Such cooperation may be permanent or irregular (only in case of aggravation of the situation).

The main aspects of the model of social partnership and its principles have successfully been formulated and embodied in the practice of the International Labor Organization (ILO) as a sanctioned legislator in this field.

Such partnership model provides an equal opportunity for people to improve their competences, constantly learn and grow, engage in responsible managerial decisions, feel motivated and as a result, demonstrate a higher level of professional performance.

Legally-wise the theory of management, likewise, links social partnership to the concept of productive, economic and social democracy which means that in practice, social partnership is carried out through a process of its participants negotiating with the outcomes of their decisions reflected in corporate documents and collective agreements. Such type of shared judicial responsibility frequently contributes to a more complete realization of economic and labour interests, a more robust advocacy of the rights of the parties which are regulated by the legislative norms. Thus, if social partnership is considered as a component of the parity management, whereby all participants of the aforementioned process act as partners, then the legal document reflecting their relationships may be perceived as an “affiliate partnership agreement”, which becomes the alternative to the collective agreement[13].

Another essential aspect which supports human potential development is viewing organizational culture as an important foundation for building corporate relations, common values, social and economic dialogue among partners of any organizational entity. Taking into account the importance of people partnership concept, with corporate values as the base of an organizational culture it is easy to see how organizational culture can genuinely contribute to the development of personal responsibility for the implementation of common values. Being the dominant outcome of good parity management reciprocal corporate climate is now increasingly seen as a crucial factor organizational efficiency bolstering its competitiveness which is attained by embracing a democratic style of leadership, proper team interaction allows all of its members to dynamically react to all of its challenges and share in all of its achievements.

Defined as corporate ethos, parity management relies on the systematization and improvement of operational principles, corporate values are used in regulating the day-to-day activities and contribute to successful development and achievement of vision of strategic priorities. Guided by these normative tenets, employees are able to build their relationships on the principles of common values, shared managerial style, diversity and an equal opportunity, loyalty, as well as effective implementation of organizational policies and practices[14].

Conclusion

The focus of knowledge-based economy is on the accumulation of intellectual capital resulting in the achievement of synergetic effects via cohesive staff interaction aimed at

13 Revina, O. M. 2014. “Principles of the concept of parity management using human potential in transportation sphere enterprises.”

14 Revina, O. M. 2014. “Principles of the concept of parity management using human potential in transportation sphere enterprises.”

transforming the processes of discovery, accumulation and dissemination of information, experience and knowledge transfer. Reviewing the conceptual approaches for creating a new managerial style with favourable organizational culture in order to effectively promote the development of human potential are of equally paramount importance.

At the same time, it is important to underscore the value of responsible leadership, management efficiency, team synergies, transparent principles of collaboration, all of which are directly linked to the organization's economic performance whilst reflecting the employee satisfaction index, the policies of an effective leadership and management, intellectual and social capital.

Economic actors, who incorporate a holistic approach to effective management, namely, people management based on collaborative partnerships, are capable of generating high return providing greater opportunity for sustainable organizational development. In line with this approach, a creative economy is established on economic, social, cultural and technological aspects. The proposed initiative to introduce conceptual provisions of parity management is the path to a new paradigm of a creative economy, based on the unlimited access to the global resource of human potential.

Parity management based on people partnership is an effective approach to socio-economic cooperation, an organizational mechanism for unlocking human potential, the creation of prerequisites for the dissemination and transfer of knowledge and experience, the congregation of people around common goals and values. The author of this article has suggested the definition of parity management as a socio-economic partnership, in which all participants of the process are directed to the maximum satisfaction of the needs of all interested parties with the intention to promote effective management and development of human potential, introduction of the best managerial innovations and practices, increasing competitiveness of organizations, promoting socio-economic growth, adherence to the principles of corporate social partnership.

Conceptual provisions of people partnership model are the dominant part of the general investing in people approaches to increase the significance and the role of any individual of each particular organization and society as a whole. The social benchmark of investing in human development is to consider people values as a priority.

The economic benchmark of investing in human development is focused on supporting any organization (public or private) to demonstrate an outstanding performance by improving management practices and through leading and inspiring people to achieve sustainable success. The people partnership model stimulates more investment in human development, to improve leadership and managerial competencies, and to transform them into a major source of sustainable growth for any particular organization, industry and society. This partnership approach proves the following thesis: people collaboration creates a tendency for rapid development of human potential when it is based on a critical blend of unique human experience, innovations and creativity in critical thinking, which in the purview of globalization become vital components in the process of intellectualization of economy.

Only an integrated set of actions of all factors ensures the integrity and individual economic reproduction enabling effective economic and social development of an organization, industries and the society as a whole. Such a set of actions will be implemented when building an improved mechanism for human potential management by promoting a culture of partnership, supporting an innovative and open society that aspires to develop sustainable human capacity, social, and economic prosperity in the context of intellectualization of the economy.

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COMUNICATIVE ANDROGINY AS A CONDITION FOR ACHIEVING AN INTEGRITY OF A HUMAN: FROM THE PHILOSOPHICAL ANTHROPOLOGY TO PHYCOANALYSIS AND ART-THERAPY

Moving from a morning to a midday is a revaluation of former values.
C.-G. Jung

The category of integrity is analyzed in the article as basic trait of human entity, which determines its inner unity. The integrity of a human is especially important in terms of historical period of globalization, when two equally dependent procedures, such as achieving and losing of values happen simultaneously, because the world moves forward to a new unity and along with that loses usual, traditional expressions of integrity. In the context of modern methodology of meta-anthropology the complex of such concepts as entirety, purposefulness and integrity is considered. Entirety is the category of everyday life, purposefulness – the category of border being, and the integrity is the level of meta-border being.

The dialectical mechanism of interaction and mutual influence of these categories in the meta-border dimension of human being is analyzed, the practical role of the phenomenon of human integrity in the mentioned mechanism is realized. The basic approach is the provision on the fact that category of entirety is correlated with the feminine, and the purposefulness - with the masculine, whereas integrity in the human being is understood as the principle of androgenic.

True beauty and integrity are possible only in the unity of feminine entirety and masculine purposefulness: this approach makes it possible to comprehend androgyny not only as a state, but as a process of interaction, which creates a procedure for the formation of both personal and communicative phenomenon. Love between a man and a woman as communicative androgyny goes beyond mere procreation, and its value lies in the production of integrity in all personal and communicative manifestations. As a result, this state is fixed not only in the present, but already belongs to Eternity as such. The authors of the publication offer ways to acquire the integrity of worldview and attitude to the world based on the methodological foundations of philosophical anthropology, psychoanalysis and art therapy, which provides a transition from theory to practice.

Keywords: *human, communicative androgyny, integrity, entirety, purposefulness, outlook, philosophical anthropology, psychoanalysis, art therapy, meta-anthropology.*

Анотація. Хамітов Н.В., Крилова С.А. Комунікативна андрогінність як умова набуття цілісності людини: від філософської антропології до психоаналізу і арт-терапії. *У статті проаналізовано категорію цілісності як фундаментальну характеристику людського буття, що зумовлює його внутрішню єдність. Цілісність людини особливо важлива в умовах історичного періоду глобалізації, коли одночасно відбуваються дві такі взаємозалежні процедури, як набуття та втрата цілісності, адже світ прямує до нової якості поєднання і, разом з тим, відривається від узвичаєних, традиційних проявів цілісності. У контексті сучасної методології метаантропології розглянуто комплекс таких концептів, як цільність, цілеспрямованість і цілісність, де цільність – це категорія буденного буття, цілеспрямованість – категорія граничного буття, а цілісність складає рівень метаграничного буття. Проаналізовано діалектичний механізм взаємодії та взаємовпливу зазначених категорій у метаграничному вимірі людського буття з усвідомленням практичної ролі феномену цілісності людини у наведеному механізмі. Базовим підходом вважається положення про те, що категорія цільності корелюється з жіночим началом, а цілеспрямованості – з чоловічим, тоді як цілісність у людському бутті розуміється як принцип андрогенного начала.*

Справжня краса і цілісність можливі лише в єдності цільності-жіночності та чоловічої цілеспрямованості: такий підхід дозволяє осмислити андрогінність не лише як стан, а й процес взаємодії, що створює процедуру формування як особистісного, так і комунікативного феномену. Любов між чоловіком та жінкою як комунікативна андрогінність виходить за межі лише продовження роду, а її цінність полягає у породженні цілісності у всіх особистісних і комунікативних проявах. У результаті такий стан фіксується не лише у теперішньому часі, а вже належить Вічності як такій. Автори публікації пропонують способи набуття цілісності світогляду і світовідношення на методологічних засадах філософської антропології, психоаналізу і арт-терапії, що забезпечує перехід від теорії до практики.

Ключові слова: *людина, комунікативна андрогінність, цілісність, цільність, цілеспрямованість, світогляд, філософська антропологія, психоаналіз, арт-терапія, метаантропологія.*

Relevance of the research topic

Any person and any society, consciously or not, is striving for integrity. Integrity is synonymous with happiness, it represents the basic tenet of unity of both personality and couple, family and the whole human race. In the context of globalization, the situation of the simultaneous acquisition of human integrity and the process of its constant doubts and losses, because the world is moving towards a new quality of ways of combination and, at the same time, there is a systematic separation from the usual, traditional manifestations of integrity. As we can see, the acquisition of integrity in today's context becomes quite a challenge, requiring a systematic approach. The authors have taken the liberty to propose practices of the acquisition of integrity and new worldviews through the methodological foundations of philosophical anthropology, psychoanalysis and art therapy, which provides a transition from theory to the practice of such acquisition.

In today's world, we have an expressed fragmentation and eclecticism of human entity in its personal and communicative dimensions. Oddly enough, this fragmentation and eclecticism are now posited as an organic state of a human, which, being freed from traditional ideals and the pursuit of a single Truth, acquires its "authenticity". Today, we can see a peculiar outlook on schizophrenia, it becomes present in the inner world of the individual, there is a relationship between them, when a person takes a hard position and does not want to engage in dialogue with speakers of other points of view. As a result, this situation leads to a disharmony of the human self, which creates animosity among people, increase destructive processes in society, provokes the latest economic, political and information wars.

At the beginning of the XXI century humanity returns to the problem of the integrity of its being at a new level - it actualizes the need to combine philosophical anthropology, psychoanalysis and art therapy as theoretical and practical ways to acquire deep integrity of man. What is the meaning and potential of such a combination? How to achieve it? Beginning the analysis of the formulated problems, it becomes necessary to formulate a definition regarding the understanding of the category of human integrity, separating this concept from relatives by the content, but different by the concept of "human integrity" and "human purposefulness", as well as the concept of "human beauty".

Setting the tasks

The fundamental characteristic of human entity is integrity, which determines its inner unity, here we can agree with the opinion of modern philosopher A. Morozov, who believes that "loss of integrity leads to the inauthenticity of our existence" - for the researcher, integrity first of all means "unity".[1] In our view, understanding of integrity as the unity of rational and irrational allows us to speak only for the integrity

1 Morozov A. Love and Death, 174

of consciousness, or consciousness and subconscious. Integrity in its broadest sense requires more detailed definition, and in the general ontological sense, integrity can be understood as the harmonious combination of elements in the system, both in static and spatial terms (proportions), and in dynamic-temporal (motion and development). In its turn, communicative androgyny appears as the integrity of two personalities as spiritual and soul integrity.

Analysis of recent researches and publications

We can find a thorough analysis of the problem of personality integrity first in the works of M. Berdyaev, V. Zenkovskyi, V. Solovyov, V. Franklin, P. Yurkevych, as well as in the approaches of such thinkers as M. Buber, E. Husserl, A. Camus, I. Liotard, N. Luman, N. Marcuse, E. Munier, P. Ricker, Z. Freud, P. Teillard de Chardin, A, Schweitzer, C.-G. Jung and many others. It should be noted that the fundamental methodological foundations of the phenomenon of integrity were determined by such domestic researchers as L. Garmash, O. Zaichenko, V. Kaluga, V. Krylov, M. Prepotenskaya, O. Ruban, F. Fomin, etc. The post-classical model of the integral person is studied in his work by L. Telizhenko, and the human integrity in the transdisciplinary synthesis is analyzed by T. Troitsk. The immediate task for our analysis is to formulate a new story about the correlation of the category of human integrity with the concepts of "human entirety" and "human purposefulness".

Setting the objectives

The purpose of this study is to analyze human abilities to achieve integrity in the context of philosophical anthropology, psychoanalysis and art therapy, which means a transition from theory to practice.

