

SECTION 5. PHILOSOPHY

5.1 Ethno-national aspect of legal identity in processes of communicative manipulation

Summaru. The article assumes an analysis of the etno-national aspect of legal identity in processes of communicative manipulation. Autors pay considerable attention to the role of language in the conscious reflection of reality and the organization of human behavior. The authors stressed that philosophical study of the relationship of language and consciousness, the role and place of language in the spiritual development of human world and the organization of their behavior. Main paradigm characteristic of modern social theory can be expressed by the thesis about the impossibility of direct access to social phenomena. In modern civilization, The authors think that overcoming a purely substratum interpretation of space, science introduces the idea of a real functional space, which is not described by point and metric localization of some quality its role as a strategic resource increases with the development of network technologies that accelerate data transfer and facilitate the search for necessary information. The authors are confident that the role of higher education in this process is key. For example, system quality has a "blurred" localization: it is in each element of the system and between elements (in their connections and relationships). This problem is closely related to the implementation of innovations. Linguistic activity / language / as an activity for the formation of ideal images and their objectification, is a process in which the constructivization of the idealized object is carried out as the only way to "separate the essence" and, consequently, the theoretical comprehension of the subject as a whole. Self-awareness in the world, the selection of the knowable through the "I" - an important condition for constructive thinking, which sets the nature and levels self-determination, sovereignty, relative independence of thinking. All these characteristics are the original spiritual components that organize a person as a subject of behavior. The authors suggest that modern graduate needs to have "critical" thinking, the ability to act in real social

conditions, to build their own life trajectory, to have experience of independent activity and personal responsibility.

The authors conclude, that only then will every citizen consciously accept the basic messages of patriotism, but not as a political ideology in the form of state patriotism, but as respect for the state and its institutions (forms, means of power), beginning to act as an active participant in the reform and development of country.

Keywords: relationship of language and consciousness, transformation, informazation of social reality, condition for constructive thinking, communicative manipulation, basic messages of patriotism

One of the defining moments of the study of the problem indicated in the title, in our opinion, is the consideration of language nature of communicative manipulation and its influence on human behavior.

One of the defining structural elements of the systems analysis of social behavior is that it should be considered taking into account all its characteristics and the factors that determine them of the economic, social and moral order. The development of social behavior is directly related to the self-development of knowledge. Self-development of knowledge is an ideal spiritual process during which a person; relying on knowledge of the properties and laws of things in the objective world, creates projects, models of the desired future, forms goals, attitudes, etc. and “naming” things and objects of the external world with certain sound symbols, a subordinated to natural / biological / or social necessity. Today it is generally accepted that the nature of comprehension has a clearly expressed value content. We do not consider the act of a person by itself, but evaluate it from the standpoint of moral significance. In this respect, the concept of value coincides with the concept of value that receives social sanction. Anchored in the language, the meaning is included in the content of social consciousness, it also becomes the "real consciousness" of individuals. person separates this world from himself, makes possible the process of realizing his behavior through statements. A person understands not only texts, sound or test speech, but also the behavior, actions, actions of other people, because they are: expedient, filled with human meaning.

Subjective verbal designation of reality gives a person the possibility of realizing himself as "I". Language is some "empty forms" that each speaker in the process of speech assigns to himself and applies to his own face, simultaneously defining himself as "I" and the partner as "you". Any linguistic activity necessarily involves at least a minimum freedom of choice - to communicate or to be silent. On the contrary, the behavioral act is subordinated to natural (biological) or social necessity. Today it is generally accepted that the nature of comprehension has a clearly expressed value content.. The interiorization of the sympractive structures of speech actions comes from external regulators-instructions, as a result of which speech is transformed into internal regulators of meaningful behavior.

The formation of a sense of novelty, the rejection of the prevailing stereo-types of thinking is determined by the urgent needs and tasks that are taking place today in Ukrainian society. Speech that is not perceived is not speech in its actual understanding. A person in modern conditions does not just master the range of linguistic meanings. The assimilation of the system of linguistic meanings presupposes the assimilation of the system of ideas, the views that they express. Whom and to what patriotic actions can the assertion that the state gives us free / or almost free of charge / this and that such and such a thing? Such statements are infinitely far from the relations of employees who are mutually and equally interested in each other's good performance. The situation is greatly aggravated when in this formulation instead of "state" begins to appear "Motherland". The use of these two words as synonyms occurs all the time.

Linguistic space, in our opinion, should be understood in this functional sense, bearing in mind the real but virtual / intangible and non-field / relationship of coexistence of material and spiritual aspects of human activity. This interpretation may seem mystical only to those researchers who are convinced of the reality of only metric and physical space. But where, I wonder, will they place "relationships", "functions", "homeland", "conscience", etc.?

Linguistic activity / language / as an activity for the formation of ideal images and their objectification, is a process in which the constructivization of the idealized

object is carried out as the only way to "separate the essence" and, consequently, the theoretical comprehension of the subject as a whole. Self-awareness in the world, the selection of the knowable through the "I" - an important condition for constructive thinking, which sets the nature and levels self-determination, sovereignty, relative independence of thinking. All these characteristics are the original spiritual components that organize a person as a subject of behavior.

Introduced by Baudrillard, from Epicurus, the concept of simulacra allows us to understand one of the main principles of postmodernism, the principle of replacing reality with hyperreality. Falsehood and error always lie in additions, which are made by the thought to the sensory perception of what awaits confirmation or refutation, but then is not confirmed / Epicurus /.

Baudrillard says something different on this subject: simulacra are the result of a simulation process, "as a product of the hyperreal" "with the help of models of the real, which have no origins and reality." Under the influence of simulation, "reality is replaced by signs of reality." Such simulacra are nothing more than a reflection of real facts from the world around us, creating hyperreality. [122, p.40].

Postmodernism allows us to take a new look at the role of the media in the modern world, revealing its qualitatively new, sometimes contradictory trends. Considering reality as a textual reality, he presents people as participants in a global "dialogue". The world, in which there was only one source of communication (represented by the ruling ideology, political regime, authoritarian leader), according to postmodernists, is a thing of the past. Now people are faced with the task of finding new means and ways of mutual communication. The processes of informatization of modern education should not be understood solely as the formation of technical means that increase the external efficiency of the educational process, they represent those socio-cultural changes that change the tasks and image of humanities education in the modern world. As M. Lipman rightly points out, we must learn to think for ourselves. No one will teach us this unless they place us in a research community where this goal is relatively easy to achieve. M. Lipman notes that critical thinking corresponds to the democratic way of education, forms the mentality not only of the generations of

consolidated democracies, but also democratizes the mentality of the citizens of the newly independent states[122, p.34].

The rapid development of information technologies, mass media significantly changes the way of life, the system of habitual meanings, values and goals, confronts unprecedented prospects and problems of a personal and global nature. Virtual reality is growing at a gigantic pace and permeating all times of social life. A situation is emerging in which it becomes more and more difficult to limit virtual reality from real reality, from what some Western philosophers call really real (natural and social objects, their actual properties and relationships). The methods of diagnosing true reality developed in the course of evolution and anthropogenesis give significant failures, objective criteria of reality are increasingly being replaced by criteria for the correct performance of the role, fashion stencils, clichés of suggestions formed by the means of mass communications.

The world that each of us sees it is not this (certain) world, but only some kind of world that we create together with other people here and now. The world will be different if we live differently.

Translating these cognitive principles into the sphere of modern sociological methodology, we note that they are closest to the theoretical developments of authors who try to combine the principles of objectivist and subjectivist approaches in explaining social ontology (P. Berger and T. Lukman, Giddens, P. Bourdieu, G. Garfinkel et al.). The point is that ordinary interpersonal (intersubjective) interaction generates and repeatedly reproduces certain communicative structures, which objectify in human activity, become the framework of social life and, in turn, define a new network (configuration) of intersubjective communications. Thus, social communication, understood as a way to effectively coordinate human communities at different levels, is both a subjective product of ordinary "worlds of experience" and a fundamental objective law of evolution.