Presenting the research statement

For started let's recognize the difference between concept of "entirety" and "purposefulness". You can assume that the concept of "entirety" and "purposefulness" does not correlate, though "entirety" is the stability of human being, and "purposefulness" is the ability to dynamically move within social processes. A purposeful person is usually is full of energy and vivid, trying to achieve more goals. There is a moment of solving the argument between entireness and purposefulness in the image of the integral person. Integrity shows unity of peacefulness and striving, watching and acting, imagination and will. A kind of "grammar rule" for researchers was a thought of K.-G. Jung - "everything human's - it relevant, because everything base on internal opposites, everything is an energy phenomenon. But the energy necessarily has been based on previous differential, or contrast, without which there could be no energy".[2] Therefore, in this context, it is advisable to resort to the methodological approach that remains in the project of meta-anthropology, specifically using the concept of "integrity", "entirety" and "purposefulness" and the phenomena that they describe.

Being of a human in this context of this approach is subdivided into daily bases, border and meta-border. In daily bases being, people live by the will to self reserve and continuation of genus, in the border being – by the will to rule and the will to learn and create, in the meta-border- by the will to be free and to love in their unity

2 Jung, K.-G. God and the Unconscious, 307

and will to tolerance. At first, it seems that the entirety is typical for people in the daily bases being, in the border being we have purposefulness, and in meta-border – integrity. [3] Although there is a purposefulness in daily bases being,, and in the border being there may be an entirety in a certain way. Another thing is that in daily bases being purposefulness may look like a fuss or can be defined as a simple fulfillment of somebody else's will, and in the border being purposeful may twist the meaning of entirety, push it to monological willpower, of charge it with the character of one-dimensional manifestation. Likewise, for example, in German Supremacy purposefulness as the will to take power over oneself generates extremely limited entirety and denies the possibility to feel the integrity.

In the meta-border being of person, along with integrity, we should acknowledge the presence of both a state of entirety and a willful desire. Integrity unites them, but at the same time, they also need to be separated for their own development. If integrity acquires a fixed state, it stops the process of its constant unfolding into states of entirety and purposefulness, when integrity does not deny itself in these states, then it ceases to be itself. However, the opposite thought is also true: integrity must sufficiently synthesize entirety and purposefulness, rising above each of these extremes. Here we can observe an existential paradox: integrity as a phenomenon of the meta-border being of a person will only turn to entirety or purposefulness, unless the subject of integrity consciously moves into entirety and purposefulness and then consciously returns to the new quality of integrity.

Thus, in the meta-border being of a person, not only we have an eternally flowing state of integrity, but also a complex existential process of interpenetration and dialectic of transitions of integrity, entirety and purposefulness. This process demonstrates the fundamental difference between the meta-border being of a human and the daily bases and the border being, where is a variety of interaction of integrity and purposefulness, but there is no fixed integrity, more precisely it is present in unstable and sometimes instantaneous states.

The complex of concepts of entirety, purposefulness and integrity makes up a strange mixture of human being, they permeate its various dimensions: purposefulness is both in the daily bases and meta-border being of a person, and certain "flashes", moments of integrity can be both in the daily bases and in the border dimensions being. Another thing is that in the meta-border being of a human, entirety cannot replace integrity, and in limiting it cannot dominate purposefulness. Therefore, we must speak only of the dominant of entirety in the everyday being of person, of purposefulness in the border being, and of entirety in the meta-border. Accordingly, the question arises as to whether the integrity of the supplement requires purposefulness and entirety. In this case, we can assume that outside of human existence we have found such absolute integrity, but within human being we find integrity that constantly requires purposefulness and entirety. The essence of the meta-border being of a human is not that there is an absolute integrity, but that only in a situation of constant division into purposefulness and entirety, integrity can remain. In parallel in the meta-border be-

3 *Kyrylova S.* The beauty of a human: personality, family, society (social and philosophical analysis*)*

ing there must always be a process of achieving the necessary equilibrium between purposefulness and entirety, which is the true state of integrity.

It is an important factor in the systematic study of the functioning of processes of meta-border existence that the analysis of the ethics-aesthetic component of certain categories. Here is an example: the beauty of entirety is the harmony of spiritual lifting and energy of vitality, which is realized first and foremost in the daily bases dimension of human being. Such beauty, at the level of anthropological and biological and social approaches to human understanding, allows it to adapt most effectively to the difficult conditions of life. You can agree with the idea that "in the descriptions of beauty in folk songs there will be no sign of beauty, which would not be an expression of blossoming health and balance of forces in the body - a consequence of life in pleasure at constant and difficult, but not excessive work".[4] We can further argue that the beauty of dynamism and passion is the beauty of purposefulness. If we consider such "beauty" in the extreme life of a person dominated by purposefulness, then, on the one hand, there will be the beauty of a powerful man, whose essential features are courage and even disregard for danger, power over himself and the circumstances of life, and on the other, is the beauty of passionate activity of the creative person and the person who learns about the world.

The unity of the beauty of entirety and purposefulness is the beauty of integrity. In the meta-border being of a person with his or her dominance of integrity, static entirety is combined with dynamic purposefulness, and as a result - a special static-dynamic beauty of integrity. It combines these extremes into a harmonious unity and constantly supports the positive nature of change in one's life. An important ontological feature of human beauty in the space of integrity, a sign of beauty-as-integrity is the constant development of integrity. Stopping such changes provokes a gradual loss of beauty. However, the development of integrity is not identical to the movement within purposefulness. The development of integrity is the same process of synthesis of wholeness and purposefulness as a result of which they contribute to the formation of fundamentally new forms. The constant experience of such a state provides support for the existence of a person's beauty in the deepest sense of such word combination.

The next task of our research is to find out the influence of a person's sense of the state of his integrity on the formation of his worldview. In the context of meta-anthropological approach, daily bases, border, and meta-border dimensions correspond to the everyday, personal and philosophical types of worldview. We are referring to an existential-personal typology of worldview, as opposed to a socio-cultural one, within which mythological, religious and scientific types of worldview are distinguished. The everyday worldview reflects the everyday existence of a person, having an independent, uncritical, uncreative character. First of all, this worldview is the result of the influence of the family, as well as of the social environment that surrounds a person in childhood and adolescence. A person with an everyday outlook is constantly influenced by the prevailing prejudices, ideological attitudes and traditional rules of conduct recognized by the community. Personal worldview is independent, critical and

4 Jung, K.-G. God and the Unconscious, 11

creative by nature, it includes the opposite setting of the everyday level of worldview. The level of personal worldview of a person helps him to critically accept the stereotypes in his environment, and therefore to form in himself immunity against constant manipulations. Philosophical worldview reflects the meta-border being of a human and is marked by independence, the presence of a critical nature of thinking, as well as the systematic and internal awareness of one's integrity. It can be argued that philosophical worldview is a level of maturity of personal worldview.

Thus, we can assume that a person with an daily bases type of worldview has entirety, a person with a personality worldview - first of all is purposeful, whereas philosophical worldview provides the opportunity to acquire true integrity, the criterion of which is a combination of entirety and purposefulness. It would be natural to claim that the carriers of mythological, religious and scientific worldviews may have specific manifestations of eternity, purposefulness and integrity, since daily bases, personal and philosophical types of worldview only at first glance coincide with mythological, religious and scientific ones - here we have not two triads of correlates, but two systems of coordinates, as as well as in mythological in religious and scientific manifestations of the worldview, may be present elements of everyday, personal, as well as philosophical levels. On the other hand, in each of those either mythological, religious or scientific may manifest.

Continuing the thought according to this logic, we hypothetically extend the analyzed concepts to additional meanings, entirety correlates with the feminine onset, purposefulness - with the masculine, and integrity can mean androgynous onset. The concept of "androgyny" owes its origin to the theory of Plato, when he thinks of androgynies as of integral beings, consisting of female and male halves, till now it leads contemporary authors to the idea of a dramatic separation of human existence, which can only be overcome by love, which unite them into integrity. [5] But how correct is it to talk about characterizing the masculine principle as purposefulness and the feminine as the entirety principle? Does empirical experience suggests that women in a women way are purposeful - active, mobile, even obsessed with achieving one goal or another, and on the other hand static and sentimental men in their masculine entirety? The tragic relationship between the great art master Rodin and his talented student and mistress Camilla Claudel, which in one of the historic periods became one of the first known female sculptors, is revealing. Here we see an example of a dramatic combination of a professional creative contest between a man and a woman in a time of catastrophic gender inequality in society and their explosive love affair, which ends tragically. Later, Camilla wrote from the mental hospital: "It all came from Rodin's devilish mind from the beginning. He was haunted by the thought that as soon as he died, I would immediately rise as an artist and surpass him; he wanted to keep me in his claws not only during life but also when he died "[[6]1, p. 367]. This situation is evident and allows us to speak about the contradictive nature of both of the entirety and purposefulness, as well as the masculine and feminine principles.

5 *Plato.* Symposium, *98-100*

6 *Delbe, A.* Camille Claudel, woman,*367*

Thus, the entirety of both of the categories of daily bases life is common for both man and woman, and the purposefulness of both of the categories of limiting existence is as common in both man and woman, and the question of proportionality or percentage is absolutely incorrect, especially in the modern social organization of our being.

Acknowledging the problem in the context of meta-anthropology, we can assume that in the everyday life of a human, both man and woman, in accordance with their natural essence, act as complete characters, in the border being in the process of personalization, both man and woman acquire purposefulness as a significant characteristic, and in the meta-border being, the integrity and purposefulness of man and woman are combined by the phenomenon of androgyny, in which the integrity of human being manifests itself both in the unity of the individual and in the communicative unity of the couple. But it should be noted that man by nature tends to be purposeful, and feminine – to be complete, entirely. Of course, there is a specific purposefulness of the woman and the entirety of the man, however, just as the entirety exists both in the daily bases and in the border and meta-border life of a human, but it dominates in the daily bases one, so in the feminine principle, the first is dominated by wholeness, and in the male - purposefulness, in case of presence of all of the others opposing elements.

In the everyday life of a human, both man and woman have biological roots that grow on the basis of social stereotypes. Such entirety predetermines the purposefulness of both the man and the woman in the everyday life: the man and the woman fulfill the archetypal roles of father and mother, who continue and restore human life. In everyday life, a woman has integrity when she mentally and financially takes care about her children and her husband, and a man has integrity if he is a good protector and breadwinner for his family. In the extreme life of man, purposefulness is rooted in the bowels of the individual. It is beyond biology and social stereotypes, generated by the personality itself. That is why in the ultimate human life, purposefulness dominates over integrity. In the meta-border being of a human, integrity and purposefulness take on a new quality, when both man and woman combine in themselves the entirety and integrity that influences the process of correction of their natural properties in their primary meaning. As a result, we have a more dynamic integrity and a more flexible and wise commitment, which engenders integrity. In the space of meta-border being, the integrity of a man and a woman is different from their integrity in everyday life, not only by greater existential fullness of life, but also by greater dynamism and development of one's abilities. As we can see, in contrast to the integrity of everyday life, in the meta-border being there is a constant transformation of the integrity and purposefulness of both man and woman.

Therefore, the development only of entirety that pushes the purposefulness back, or vice verse, purposefulness that suppresses integrity, does not allow the unity of man and woman to occur as androgynous integrity. Integrity is possible only in the unity of entirety-femininity and purposefulness-masculinity; this approach makes it possible to comprehend androgyny not only as a condition but also as an interaction, that is, both a personal and a communicative phenomenon. Analyzing personal and communicative androgyny, we can say that at a deep level, the first is the integrity of spirituality as the highest aspect of manhood and spirituality as the highest aspect of womanhood. Communicative androgyny appears as the integrity of two personalities as spiritual and spiritual integrity.

Both personal and communicative manifestations of androgyny, the way to which can be defined as a strategy of androgynism, can be understood as the actual maximum of the integrity of human being in all its physical, spiritual, mental and social expressions. In fact, androgyny (androgynous integrity) allows one to continue in a harmonious way in the human race, determining the integrity of the history of both the individual and the family, the society as a whole. Love between man and woman as a communicative androgyny goes beyond the mere continuation of kind, and its value lies in the generation of integrity in all its personal and communicative manifestations, rooting it not only in the present, but also in the realms of Eternity.