Along with the change of socio-political attitudes, the methodological orientations of social science are changing. It is not the class approach that becomes

decisive in the analysis of the phenomena of public life, but the ethno-national one. The national idea is interpreted as the quintessence of fundamental interests, common for all classes and social strata that make up the nation. The fundamental difference between national and class ideology is that the former is focused on strengthening the social world, while the latter expresses the strategy of social conflict and class struggle. The domination of a certain class ideology becomes the result, the end result of the political victory of one of the two opposing classes (the bourgeoisie or the proletariat), while the consolidation of the positions of the national ideology becomes possible as a result of achieving social compromise. The methodological turn towards the study of ethnogenesis and nation-building prompted, on the one hand, to distance oneself from the term ideology as a legacy of Soviet Marxism, on the other hand, intensified the search for a category capable of occupying the vacated place with dignity. The result of the search for Ukrainian philosophers was an appeal to the concept of "mentality" and an attempt to use it to structure the scientific ideas about the spiritual space of modern Ukrainian society [124].

In the concept proposed by Ukrainian philosophers, mentality is seen as a way of worldview and worldview that distinguishes one ethnic group from another, one civilization from another, the culture of one social community from the culture of another social community. to the interpretation of ideology as a historically limited type of mentality characteristic of the passing epoch. This epoch was characterized by high rates of social transformation and a permanent state of instability.[121, p.334]

Mentality deprives ideology of the status of a universal category and displaces it into a purely political sphere. In-second, the subjective basis of worldview and worldview is changing, it is being transformed from party-class to ethno-national and civilizational. Mentality, according to one of the authors of "Theory of Mentality" P. Yolon, "is produced in the life of the ethnos..."[123, p. 376], it «... together with material factors integrates the people, the nation into a single whole, forms the basis of national identity and identification of the person, unites one people, the nation with others and distinguishes it from them, makes it uniquely original "[123, p. 384].

CONCLUSIONS The essential difference between the categories of "mentality" and "ideology" is that the former returns to the process of socio-philosophical research the category of the soul, from which the latter distanced itself from the moment of his birth. According to its etymological origin, the term "mentality" dates back to the expression "warehouse of the soul". It characterizes not only the rational and conscious layers of the human psyche, but tries to capture their connection with the irrational and the unconscious. Naturally, that the return of interest in the soul does not take place in the form in which it was the property of metaphysics and theology. Mentality characterizes the spiritual life of the individual through a set of its intersubjective connections, and the spiritual life of the nation it captures through the features of social organizations and public institutions.

Legal identification really does not depend on the amount of knowledge, but on whether a person learns the law and its elements so that they make sense to himself. Law must enter into its own system of norms, values, ideas about the world. One of the main guidelines is the creation of social competence of a person, which can not be determined only by the amount of visual knowledge and skills, as a significant role in its manifestation belongs to the circumstances. An important characteristic of the legal space is the set of available activities and the possibility of inclusion in it. This forms not only the operational but also the motivational and value structure of the person.

The modern graduate needs to have "critical" thinking, the ability to act in real social conditions, to build their own life trajectory, to have experience of independent activity and personal responsibility.

In identifying one's own life trajectory, gaining experience of independent activity and personal responsibility, human rights have a special place today. Being both a field of science and a field of practice, law provides unique opportunities not only to acquire legal knowledge, but also to develop special abilities and practical skills in the social sphere.

Only then will every citizen consciously accept the basic messages of patriotism, but not as a political ideology in the form of state patriotism, but as respect for the state and its institutions (forms, means of power), beginning to act as an active participant

in the reform and development of country. Then "state patriotism" understood in this aspect can become one of the most important means of the named transformations.