Philosophical anthropology as a theory of the integrity of human being gets into the practice of acquisition of integrity in the form of psychoanalysis, because psychoanalysis itself goes to the possibility of correction of those deep states and qualities of the person, which determine its integrity or its loss. The problem of the integrity of human being is central to such areas of modern psychoanalysis as actualizing psychoanalysis and androgynous analysis. Actualizing psychoanalysis as a direction One of the directions of psychoanalysis was created in the last decade of the twentieth century on the worldview and methodological basis of existential anthropology and meta anthropology. The result of actualizing psychoanalysis is not just an exemption from psychological trauma and complexes, but this result implies an actualization of personality that goes beyond the everyday dimension of being and the everyday worldview, which opens new possibilities for the acquisition of integrity. Actualizing psychoanalysis uses and develops the classical practice of Z. Freud, K.-G. Jung, E. Fromm, K. Horney, N. Keppe, while having a number of fundamental features that distinguish it from other areas of psychoanalysis: first, it is an analysis of the problem of the inner loneliness of the individual, which has become a very typical phenomenon for modern man - especially in the post-Soviet political region; secondly, it is the analysis and correction of the inner masculinity and femininity, which in their highest manifestations manifest both spirituality and mentally; thirdly, it is an analysis of the historical influence on the personality of a complex of archetypes of a particular culture. [7]

Thus, on the basis of actualizing psychoanalysis, a new productive method of personality development and the possibility of acquiring it - both internal and communicative – is developed. Androgynous analysis (from gr. Andros - man, gin - woman) occurs at the beginning of the 21st century. Continuing the tradition of actualizing psychoanalysis and becoming a theory and practice of research and in-depth correction of the existence of personality and relationships between individuals through the comprehension of strategies for the interaction of existential masculinity as spirit-

7 Philosophical anthropology: dictionary, *11*

uality and existential femininity as a spirituality, leading to their mutual growth and harmonization.

Androgynous analysis, like actualizing psychoanalysis, is based on meta-anthropology as a theory of the daily bases, border and meta-border being of a human and the types of worldview that correlate with them. The key idea of androgynous analysis is the idea that personality is the unity of spirituality and soulfulness, the alienation of which creates inner loneliness. The use of androgynous analysis takes psychoanalysis beyond both masculine-centrism and feminine-centrism, and gives the opportunity to practice the actualization of personality and relationships between personalities at the existential, psychological and social levels, which marks a new quality of the integrity of human existence of an individual, as well as couple, family and the whole community.

Androgynous analysis includes actual psychoanalysis as one of its own systemic techniques, an integrated strategy of communication between analytic and the patient on the level of worldview dialogue. When there is a win, new ones are added, new art therapies, for example the therapy of romance, movies, aphorism. So the approaches makes together the sphere of philosophical art-therapy, which creates fundamentally new ways to become an integral human. Consider the nature and possibilities of philosophical art therapy, but before that clarify the concept of philosophical art. It forms a peculiar way of philosophizing in artistic form, provides a figuratively-personal unfolding of philosophical categories, and the most famous representatives of the sphere of philosophical art can be called F. Dostoevsky, A. Camus, J.-P. Sartre and many other thinkers. The methodology of the scientific basis, which in theoretical philosophy is carried out through conceptual inference and proof, in philosophical essayism is manifested in the form of free interaction of meaningful images-ideas, and in philosophical art is achieved through free play and communication of meaningful images-characters. Art represents a clear dominance of a person's sense of state over his rational perception of the world. Philosophical art strives for the harmony of the sensual and the rational, this approach allows the philosophical art to come to the spiritual development of the tragic contradictions of human existence in conditions where other kinds of art either refuse to resolve such contradictions or depict them as unsolvable.

Thus, philosophical art always seeks to unite not only images but also works of art. As a result, they gradually form a sphere of metalwork that can be called an artistic picture of the world. We can assume that any philosophical art is inherently therapeutic, because it spiritually unleashes the eternal drama of human existence. At the same time, the decision-making procedure itself may be spontaneous, not completely conscious, but, conversely, can be used consciously and systematically, in which case we are positioning the philosophical art therapy, which today is an effective method of psychoanalysis.

Within the actualizing psychoanalysis and androgynous analysis of productive nature, it acquires the use of a therapy by means of aphorisms as a method of overcoming existential crises, getting rid of psychological traumas and complexes with the help of specially selected aphorisms. The concept of "aphorismic therapy" was first proposed in the book "The mystery of the male and female: healing aphorisms", which formulated the principles of the method of healing aphorisms and presented aphorisms that had a pronounced therapeutic effect in the practice of androgynous analysis. Speaking in a highly concise and extremely coherent text, the aphorism is able to actualize human integrity as no other method of art therapy. The foreword of the work contains the author's definition of the term "aphorism", which describes its unique art-therapeutic abilities in creating integrity: "Aphorism is an arrow that enters the heart directly through the mind. At the same time pervading the mind and heart, aphorism awakens the spirit. And even more deeply: aphorism unites spirit and soul, releasing boundless energy of personality and overcoming crises that seemed eternal and insoluble. Aphorism is the concentration of meaning that makes the text a life. It is an energy-filled text that becomes a bridge between the conscious and the unconscious. That is why aphorisms can be a healing and liberating force where other forces have retreated. Timely heard aphorism allows you to see the light at the end of the crisis tunnel and change lives. After all, aphorism is a healing energy that gets into the innermost depths of the Self ".[8]

Equally powerful components of philosophical art therapy are romance movies, they provide an opportunity for actualization of personal and communicative integrity through the unfolding of a plot, in which there is a personality that is able to philosophize not only in monologues and dialogues, but also carry their relationships . Another thing is that the monologues and dialogues of the heroes of the works of this kind of therapy are aimed at understanding and acknowledging the beauty of their actions and relationships, thus marking the new quality of human integrity - the quality of the meta-border dimension of human being, in which the combination of love and freedom as the highest values and ideals.

Conclusions

An important condition for the formation of integrity in the diversity of its manifestations is the synthesis of philosophical anthropology with psychoanalysis and art therapy in their philosophical values, which marks the movement from theory to practice. On the other hand, human integrity is the main criterion and the result of such a synthesis. Analyzing personal and communicative androgyny, we can say that at a deep level, the first is the integrity of spirituality as the highest aspect of manhood and soulfulness as the highest aspect of womanhood. Communicative androgyny appears as the integrity of two personalities as spiritual and soulful integrity, and love between man and woman as communicative androgyny goes beyond the mere continuation of kind, and its value lies in the generation of integrity in all its personality and communication it takes root not only in time but also in the meaning of Eternity. Given the importance of the ideological aspect of integrity in the context of the further unfolding of globalization processes, theoretical and practical ways of acquiring human integrity will actualize the development of such humanitarian areas as phil-

8 Khamitov, N. The mystery of male and female: healing aphorisms.

osophical anthropology, philosophical psychoanalysis and art therapy, as well as the development of such trends.

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KYIVAN RUS'S TERRITORIAL UNITS: PROPRIETARY BELONGING OF THE SNOVSK'S THOUSAND IN XI-XIII CENTURIES

Like the medieval countries of Western Europe, Kyivan Rus' also had its own administrative division. Its largest components were called "lands". Over time, they became possessions of individual princely families. In turn, these "lands" were divided into smaller territorial units. In the composition of the Chernihiv-Siversk land, this was the Snovsk's thousand.

Entering the possessions of the Novgorod-Siversk's prince Oleg Sviatoslavych in 1097, the Snovsk's thousand until the 40s XII century was an integral part of the domain of the Novgorod-Siversk's princely throne; therefore, it was not a separate subject of inter-princely relations in the Chernihiv-Siversk land. However, its transfer by Igor Olhovych to his cousins in 1146 led to the fact that in the future confrontation between the Davydovychi and Olhovych, the Snovsk's thousand caused the most disputes and, accordingly, during 1146-1160 several times passed from one to another. The transformation of the Snovsk's thousand into the princely inheritance of the sons of Vsevolod Olhovych also made adjustments to relations in the Olhovychi's family itself. Because of personal political action of Sviatoslav and Yaroslav Vsevolodovychi, they were twice deprived of these possessions by their uncle. Particularly acute question of control over the Snovsk's thousand arose in the second half of the XII century. Exactly because of her, there were two military clashes between the Olhovychi themselves.

The administrative re-subordination of a number of volosts, including the Snovsk's thousand, to the Chernigov princely throne, significantly undermined the economic potential of the Novgorod-Siversk's princes. This led to the fact that, in political terms, Novgorod-Siverskyi lost its former significance in the first half of the XIII century turned into the center of an ordinary princely inheritance in the Chernigov-Siversk land. A thorough review of these processes just set out in the proposed research.

Keywords: Snovsk's thousand, Chernihiv-Siversk land, prince, princely throne, volost' (province), Olhovychi, Davydovychi.

Анотація. Васюта О.О. Територіальні одиниці Київської Русі: володільна приналежність сновської тисячі в XI-XIII ст. *Як і середньовічні країни Західної Європи Київська Русь також мала свій адміністративний поділ. Найбільші її складові називались «землями». З часом вони стали володіннями окремих князівських родів. В свою чергу, ці «землі» поділялись на більш дрібні територіальні одиниці. У складі Чернігово-Сіверської землі такою являлась Сновська тисяча.*

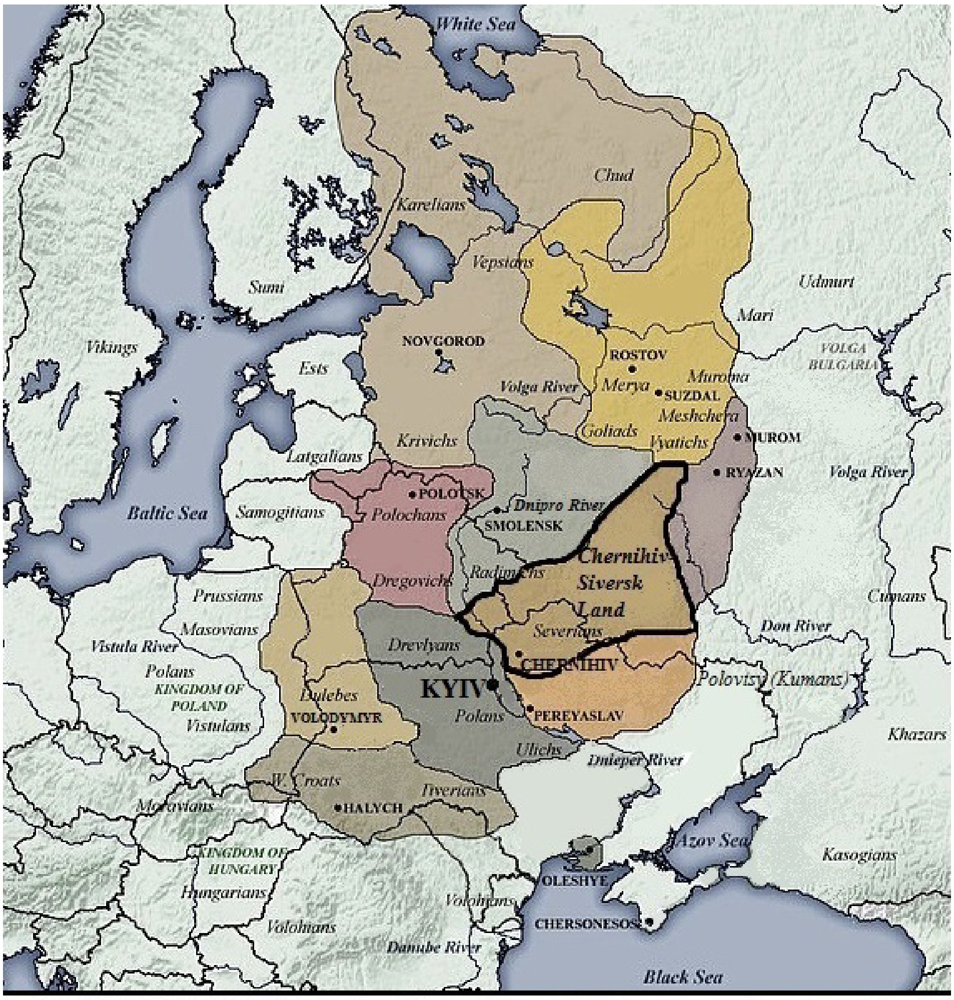
Увійшовши до складу володінь новгород-сіверського князя Олега Святославича у 1097 р., Сновська тисяча до 40-х рр. XII ст. являлась невід'ємною частиною домену новгород-сіверського князівського престолу, тому не була окремим предметом міжкнязівських стосунків у Чернігово-Сіверській землі. Однак передача її Ігорем Ольговичем своїм двоюрідним братам у 1146 р. призвела до того, що у майбутньому протистоянні Давидовичів і Ольговичів Сновська тисяча викликала чи не найбільше суперечок і, відповідно, протягом 1146-1160 рр. декілька разів переходила від одних до інших. Перетворення Сновської тисячі на князівський уділ синів Всеволода Ольговича внесло свої корективи у відносини в самій родині Ольговичів. Через особисті політичні дії Святослав та Ярослав Всеволодовичі своїм дядьком були двічі позбавлені цих володінь. Особливо гостро питання контролю над Сновською тисячею постало у другій половині XII ст. Саме через неї відбулося два військових зіткнення вже між самими Ольговичами.

Адміністративне перепідпорядкування ряду волостей, в тому числі і Сновської тисячі, чернігівському княжому престолу значно підірвало економічний потенціал новгород-сіверських князів. Це призвело до того, що в політичному плані Новгород-Сіверський втратив своє попереднє значення і в першій половині XIII ст. перетворився на центр звичайного князівського уділу в Чернігово-Сіверській землі. Ретельний розгляд цих процесів саме і викладений у пропонованому дослідженні.

Ключові слова: Сновська тисяча, Чернігово-Сіверська земля, князь, володіння, княжий престол, волость, Ольговичі, Давидовичі.

Relevance of the research topic

Kyivian Rus' is medieval country formed at the territory of Eastern Slavic tribes' resettlement. The initial core of mentioned country consisted from Kyiv and Pereiaslav cities, but Chernihiv city was mentioned at the historical sources since 907. Chernihiv-Siversk land was formed at the beginning of the XI century. It was an administrative center formed at the result of extension of the country borders. This land included the sizable territories of modern Ukraine, Belorussia and European part of Russia. Chernihiv-Siversk land became the property of the princes since 1054. Svyatoslav (died at 1077), the forth son of Kyiv ruler Yaroslav Mudryi was the founder of the dynasty. His sons Oleh (died at 1115) and Davyd (died at 1123) were the founders of two family lines: the Olhovychi and Davydovychi ones. The last line finished via parental lineage at 1166. They retaken Kyiv at the result of feudal wars a couple of times but the princes general demesnes always stayed inside of Chernihiv-Siverskyi's land. This status was stable till the middle of XIII century and Mongol invasion stop functioning of Chernihiv-Siversk land as holistic feudal formation.



The "lands" of Kyivan Rus' in 11th-middle of 13th centuries

- main towns of lands

the borders of Chernihiv-Siversk Land

There is some information from the medieval sources that Chernihiv-Siversk land was separated on smaller territorial units at administrative sense. These units were property of Olhovychi and Davydovychi representatives (Olhovychi ones after 1166). According to the sources and historical researches Chernihiv volost' (province), Zadesennia, Radymychi, Podesennya, Viatychi, Lisova zemlia (Forrest land), Poseim'ia, Putyvl's volost', Novgorod-Sivers'ka volost' and Snovsk' thousand were the administrative and territorial units. The last one is mentioned at the sources since 1149 p. [1]. One's borders encircled the central regions of Olhovychi and Davydovychi (14,000 square km approximately [2]. The main center of this territorial unit was Snovsk town. There are some additional towns of Snovsk's thousand according to ancient sources: Starodub, Ropsk, Rosus', Synin Mist, Sosnytsia, Khorobor, Blystosvit and Berezyi ones.

1 *Ipatiev Chronicle*, col. 384.

2 Kovalenko V. *"The Borders and Natural Conditions of Annalistic Snovsk' thousand"*, 78-83.

The “thousand” term is derived from the decimal social organization. The most of researchers postulate that is appeared at the military democracy period [3]. The “thousand” was a territorial and administrative unit of Kyiv princes’ property at X century [4]. They implement this administrative division at newly occupied territories. The archeological and written sources analyze shows that Snovsk’s thousand territories (as administrative unit) formed between the end of IX and beginning of XI centuries. This unit was a bridgehead for spreading of Kyiv princes power on the territories of Eastern Slavic tribes (radymychi, siveryany and viatychi tribes) [5]. The Snovsk’s thousand become an administrative and territorial unit of new feudal-territorial formation at 1054 when Chernihiv becomes a capital of the separate princedom.

Presenting the research statement

Till 1097 Snovsk’s thousand had strong relations with Chernihiv according to archeological data. Also this unit had second place by the temps of social-economic development (the capital volost’ had first place). This fact is also argued by two of three known cumans campaigns (kumans according to the Western chronicles) to Chernihiv-Siversk land. Mentioned campaigns were directed to the territories of Snovsk’s thousand [6]. It is a fact that these neighbor tribes were interested in populated territories where they can catch more spoils.

The act of Lubets’k meeting of the princes (1097) delimited the lands of Svyatoslavychi. According to the document, Chernihiv-Siversk land was disunited. The first part was owned by Oleh Svyatoslavych, the second one was owned by Davyd Svyatoslavych. Their youngest brother Yaroslav received neighbor territory with center at Murom city. The sources let us make a conclusion that Davyd received three more administrative units (Podesennya, Radymychi, Zadesennia) together with Chernihiv city. The older Oleh was defeated at feudal war and lost his rights for main center of Chernihiv-Siversk land. Another units including Snovsk’s thousand became Oleh’s property (according the sources from 1149) [7]. He made Novgorod-Siverskyi the capital. Thus, the new princedom was created at the territory of Chernihiv-Siversk land.

The right of Chernihiv presbyter was received by younger brother Yaroslav after Davyd Svyatoslavych death (prince Oleh died earlier). His nephew Vsevolod Olhovych (prince of Novgorod-Siverskyi) run him out and settled in Chernihiv at 1127 [8]. Aft this fact, the abused uncle called Kyiv prince for help but successful diplomacy of Vsevolod hasn’t let this conflict to become a big-scale war. Prince Mstyslav Kyivskyi

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3 Gorskii A. *Old-Russian Retinue (To the History of Class Society and State Genesis at Rus’)*, 65; Grushevskyi M., *The History of Ukraine – Rus’*, T. 1, 307.

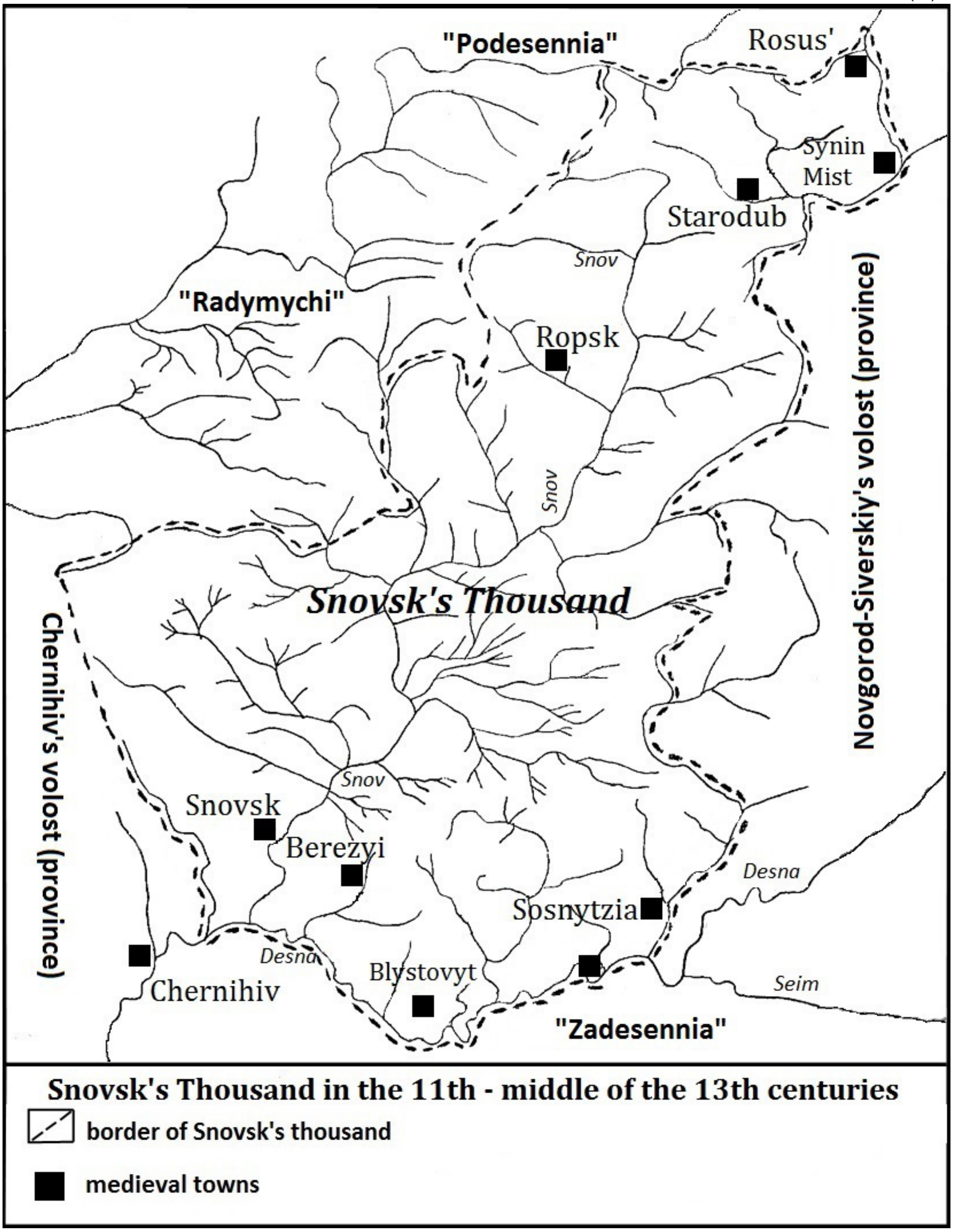
4 Yushkov S. *“The Sketches of History of Feudalism Origination and Initial Development of at Kyivian Rus”*, 278-279.

5 Grigoriev A. *Severian Land at VIII – beginning of XI centuries according to archeological data*, 187, 202, 209-210; Nasonov A. *«Rus’ land» and Origination of Ancient Rus’ State*, 57-59.

6 *Laurentian Chronicle*, col. 172, 248.

7 Zaytsev A. *The Chenigov Princedom*, 80, pic. 2.

8 *Ipatiev Chronicle*, col. 286, 290.



Snovsk's Thousand in the 11th - middle of the 13th centuries

accepted his right for Chernihiv receiving Novgorod-Sivesk's volost' from Vsevolod [9]. Mentioned changes cause new redistribution of property between Chernihiv-Siversk princes. According to sources, Yaroslav Svyatoslavych came back to Murom after his lost of Chernihiv [10]. Later sources (when Vsevolod Olhovych was a prince) shown that he also owned Novgorod-Siversk administrative unit Viatychi. At 1027 he received the

9 *Laurentian Chronicle*, col. 296-297.
10 *Ipatiev Chronicle*, col. 290, 292, 293.

lends subordinated to Chernihiv since 1097 [11]. There are no information concerning the demesne of Volodymyr and Izyaslav (sons of Davyd Svyatoslavych). Only historian V. M. Tatishchev (first half of XVIII century) wrote that Vsevolod Olhovych handed Novgorod-Siversk princedom to Davydovychi but the proofs of this fact are unknown [12]. This fact is also proved by the finding of the "initial stone" at the wall of Spaso-Preobrajenskyi Cathedral at Novgorod-Siverskyi. It demonstrates that cathedral was built by Volodymyr and Izyaslav Davydovychi [13]. We underline that this distribution of property was normal for that time realities and feudal relations between the princes. According to abovementioned, Davydovychi received Novgorod-Siversk princedom at downsized format because two of its territorial units (Viatychi and Poseim'ia ones) were owned by Kyiv and Chernihiv rulers. In fact, cousins of Vsevolod Olhovych received three administrative units (Lisova zemlia, Putivls'ka volost', Snovsk's thousand) form him together with Novgorod-Siversk volost' at 1027. It is logically to acknowledge that prince throne was appeared at Snovsk for youngest Davydovych (Izyaslav), and older Volodymyr received his throne at Novgorod-Siversk. But a lot of arguments doesn't let to make this conclusion. The information from chronicles (1149) says that Snovsk's thousand hasn't had separate prince appanage. At the list of territorial units of Novgorod-Siversk land only this land has name "thousand" [14], demonstrating ones archaic character together with absence of separate prince appanage. We want to demonstrate the notice from chronicles (1155): "At that day Svyatoslav Olhovych's nephew (Svyatoslav Vsevolodovych) came to him and kiss the cross (*take an oath – author*). At that time he gave three cities to him, but Snovsk he took himself, and Korachev, and Vorotyns'k, because [Svyatoslav Vsevolodovych] was his, [Svyatoslav Olhovych], refuse him (*sell him – author*). And Svyatoslav Olhovych go to Snovsk» [15]. As we see, the chronicle author doesn't use "thousand" name for this territorial unit and traditionally uses information about throne city of Svyatoslav Olhovych (son of Vsevolod Olhovych) and Snovsk's thousand was at this status at that time [16].

Vsevolod Olhovych catch Kyiv (the capital of Rus') in 1139. It caused new redistribution of demesnes between the relatives on Novgorod-Siversk land. According to chronicle analyze, Igor Olhovych (the brother of Kyiv ruler) owned Chernihiv volost' Radymychi at that moment [17]. The other Olhovych (Svyatoslav) owned Novgorod-Siversk administrative unit Poseim'ia which were recovered from Monomakhovychi (the prince family started by the fifth Yaroslav Mudryi's son Vsevolod) in 1138 [18]. In 1139 Vsevolod Olhovych's cousins (Volodymyr and Izyaslav Davydovychi) owned the

11 *Laurentian Chronicle*, col. 310.
12 Tatishchiev V. *The History of Rus'*, T. 2, 139.
13 Bagalei D. *The History of Siversk' Land up to the Middle of XIV Century*, 291.
14 *Ipatiev Chronicle*, col. 384.
15 *The Rus' Chronicle*, 265.
16 Zaytsev A. *The Chenigov Princedom*, 98-99.
17 *Ipatiev Chronicle*, col. 311; *Chronicle of Resurrection List*, 33; *Chronicles collection named as Patriarchal or Nikon Chronicle*, 166.
18 *Ipatiev Chronicle* , col. 299; *Chronicle of Resurrection List*, 32; *Chronicles collection named as Patriarchal or Nikon Chronicle*, 164.

demesnes they received in 1127. It is hard to image that Chernihiv prince (who had a war with Monomakhovychi in 1135) could downsize them to find new enemies.

Becoming an owner of Kyiv, Vsevolod Olhovych immediately quarreled with his brother Igor. Before Vsevolod promised to give him back Chernihiv but he give it to Volodymyr Davydovych [19]. The hopes of young Olhovychi to receive other lands (Volyns'k, Smolensk and Pereiaslav ones) were also broken. They hope to give them back from Monomakhovychi in a military way [20]. Unsuccessful military activity of new Kyiv ruler caused signing of peaceful act with them. According to chronicle data, the compromise between Kyiv prince and his family appeared in 1142. At the result, ownership at the Chernihiv-Siversk land was distributed in a following way: Davydovychi received all father's lands (Chernihiv volost', «Zadesennia», «Radymychi», «Podesennya»), the younger Olhovychi received downscaled Novgorod-Siversk princedom (it is possible that Igor owned Novgorod-Siversk volost', Snovsk's thousand and «Forest land», and Svyatoslav owned Putivl' volost' and «Poseim'ia»), and administrative unit Viatychi prince Vsevolod Olhovych left for oneself even staying in Kyiv [21].

Catching the capital of Rus', Vsevolod Olhovych raised the authority of Chernihiv-Siversk princes at the interstate political relations. But they started loosing of these positions after his death. It is a paradox, but Vsevolod Olhovych made a lot of efforts to disjoin the family for his personal interests.

Cancelling the previous agreements with Monomakhovychi, Vsevolod Olhovych announced his brother Igor as his successor of Kyiv throne in 1145. Svyatoslav Olhovych and Davydovychi also swore of this fact [22]. This agreement was also confirmed immediate before the Vsevolod Olhovych death [23].

The Kyiv ruler dates on August 1, 1146. The malaise started at the capital of Rus' and local boyars in a secret way invited Pereiaslav prince Izyaslav Mstyslavych (form Monomakhovychi family) with his military forces to Kyiv. Trying to control the situation Igor Olhovych called Davydovychi for help, but these cousins didn't hurry with help and willing to raise one's territory [24]. The sources don't contain information about new demesnes of Davydovychi, but we can suppose that Igor Olhovych gave to his cousins Dregovychi volost' and Snovsk's thousand (according to chronicle from 1149) [25].

At the result of Davydovychi act of perfidy, Olhovychi lost the battle hear Kyiv with Izyaslav Mstyslavych in 1146. During the six months, they lost their demesnes at Chernihiv-Siversk land (Novgorod-Siversk volost', «Viatychi», «Lisova zemlia» and Putivl' volost' were received by Volodymyr and Izyaslav Davydovychi, and «Poseim'ia» was received by the son of new Kyiv ruler [26]. But the situation changed at the second

19 *Ipatiev Chronicle*, col. 303.
20 *Ipatiev Chronicle*, col. 304-305.
21 *Ipatiev Chronicle,* col. 309, 311-312, 329, 337.
22 *Ipatiev Chronicle,* col. 318.
23 *Ipatiev Chronicle,* col. 321.
24 *Ipatiev Chronicle,* col. 324.
25 *Ipatiev Chronicle,* col. 384.
26 *Ipatiev Chronicle,* col. 338, 342, 343, 347, 355.

part of 1147. Sviatoslav Olhovych regained his Viatychi volost' and catched Podesennya having support from Suzdal' prince Yurii Dovhorukyi (Sviatoslav's older brother Igor was arrested in 1146 and killed by Izyaslav Mstyslavych next year) [27]. This situation pushed Davydovychi to change political orientation and address Svyatoslav with peaceful agreement together with getting previous Olhovychi's lands back [28]. The princes couldn't agree, but finally they signed the agreement[29]. According to the chronicle from 1149 p., Svyatoslav received not all the territories of Olhovychi's fatherland («fatherland» is a territory with the right of descent and which are owned by the separate prince's family according to Lubets'k meeting). In our opinion, receiving Snovsk's thousand let Davydovychi to stay the owners of the volost' when Oleh was arrested and Svyatoslav performed the negotiation. In 1149 p. Svyatoslav take it back using situation of Kyiv ruler change and being at the role of the head of Olhovychi family.

We can make a conclusion that Snovsk's thousand was owned by Davydovychi (even it was a part of Olhovychi's "fatherland") at the result of Vsevolod Olhovych's politics and was a compensation for his right for Chernihiv throne. Up to the middle of XII century this territorial unit called "thousand" without having status of separate prince's appanage. Even more according to the mentioned facts this land was considered by Chernihiv-Siversk princes as a part of domain of Novgorod-Siversk prince's throne. Changing of the throne's owner automatically caused changing of the ownership of Snovsk's thousand. Weak political situation of Igor Olhovych forced him to separate this land form prince's domain and give this volost' to Davydovychi in 1146. This fact was a precedent to tendency for transformation of Snovsk's thousand into the separate prince's appanage.

The analyze of the sources (dedicated to activities in the middle of XII century) let us to link appearing of new prince's throne in Snovsk's thousand with Svyatoslav Vsevolodovych (older son of Vsevolod Olhovych). At the result of father's ruling at Kyiv this prince lived outside of Chernihiv-Siversk lands. In 1147 he went to Davydovychi to ask for demesnes at Chernihiv-Siversk lands leaving the volost' at Kyiv land [30]. According to the chronicles, Snovsk's thousand was owned by Izyaslav Davydovych up to 1149. According to the same sourced, it was owned by Svyatoslav Vsevolodovych in 1155 [31]. There is a question how and from whom he received the volost'? We already wrote that Svyatoslav Olhovych took away Snovsk's thousand form Izyaslav Davydovych at 1149 (the representatives of Monomakhovychi (Yurii Dovhorukyi and his nephew Izyaslav) fighted one against another). At 1151 the ruler of Kyiv was changed again and Olhovychi together with Yuri Dovhorukyi loose the battle at Ruta river. Probably, at that moment Izyaslav Davydovych take the volost' back as a wartime ally of the new Kyiv prince. This fact also is proved by information from the peace agreement between Izyaslav Davydovych and Olhovychi (1151). This

27 *Ipatiev Chronicle,* col. 342.
28 *Ipatiev Chronicle,* col. 342-343.
29 *Ipatiev Chronicle,* col. 342-346.
30 *Ipatiev Chronicle,* col. 343.
31 *Ipatiev Chronicle,* col. 379.

document contains the fact of previously occupied land assignment to Izyaslav [32]. At chronicles we can find the facts that Svyatoslav Vsevolodovych already had his appanage prince throne at 1152 [33]. We think that this prince get Snovsk's thousand from his uncle Svyatoslav Olhovych in 1149-1151 instead of Izyaslav Davydovych (according to B. Rybakov (1971) [34]). This fact is also proved by the next historical events: for example, Svyatoslav Olhovych (as a ruler of family) take away this volost' form Svyatoslav Vsevolodovych for his treason [35].

The content of XII century sources depending the activity at Chernihiv-Siversk lands was interpreted by some historians as a fact of Snovsk's thousand disintegration with adding to the lands of Kyiv appanages. We think that analysis of this information doesn't let us make this univalent conclusion.

The researches point that Snovsk's thousand ceased to exist as a whole administrative-territorial union at the second part of XII century. They consider the chronicle information dated 1156 as an argument of this fact. This information says that Izyaslav Davydovych nephew (Svyatoslav Volodymyrovych, son of dead Volodymyr Davydovych) escaped from Berezyi town (South-West part of Snovsk's thousand) and occupied uncle's Podesennya volost'. At the same time Svyatoslav Vsevolodovych (supported by Smolensk prince) also rebelled against his uncle. Then Izyaslav Davydovych (who was on negotiation with cumans together with Kyiv prince Yurii Dovhorukyi and Svyatoslav Olhovych) performed the march to Berezyi town where Svyatoslav Vsevolodovych was at that moment. Rostyslav Smolenskyi came to help Svyatoslav Vsevolodovych form Starodub town (North part of Snovsk's thousand). The matter terminated by peace agreement between Chernihiv, Novgorod-Siversk princes and one's nephews near Mstyslav town (Smolensk's lands) [36].

P. Golubovskyi (1908), O. Andriiashev (1928) and V. Kovalenko (1995) perceived this activity as a fact of separate prince appanage existence at Berezyi town which was a property of Svyatoslav Volodymyrovych (the Davydovychi clan representative) [37]. O. Zaitsev (1975) thought that text of this chronicle see out present time due to later re-writing (the chronicle with mentioned information has been re-written at) in injure way. Thus, according to his opinion, it doesn't let us make any final conclusions [38].

Before everything else we have to underline that mentioned historians (according to their works) made a mistake considering Svyatoslav Volodymyrovych as a general figure of the 1156 conflict. But he couldn't be this figure because he was only eleven years old (his parents married in 1144) [39]. Trying to analyze some events of previous

32 *Ipatiev Chronicle,* col. 444.

33 *Ipatiev Chronicle,* col. 460.

34 Rybakov B. *«The Tale of Igor's Campaign» and his contemporaries*, 111.

35 *Ipatiev Chronicle,* col. 479.

36 *Ipatiev Chronicle,* col. 484, 485.

37 Andriiashev O. *The Sketch of Colonization History of Siversk' Land at The Beginning of XVI Century*, 104; Golubovskii P. *The Historical Map of Chernigov Governorate up to 1300 year*, 4; Kovalenko V. *The Borders and Natural Conditions of Annalistic Snovsk' thousand*, 82.

38 Zaytsev A. *The Chernihiv princedom*, 83.

39 *Ipatiev Chronicle,* col. 317.

two years and analyze carefully the text of this chronicle (1156) we can see that "adult" princes are the initiators of the conflict. We thinks that they were Smolensk ruler Rostyslav Mstyslavych and Svyatoslav Vsevolodovych (the last one was from Olhovychi clan, but was a nephew of Rostyslav Smolenskyi maternally). These princes has many reasons for such kind of activity. Rostyslav was defeated by Izyaslav Davydovych and lost Kyiv at 1154. The second prince was deprived of the most of one's demesne (including Snovsk's thousand) by Svyatoslav Olhovych. At 1142 Smolensk prince tried to expand one's demesne by means of some Chernihiv volost's («Radymychi» and «Podesennia») and it initiated longtime controversies between the princes [40]. Thus, we can consider that Rostyslav Smolenskyi received the right for the mentioned territories using cabal approaches. Standing at the side of Rostyslav Smolenskyi, Svyatoslav Vsevolodovych hoped to regain Snovsk's thousand. In our view, it is proved by his visit to Berezyi town and presence of Smolensk military forces at Starodub town at the beginning of the conflict. It looks really that Svyatoslav Vsevolodovych also was an intermediary of the agreement between Rostyslav Smolenskyi and his mother together with Svyatoslav Volodymyrovych boyars.

It is written at the chronicles (1156) that Svyatoslav Volodymyrovych gone from Berezyi town. In our view, it proves that he was there not as a ruler but as an owner of other kind rights. The question is risen: why this young prince happen at Berezyi town of Snovsk's thousand (Olhovychi property) instead of Davydovychi lands? We think that answer can be formulated if some events of previous five years will be discovered. There was a longtime scramble for Kyiv between Suzdal' prince Yurii Dovhorukyi and Volyn ruler Izyaslav Mstyslavych in 1151. Regularly Davydovychi acted together but that year they emerged at the different conflict sides. The reason of this fact still unknown but it is possible that the conflict between brothers was a reason. Thus, in 1151 Volodymyr Davydovych and Olhovychi clan supported Suzdal' prince, but his younger brother Izyaslav supported Volyn one. At later battle Yurii Dovgorukiy and his allies were defeated and Volodymyr Davydovych died [41]. Taking into account the previous conflict between the brothers, Izyaslav became a new Chernihiv ruler and derived all Davydovychi lands and Volodymyr's widow had to seek refuge at the other folks. Probably they received the refugee at Svyatoslav Olhovych or Svyatoslav Vsevolodovych (we think that the last one already was the owner of Snovsk's thousand including Berezyi town [42]. Thus, widow of Volodymyr Davydovych temporary owned mentioned town with the rules of local tax receiving. The quarries also prove this thesis. For example, wife of Svyatoslav Olhovych get Oblov town at 1158 [43]. Thus, there are no reasons to authorize that Berezyi town became a separate prince appanage in the middle of XII century as well as substantiate that Snovsk's thousand stopped its functioning as a consolidated administrative-territorial union.

40 Miatselski A., *Smolensk-Chernihiv Borderland in XII century in the area between Dnieper and Desna*, 151-157; *Ipatiev Chronicle* , col. 311; *Chronicles collection named as Patriarchal or Nikon Chronicle*, 166.

41 *Ipatiev Chronicle,* col. 438.

42 *Ipatiev Chronicle,* col. 444.

43 *Ipatiev Chronicle,* col. 502.

The analysis of developments of the middle of XII century let us suppose that Svyatoslav Olhovych give back Snovsk's thousand to Svyatoslav Vsevolodovych at 1156. It was a result of peace agreement between Olhovychi and Davydovychi. Next year Svyatoslav Vsevolodovych received Novgorod-Siverskyi prince throne because Izyaslav Davydovych went to Kyiv and Svyatoslav Olhovych went to Chernihiv. Mentioned prince turned his volost' to his younger brother Izyaslav. In our view, it is proved by chronicle of 1158: Yaroslav met princess of Izyaslav Davydovych (who lost Kyiv at that days) at Ropsk town (at the centre of Snovsk's thousand) and accompanied her to his husband at Radymychi volost' [44]. But some researchers (Shynakov and Minenko 1993) perceived this information as a fact of the separate prince throne existence at Ropsk town [45]. We suppose that there is a contradiction between the mentioned conclusions and the route analysis which was used by Izyaslav Davydovych wife. According to the sources, she wanted to reach Radymychi volost' but in this case she had to pass through the lands of Chernihiv and Novgorod-Siversk princes who had contradictions with her husband Izyaslav Davydovych. Thus, the princess went to her brother-in-law at Pereiaslav town and next to Gorodok town at the border of Pereiaslav and Novgorod-Siversk lands. After this she went to Glibl' town at the border of Chernihiv volost' Zadesennia and Vyrsk volost' (property of her husband). And after this she went to Khorobor town (North part of Snovsk's thousand) and Ropsk town [46]. As we can see, the territory of Snovsk's thousand was a comfortable territory for her escape between the lands of hostile princes. Thus, the owner of Ropsk volost' and whole Snovsk's thousand Yaroslav Vsevolodovych (neutral depending Izyaslav Davydovych) and the princess could pass the route and departure to her husband.

It is possible that Yaroslav Davydovych was deprived his property (Snovsk's thousand) by his uncle Svyatoslav Olhovych because of the conflict before 1160. It can be proved by the military march of Izyaslav Davydovych (he had a war with Svyatoslav Olhovych) to the North lands performed at this year [47]. Izyaslav Davydovych wouldn't choose this aim if Yaroslav Vsevolodovych was the owner of Snovsk's thousand (as we wrote, he helped the wife of Izyaslav Davydovych). Also at 1160 Svyatoslav Olhovych and his allies violate Podesennya volost' (these lands were the property of Svyatoslav Volodymyrovych – the nephew of Izyaslav Davydovych. But protection of famous Suzdal' prince Andrii Boholubskyi let Svyatoslav stay the owner of volost' and even expand his property. According to peace agreement, Svyatoslav Volodymyrovych acknowledged suzerainty of Svyatoslav Olhovych at receive Snovsk's thousand form Chernihiv prince [48]. It is possible that these actions of Svyatoslav Olhovych pushed his own nephews (Svyatoslav and Yaroslav Vsevolodovychi) to get agreement with his enemy Izyaslav Davydovych.

44 *Ipatiev Chronicle,* col. 502.
45 Shynakov E., Minenko V. *The localization of Ormin and Ropesk – the chronicle centers of Chernihiv land*, 42-43.
46 *Ipatiev Chronicle,* col. 502.
47 *Ipatiev Chronicle,* col. 508.
48 *Ipatiev Chronicle,* col. 509, 525-526.

According the mentioned facts we suppose that Novgorod-Siversk prince throne lost one's value as administrative centre of territorial unions at the second part of XII century. And Olhovychi settled at Chernihiv. Novgorod-Siversk princes actually lost their control under Svonsk thousand already during Svyatoslav Olhovych governance (he died at 1164). Becoming a Chernihiv ruler (1164), Svyatoslav Vsevolodovych cancelled the rights of Novgorod-Siversk princes for Snovsk's thousand as well as for some other lands they owned since 1097 [49]. Understandably, that these actions of Chernihiv princes caused resistance from the side of Novgorod-Siversk rulers. At the second part of XII century (after 1160) there were only two military conflicts at Chernihiv-Siversk lands and both of them for Snovsk's thousand.

The first conflict took place at 1166 when childless last representative of Davydovychi clan (Svyatoslav Volodymyrovych) died. He was the owner of Podesennya volost' and Snovsk's thousand. Chernihiv ruler Svyatoslav Vsevolodovych gave Snovsk's thousand to his brother Yaroslav and gave Podesennya to his son in spite of the previous agreement with Novgorod-Siversk prince Oleh Svyatoslavych (oldest son of Svyatoslav Olhovych). This way of lands distribution was unadmitted by Rostyslav Kyivskyi but he only sent merit certificates to Chernihiv prince [50]. Oleh Svyatoslavych was invited by the citizens of Starodub town and tried to grasp Northern lands of Snovsk's thousand in abortive way. As a response, Yaroslav Vsevolodovych together with allies (cumans) attacked Novgorod-Siverskyi. The unexpected sickness and treason of Rostyslav Kyivskyi pushed Oleh Svyatoslavych to admit unprofitable peace agreement with Svyatoslav Vsevolodovych [51]. But next year's activity demonstrated that Novgorod-Siversk prince admitted Snovsk's thousand lose as temporary fact.

The second war raised at1174. Using conflict between Svyatoslav Vsevolodovych and Kyiv prince, Oleh Svyatoslavych attacked Starodub town again but he didn't catch the town. His expectations for allied Kyiv prince also were broken: the prince burn out two near-border towns and stopped. Also Kyiv prince admitted peace agreement with Svyatoslav Vsevolodovych. After that Kyiv prince started counter-attack which was finished by the battle near Novgorod-Siversk where Oleh Svyatoslavych got beaten [52]. In accordance, he had to abjure his previous territorial claims. Thus, after mentioned final of conflict (1174) the control for Snovsk's thousand passed to Chernihiv prince throne. This fact is also proved by the archeological sources. Thus, the diggings of Synin Mist town (near-border point of Snovsk's thousand which controlled the road from Starodub from Novgorod-Siversk) demonstrated that one's fortifications were renewed at the second part of XII century [53]. We suppose that this fortifications renovation was a result of previous campaigns of Novgorod-Siversk prince to Starodub (this town stayed to be controlled by Chernihiv prince throne).

The sources demonstrate that situation depending Snovsk's thousand hadn't change at the first half of XIII century. It was controlled by Chernihiv princes at that

49 *Ipatiev Chronicle,* col. 525, 602, 679.

50 *Ipatiev Chronicle,* col. 525.

51 *Ipatiev Chronicle*, col. 526.

52 *Ipatiev Chronicle*, col. 599-600.

53 Gurianov V., Shynakov E. *«The Internal Borderzone» of ancient Rus': to the problem statement*, 38.

period. This administrative-territorial union left a property of Vsevolod Olhovych successors [54].

Conclusions

Thus, big area and near-border placement of Snovsk's thousand (between Chernihiv and Novgorod-Siversk prince thrones) caused that it had a valuable place at the system of interrelations of Chernihiv-Siversk princes. But the value and status of this administrative-territorial union was different at period of XI – first half of XIII centuries.

As a part of the Novgorod-Siversk prince Oleh Svyatoslavych lands since 1097, Snovsk's thousand was an inalienable part of the domain of Novgorod-Siversk prince throne. That is why it hasn't been a separate subject of inter-prince relations at Chernihiv-Siversk lands. But at 1146 the control was passed from Igor Olhovych to his cousins that caused the fact that Snovsk's thousand became subject of contradictions between Olhovychi and Davydovychi. At 1146-1160 it passed from one hands to another ones a couple of times. There were some important correctives in relations inside Olhovychi clan because of transformation Snovsk's thousand into the prince appanage for Vsevolod Olhovych sons. Because of own political activity, Svyatoslav and Yaroslav Vsevolodovychi were two times deprived the rights for this lands by their uncle. The question of control over Snovsk's thousand rose critically at the second half of XII century. This question caused two military conflicts inside Olhovychi clan. The administrative re-governance of some volost's (including Snovsk's thousand) to Chernihiv prince throne extremely reduced the economical potential of Novgorod-Siversk princes. It was a reason for decreasing of the political value of Novgorod-Siversk. At the result it transformed into the center of usual prince appanage of Chernihiv-Siversk lands at the first part of XIII century.

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54 *Laurentian Chronicle*, col. 419; *Ipatiev Chronicle*, col. 772.

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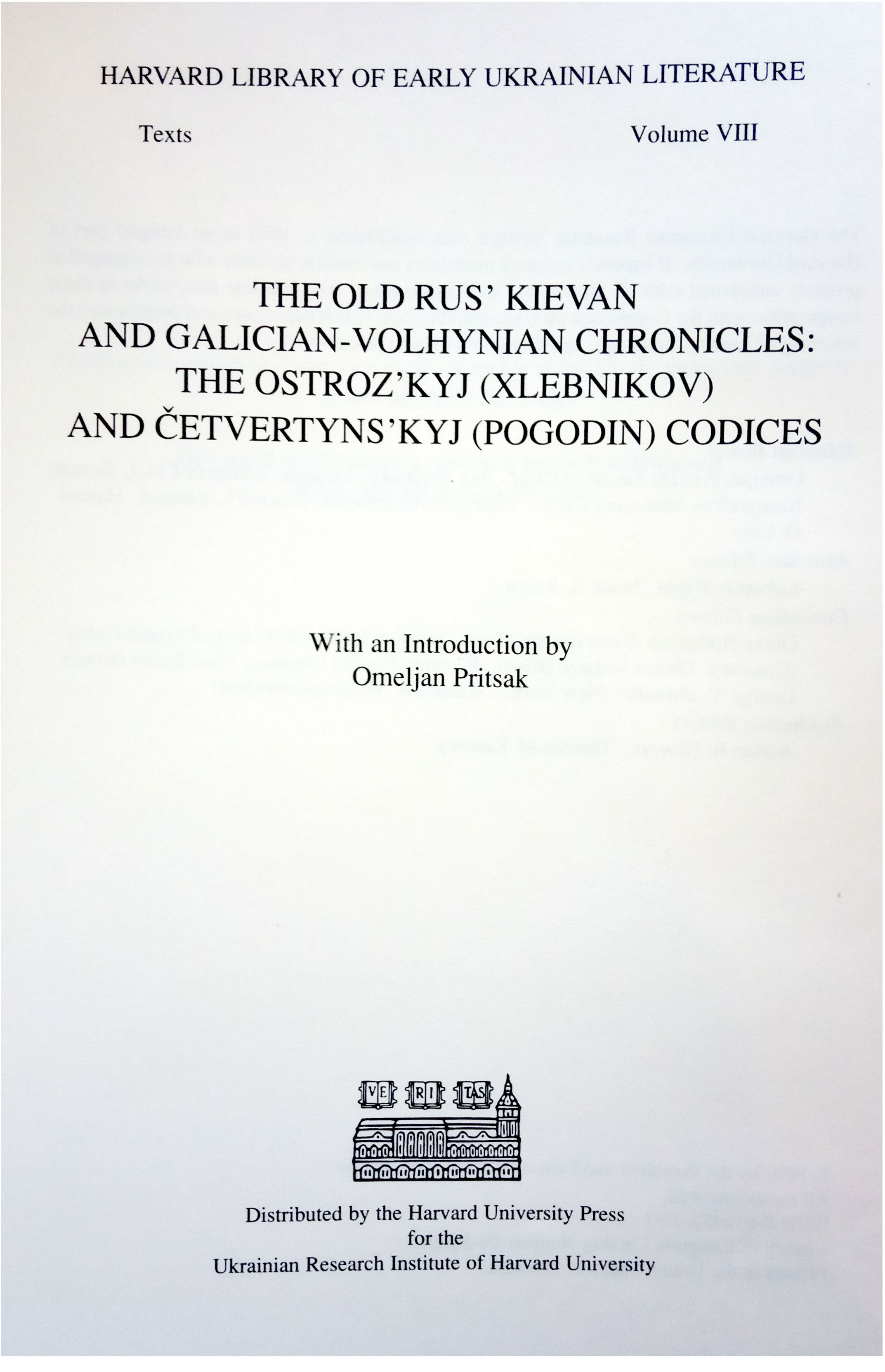

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Texts Volume VIII

THE OLD RUS' KIEVAN
AND GALICIAN-VOLHYNIAN CHRONICLES:
THE OSTROZ'KYJ (XLEBNIKOV)
AND ČETVERTYNS'KYJ (POGODIN) CODICES

With an Introduction by
Omeljan Pritsak

VE RI TAS

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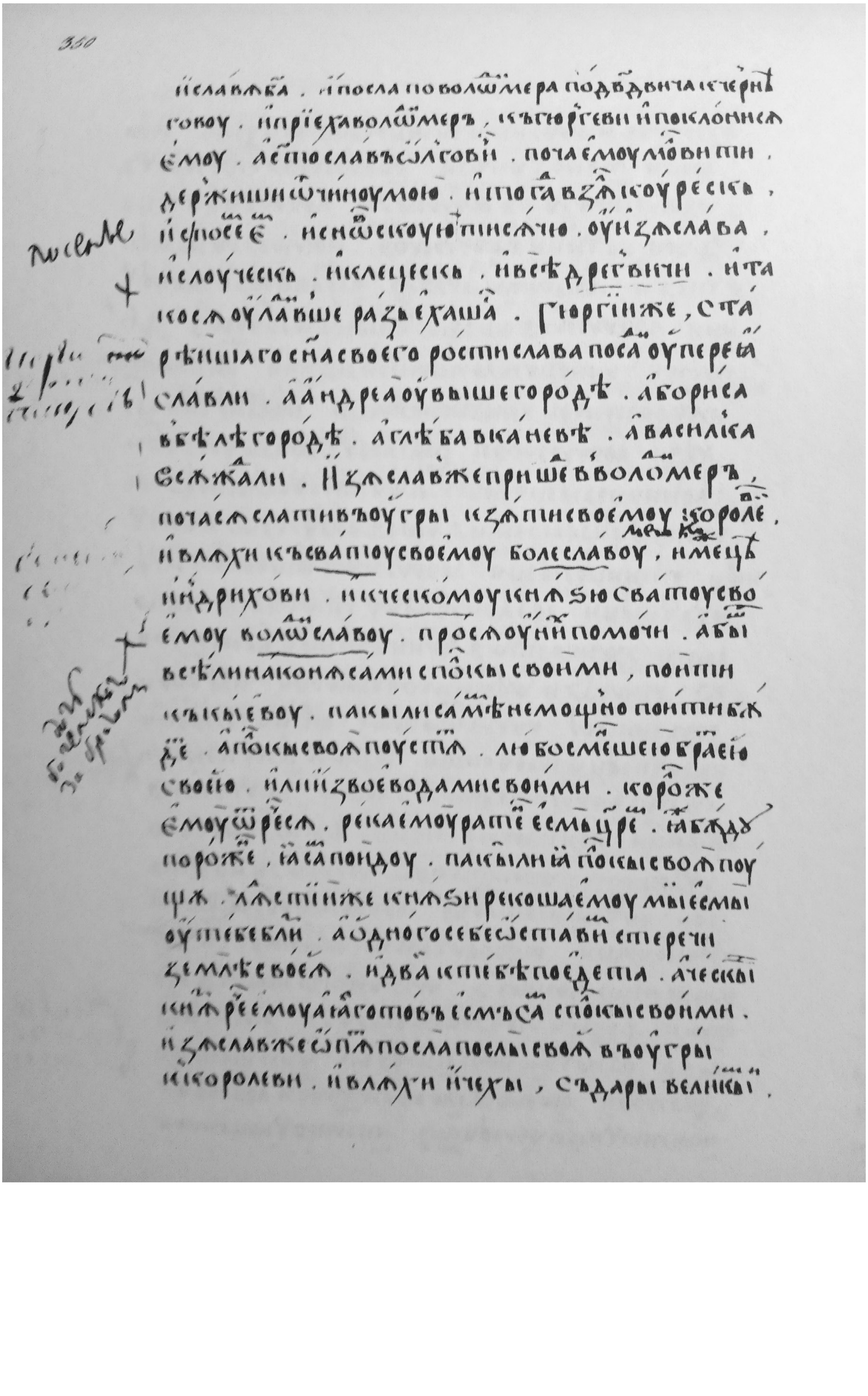
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Изѧслав же ѡпѧть посла послы своѧ въ Оугры
к королеви. и в Лѧхи и в Чехы, с дары великы.

ABSTRACTS
РЕФЕРАТИ

DOI: *10.34170/ed.2019.2707-370X.2(1)-1*
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Elvira Gerasymova. Essay about social mind as a phenomenon of collective wisdom. *Unprecedented forms of intellectual consumption of collective knowledge are being formed in today's social world. That is why the article deals with such problems of research methodology as a new format of communication methods within the scientific environment and the communication of intellectuals with the knowledge society, which consumes them. The phenomenon of collective wisdom is formed due to the principles and methods of system cognition, which is always creative and cannot be reduced only to its scientific form. Though it provides an opportunity for all members of the genus Homo sapiens to survive and arrange their lives. Collective wisdom is an integral indicator and a determinant of social progress and a mechanism of transformation. We constantly use other people's intelligence and this process is growing in scale, but the methods of communication between intellectual proposals do not have the appropriate contemporary forms, and the confirmation of objectivity of certain knowledge takes a lot of time.*

The following criteria for collective wisdom were proposed: law as a known rational measure, knowledge as an experience of social reason, tradition as a unity of scientific experience, personal values and beliefs, and love as an ontological optimism of our existence. In some ways, they can help to form a unified platform for intellectual communication. The risks of widening an ignorance gap must be overcome by the holography of intellectual communication as a basis of collective wisdom. Furthermore, new methods for registration of "intellectual rays", which should take into account the results of modern quantum research methodology, molecular biology and other revolutionary opportunities in various fields of knowledge we suggested.

Keywords: *human, knowledge, methodology of scientific research, social intellect, collective wisdom, holography of intellectual communication.*

Герасимова Е.М. Есе про соціальний розум як феномен колективної мудрості. *У сучасному соціальному світі формуються безпрецедентні форми інтелектуального споживання колективного знання, тому стаття присвячена таким проблемам методології наукових досліджень, як новий формат способів комунікації у межах наукового співтовариства, так і в спілкуванні інтелектуалів з суспільством знань, яке їх споживає. Такий феномен колективної мудрості формується завдяки принципам і методам системного пізнання, який завжди має творчий характер і не може зводитися тільки до його наукової форми, хоча саме вона надає можливість вижити і влаштувати своє життя для всіх представників роду Homo sapiens. Зазначено, що колективна мудрість є інтегральним показником і визначальним чинником суспільного поступу і механізму перетворень. Ми постійно користуємося інтелектом інших людей і цей процес нарощує свої масштаби, але методики спілкування між інтелектуальними пропозиціями не мають відповідних сучасних форм, а підтвердження об'єктивності тих або інших знань реально займає велику кількість часу.*

Було запропоновано критерії колективної мудрості, які певним чином можуть допомогти у формуванні єдиної платформи соціальної взаємодії. Представлено положення про те, що ризики, які сьогодні створює процес розширення прірви незнання, мають бути подолані за допомогою голографії інтелектуального «спілкування» як основи колективної мудрості, також ми пропонуємо нові методи реєстрації

«інтелектуальних променів», що мають враховувати результати сучасної методології досліджень молекулярної біології та інших революційних можливостей у різних сферах знань.

Ключові слова: *людина, знання, методологія наукових досліджень, соціальний розум, колективна мудрість, голографії інтелектуального спілкування.*

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UDC *176.5+392.6+159.923.2+316.647+316.7+316.722*

Nataliia Donii. Girl of the night: labelling with an image. *Disappointed social space of the beginning of the twenty-first century has been marked by S. Žižek's publication entitled "No Sex, Please, We're Post-Human!". This appeal seems to have reflected the tendency that is a matter of a great concern of philosophers, psychologists, demographists - with the growth of universal indifference, even contrary to the proclaimed sexual freedom, decreases human sexual passion and sex drive. Therefore, it is no longer a strange approach that can be found among the publications that such "inevitable evil" as prostitution is about to disappear and the issue of eliminating the threat from its social body is going to be solved. It is the emergence of a situation of such rather attractive prospects that an actual appeal to the subject of prostitution is not only an integral part of the sexual life of mankind, but also as an element of the communicative space, as a system of signs that allows the boundary between I and the Stranger / Other.*

Keywords: *prostitution, "girls of the night", clothing, colour, stigmatisation, self-stigmatisation, a system of signs, labelling with an image.*

Доній Н.Є. Girl of the night (публічна жінка): маркерування образом. *Розчарований соціальний простір початку XXI ст. відзначився закликом-зверненням С. Жижека: «No Sex, Please, We're Post-Human!». І здається, що заклик відобразив ту тенденцію, яка непокоїть філософів, психологів, демографів – зі зростанням всезагальної байдужості, навіть всупереч проголошеній сексуальній свободі, знижується людська сексуальна пристрасть і сексуальний потяг. Тому вже не стає дивним підхід, який можна зустріти серед публікацій про те, що таке «невідворотне зло» як проституція ось-ось зникне й вирішиться питання ліквідації загрози від неї соціальному тілу. Саме виникнення ситуації таких доволі привабливих перспектив видається актуальним звернення до теми проституції не просто як до складової статевого життя людства, але й як елементу комунікативного простору, як системи знаків, що дозволяє проводити межу між Я та Чужий/Інший.*

Ключові слова: *проституція, «дівчата ночі», одяг, колір, стигматизація, самостигматизація, система знаків, маркерування образом.*

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Olga Revina. Partnership model in human potential development driven by intellectualisation of economy. *In the sphere of philosophy of economics the development of human potential is unquestionably the basic factor of economic and social sustainable growth which is evidenced by renowned scientific research and leading international institutions. In particular, the process of intellectualization of economy is based on public experience, human knowledge, skills and innovative capabilities, while at the same time an important influence is carried out by the modern process of critical thinking. Due to effective development of such capabilities there is a growing need among researchers to equip their methodology with new generation trends and the most advanced mechanisms in human development in order to further disseminate the practical implementation of these tools aimed to support in achieving*

sustainable success.

Relaying on the analysis of the current pertinent theories the author suggests to explore people partnership model which broadly refers to wide range of findings, functioning and structure in human potential management and development for the purpose of polyphonic provision of any organizational entity of the society. The author proposed to consider this people partnership model as a synergistic system of personnel interaction, which includes an effective combination of two key components, such as economic and social partnership within any organization in order to achieve efficient empirical indicators. The methodology suggested by the author in regards to people partnership is based on economic and social interaction of the involved parts, when all participants of the process have the motivation to meet the needs of all potential stakeholders. A prerequisite for achieving such a synergy is the process of providing a holistic model for an effective utilization of human intellectual capabilities and, in parallel, to unlock their synergetic potential in the framework of philosophy of economics.

The author provides a detailed explanation of partnership model and parity management while introducing the benefits of implementing this concept within an organization as a modern platform of people interaction and targeted actions thereby enabling positive returns and improvements in social aspects and further renewal of modern human life. As a result, the current research arrives at a conclusion that based on people's economic partnership and social interaction such modern managerial practices will lead to potential harmonization of the relations among all participants of the socio-economic activity.

This partnership approach proves the following thesis: people collaboration creates a tendency for rapid development of human potential when it is based on a critical blend of unique human experience, innovations and creativity in critical thinking, which in the purview of globalization become vital components in the process of intellectualization of economy.

Keywords: *philosophy of economics, human potential, critical thinking, intellectualization of economy, parity management, economic and social partnership.*

Ревіна О.М. Партнерська модель розвитку людського потенціалу в умовах інтелектуалізації економіки. *У сфері філософії економіки розвиток людського потенціалу безперечно вважається базовим фактором економічного та соціального сталого зростання, про що свідчать відомі наукові дослідження та провідні міжнародні інституції. Зокрема, процес інтелектуалізації економіки базується на суспільному досвіді, знаннях людини, його навичках, інноваційних здібностях, а також важливий вплив здійснює сучасний процес виховання та засвоєння можливостей критичного мислення. Завдяки ефективному розвитку таких можливостей існує зростаюча потреба серед дослідників у обладнанні їх методології новим поколінням найсучасніших механізмів людського розвитку з метою подальшого поширення практичної реалізації цих представлених інструментів, спрямованих на підтримку досягнення стійкого успіху.*

Спираючись на аналіз сучасних відповідних теорій, автор пропонує дослідити модель партнерської взаємодії між людьми, яка включає в себе широкий діапазон розробок, функціонування та структуру управління розвитком людського потенціалу з метою поліфонійного забезпечення будь-якої організаційної структури суспільства. Автором було запропоновано проаналізувати модель партнерства між людьми як синергійну систему взаємодії персоналу, що включає в себе ефективне поєднання таких двох ключових складових, як економічне та соціальне партнерство в рамках організації заради досягнення результативних емпіричних показників.

Винайдена автором методологія стосовно моделі партнерства між людьми базується на поєднанні економічної та соціальної взаємодії суб'єктів, коли всі учасники процесу мають мотивацію досягати задоволення потреб усіх потенційно зацікавле-

них сторін. Необхідною умовою досягнення такої синергії є процес забезпечення моделі ефективного використання людських інтелектуальних можливостей та паралельного розкриття енергійного потенціалу людини в рамках філософії економіки.

Автор детально розкриває зміст моделі партнерства людей та паритетне управління, впроваджуючи переваги реалізації цієї концепції у межах організації як сучасної платформи взаємодії людей та цілеспрямованих дій, що дозволяє досягти ефективних результатів покращення матеріальної складової суспільного буття та подальшого оновлення сучасної життєдіяльності людини. У результаті поточне дослідження дістало висновку про те, що на основі економічного партнерства і соціальної взаємодії людей такі сучасні управлінські практики призведуть до потенційної гармонізації відносин між усіма учасниками соціально-економічної сфери діяльності.

Зазначений партнерський підхід доводить таку тезу: співпраця між людьми формує тенденцію до стрімкого посилення розвитку людського потенціалу, коли він базується на процедурі поєднанні унікального людського досвіду, інновацій та творчому підході критичного мислення, які в умовах глобалізації набувають значення життєво важливих компонентів процесу інтелектуалізації економіки.

***Ключові слова**: філософія економіки, людський потенціал, критичне мислення, процес інтелектуалізації, паритетне управління, економічне та соціальне партнерство.*

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***Nazip Khamitov, Svitlana Krylova. Comunicative androginy as a condition for achieving an integrity of a human: from the philosophical anthropology to phycoanalysis and art-therapy.** The category of integrity is analyzed in the article as basic trait of human entity, which determines its inner unity. The integrity of a human is especially important in terms of historical period of globalization, when two equally dependent procedures, such as achieving and losing of values happen simultaneously, because the world moves forward to a new unity and along with that loses usual, traditional expressions of integrity. In the context of modern methodology of meta-anthropology the complex of such concepts as entirety, purposefulness and integrity is considered. Entirety is the category of everyday life, purposefulness – the category of border being, and the integrity is the level of meta-border being.*

The dialectical mechanism of interaction and mutual influence of these categories in the meta-border dimension of human being is analyzed, the practical role of the phenomenon of human integrity in the mentioned mechanism is realized. The basic approach is the provision on the fact that category of entirety is correlated with the feminine, and the purposefulness - with the masculine, whereas integrity in the human being is understood as the principle of androgenic.

True beauty and integrity are possible only in the unity of feminine entirety and masculine purposefulness: this approach makes it possible to comprehend androgyny not only as a state, but as a process of interaction, which creates a procedure for the formation of both personal and communicative phenomenon. Love between a man and a woman as communicative androgyny goes beyond mere procreation, and its value lies in the production of integrity in all personal and communicative manifestations. As a result, this state is fixed not only in the present, but already belongs to Eternity as such. The authors of the publication offer ways to acquire the integrity of worldview and attitude to the world based on the methodological foundations of philosophical anthropology, psychoanalysis and art therapy, which provides a transition from theory to practice.

***Keywords:** human, communicative androgyny, integrity, entirety, purposefulness, outlook, philosophical anthropology, psychoanalysis, art therapy, meta-anthropology.*

Хамітов Н.В., Крилова С.А. Комунікативна андрогінність як умова набуття цілісності людини: від філософської антропології до психоаналізу і арт-терапії. *У статті проаналізовано категорію цілісності як фундаментальну характеристику людського буття, що зумовлює його внутрішню єдність. Цілісність людини особливо важлива в умовах історичного періоду глобалізації, коли одночасно відбуваються дві такі взаємозалежні процедури, як набуття та втрата цілісності, адже світ прямує до нової якості поєднання і, разом з тим, відривається від узвичаєних, традиційних проявів цілісності. У контексті сучасної методології метаантропології розглянуто комплекс таких концептів, як цільність, цілеспрямованість і цілісність, де цільність – це категорія буденного буття, цілеспрямованість – категорія граничного буття, а цілісність складає рівень метаграничного буття. Проаналізовано діалектичний механізм взаємодії та взаємовпливу зазначених категорій у метаграничному вимірі людського буття з усвідомленням практичної ролі феномену цілісності людини у наведеному механізмі. Базовим підходом вважається положення про те, що категорія цільності корелюється з жіночим началом, а цілеспрямованості – з чоловічим, тоді як цілісність у людському бутті розуміється як принцип андрогенного начала.*

Справжня краса і цілісність можливі лише в єдності цільності-жіночності та чоловічої цілеспрямованості: такий підхід дозволяє осмислити андрогінність не лише як стан, а й процес взаємодії, що створює процедуру формування як особистісного, так і комунікативного феномену. Любов між чоловіком та жінкою як комунікативна андрогінність виходить за межі лише продовження роду, а її цінність полягає у породженні цілісності у всіх особистісних і комунікативних проявах. У результаті такий стан фіксується не лише у теперішньому часі, а вже належить Вічності як такій. Автори публікації пропонують способи набуття цілісності світогляду і світовідношення на методологічних засадах філософської антропології, психоаналізу і арт-терапії, що забезпечує перехід від теорії до практики.

Ключові слова: *людина, комунікативна андрогінність, цілісність, цільність, цілеспрямованість, світогляд, філософська антропологія, психоаналіз, арт-терапія, метаантропологія.*

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Oleh Vasiuta. Kyivan Rus's Territorial Units: Proprietary Belonging Of The Snovsk's Thousand In XI-XIII Centuries. *Like the medieval countries of Western Europe, Kyivan Rus' also had its own administrative division. Its largest components were called "lands". Over time, they became possessions of individual princely families. In turn, these "lands" were divided into smaller territorial units. In the composition of the Chernihiv-Siversk land, this was the Snovsk's thousand.*

Entering the possessions of the Novgorod-Siversk's prince Oleg Sviatoslavych in 1097, the Snovsk's thousand until the 40s XII century was an integral part of the domain of the Novgorod-Siversk's princely throne; therefore, it was not a separate subject of inter-princely relations in the Chernihiv-Siversk land. However, its transfer by Igor Olhovych to his cousins in 1146 led to the fact that in the future confrontation between the Davydovychi and Olhovych, the Snovsk's thousand caused the most disputes and, accordingly, during 1146-1160 several times passed from one to another. The transformation of the Snovsk's thousand into the princely inheritance of the sons of Vsevolod Olhovych also made adjustments to relations in the Olhovychi's family itself. Because of personal political action of Sviatoslav and Yaroslav Vsevolodovychi, they were *twice deprived of these possessions by their uncle. Particularly acute question of control over the Snovsk's thousand arose in the second half of the XII century. Exactly because of her, there were two military clashes between the Olhovychi themselves.*

The administrative re-subordination of a number of volosts, including the Snovsk's thousand, to the Chernigov princely throne, significantly undermined the economic potential of the Novgorod-Siversk's princes. This led to the fact that, in political terms, Novgorod-Siverskyi lost its former significance in the first half of the XIII century turned into the center of an ordinary princely inheritance in the Chernigov-Siversk land. A thorough review of these processes just set out in the proposed research.

Keywords: *Snovsk's thousand, Chernihiv-Siversk land, prince, princely throne, volost' (province), Olhovychi, Davydovychi.*

Васюта О.О. Територіальні одиниці київської русі: володільна приналежність сновської тисячі в XI-XIII ст. *Як і середньовічні країни Західної Європи Київська Русь також мала свій адміністративний поділ. Найбільші її складові називались «землями». З часом вони стали володіннями окремих князівських родів. В свою чергу, ці «землі» поділялись на більш дрібні територіальні одиниці. У складі Чернігово-Сіверської землі такою являлась Сновська тисяча.*

Увійшовши до складу володінь новгород-сіверського князя Олега Святославича у 1097 р., Сновська тисяча до 40-х рр. XII ст. являлась невід'ємною частиною домену новгород-сіверського князівського престолу, тому не була окремим предметом міжкнязівських стосунків у Чернігово-Сіверській землі. Однак передача її Ігорем Ольговичем своїм двоюрідним братам у 1146 р. призвела до того, що у майбутньому протистоянні Давидовичів і Ольговичів Сновська тисяча викликала чи не найбільше суперечок і, відповідно, протягом 1146-1160 рр. декілька разів переходила від одних до інших. Перетворення Сновської тисячі на князівський уділ синів Всеволода Ольговича внесло свої корективи у відносини в самій родині Ольговичів. Через особисті політичні дії Святослав та Ярослав Всеволодовичі своїм дядьком були двічі позбавлені цих володінь. Особливо гостро питання контролю над Сновською тисячею постало у другій половині XII ст. Саме через неї відбулося два військових зіткнення вже між самими Ольговичами.

Адміністративне перепідпорядкування ряду волостей, в тому числі і Сновської тисячі, чернігівському княжому престолу значно підірвало економічний потенціал новгород-сіверських князів. Це призвело до того, що в політичному плані Новгород-Сіверський втратив своє попереднє значення і в першій половині XIII ст. перетворився на центр звичайного князівського уділу в Чернігово-Сіверській землі. Ретельний розгляд цих процесів саме і викладений у пропонованому дослідженні.

Ключові слова: Сновська тисяча, Чернігово-Сіверська земля, князь, володіння, княжий престол, волость, Ольговичі, Давидовичі.

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– постановка проблеми (**Setting the tasks**);

– аналіз останніх досліджень і публікацій (**Analysis of recent researches and publications**);

– постановка завдання (**Setting the objectives**);

– викладення основного матеріалу (**Presenting the research statement**);

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