HUMANITARIAN COMPLEXITY, NEW CONSTRUCT'S POTENTIAL

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This paper investigates humanitarian complexity as a new humanitarian construct. The need for the development of ideas about humanitarian complexity is associated, first of all, with existing in contemporary culture a "catastrophic imbalance" between natural and human sciences. Various characteristics of humanitarian complexity have been fixed in the article. Prospects for the research of humanitarian complexity are also marked.
Key words: complexity, humanitarian complexity, internal forms, discourse analysis, multidimension of the word.

Данная статья исследует гуманитарную сложность как новую гуманитарную конструкцию. Потребность в развитии представлений о гуманитарной сложности связана, прежде всего, с существующим в современной культуре «катастрофическим дисбалансом» между естественными и гуманитарными науками. В статье изложены различные характеристики гуманитарной сложности. Отмечены перспективы исследований в области гуманитарной сложности.
Ключевые слова: сложность, гуманитарная сложность, внутренние формы, анализ дискурса, многомерность слова.

Ця стаття досліджує гуманітарну складність як нову гуманітарну конструкцію. Потреба в розвитку уявлень про гуманітарну складність, пов'язана з існуючим в сучасній культурі «катастрофічним дисбалансом» між природними і гуманітарними науками. Розглянуто різні характеристики гуманітарної складності. Відзначені перспективи досліджень в області гуманітарної складності.
Ключові слова: складність, гуманітарна складність, внутрішні форми, аналіз дискурсу, багатовимірність слова.

"Catastrophic imbalance" problem. Any research begins with the discovery of the problem, within the essence of which it has arisen. The problem, in connection with which there has appeared a need to introduce humanitarian complexity ideas can be called the problem of "imbalance angle analysis" or the problem of "catastrophic imbalance".

We can start the clarification of this issue with the trivial example. No man will, probably, say that the left hemisphere of the brain is more important than the right. It goes without saying that the normal functioning of the organism can be carried out only under condition that both hemispheres are developed harmoniously. At the same time, the question of what which sciences primarily contribute to humanity development doesn't seem strange already. Many people believe that real changes in the world today are stimulated, first of all, by the successful development of natural sciences and mathematics. Achievements in this area quickly find practical application, transform into new

technologies. As for the interesting results, obtained in the sphere of human sciences, they are being perceived more as interesting but useless toys. Such attitude in many aspects provokes humanitarian crisis of knowledge which is expressed, first of all, in decreasing interest of young people to human sciences, which is determined, in many ways, by Labour Market dictatorship. Humanitarian and IT products seem incomparable in their usefulness. No one wants to pay money for the product the use of which is highly questionable. The labor itself seems inadvisable if you cannot change the product of your labor for money. It is clear that the situation in the market is determined by the values that exist in a particular society. However, these trends without exaggeration lead to disaster.

The aim of the following text is to consider the genealogy of the construct under discussion, and accepting the humanitarian approach on complexity construct as well as determine the results it can lead to.

Complexity as a result of the simultaneous coexistence of different orders. The key to understanding the complexity can propose an idea of the order. The simplicity is related to the *obvious order, the only order.* A complication arises from the addition of the new orders, mutual inconsistency, competition of which causes a feeling of cacophony, confusion, and, finally, the complexity. It seems important that at the initial stages of reflections, you should not rush to replace the word *order* into the well-studied in natural sciences term, *the order parameter.* In the process of understanding the humanitarian complexity one can expect the emergence of new constructs, enabling to define the subject of analysis more accurately. As one of such constructs, there may be considered *internal form*. Internal form is actually the beginning for any external changes. The internal form is deeply individual; and for its rendering all external forms seem rude and inaccurate. The internal form is the basis for the creation of words (naming). A. Beliy (Russian poet, philosopher) characterizes the *internal form* by such words as "fluidity", "changing", "non-repeatability in different individuals" [3:133].

Processes of externalization of internal forms are painful. Existing words, phrases, structures do not seem relevant to the «internal another», that seeks to be outburst outside but cannot do so due to the lack of words (external form). Internal forms are activated, for example, as a result of *linguoaesthetic practices* [3], in which the verbal exploration of certain pieces of art takes place. The language itself is being deformed in the course of such exploration, giving to a person new, unusual linguistic structure, which can be used for demonstration of internal forms. Many of these constructions can be, for example, the linguohybrids, complex terminological linkings, which do not exist in the language, and they are unique innovative forms. These structures appear under the influence of internal forms and contribute to the emergence of semantic shifts. The manifestation, the adoption of internal forms stimulates an increase in complexity. Such manifestations are part of the practices of "self creation", allowing creating "personal creative codes". The internal forms are the basic ways of new *microorders'* appearance.

Humanitarian complexity. Very preliminary reflections about the humanitarian complexity allow us to formulate the following statements. *Humanitarian complexity* arises from the natural mixing of philosophy, linguistics, aesthetics, semiotics, cultural studies and other humanitarian angle analysis. These angles in its integrity form a complex humanitarian discourse. *Humanitarian complexity* is the environment, where the spontaneous breakings of external law are realized. These disorders can be detected, for example, as a result of various kinds of simultaneity which can be detected in the process of observing the *polylingual, polycodes* landscapes (in scientific discourse in these

situations say about the experiences of transdisciplinarity). In most of the cases all the noted notions are marked as absurd, useless, and obscure but the new order fascinates, attracts, and requires the search for new meanings. *Humanitarian complexity* is the real practice of *words multidimension* detection. In connection with that, the words of Russian poet Velimir Khlebnikov: "word is the embroidery frame, word is the flax, word is the tissue", seem to be very accurate. Every word has a number of countenances or hypostases, really. Each word can exist in various hypostases, which create the corresponding dimension. This fact is important to consider in situations of humanitarian complexity [1]. *The humanitarian complexity* is a real practice of *polychronism.* This practice makes it possible to simultaneously stay in different time spaces by means of creation the so-called chronohybrids that appear as a result of using different cultural inclusions (this line of research is developed in the works of M. Bakhtin, J. Derrida). *Humanitarian complexity* can not be exhausted by the word *human-measured* (V. Stepin coined this term). This complexity is detected when a person is going through his *planet's inclusion*, spacemeasurement or geospacemeasurement [2].

Many of V.Kandinsky's paintings seem to be illustrations of searching the new ways of perceiving things that are revealed to the person, acquiring unusual measure abilities, co-adjusting *macro* and *micro space* elements. Humanitarian complexity is a communion to beauty. This communion gives strength to live through new opportunities that are discovered. This communion overcomes the information complexity.

Genealogy of humanitarian complexity. We consider the humanitarian complexity to be a new research direction. It's obvious that this trend did not emerge spontaneously. We can define few research traditions which form ideas about humanitarian complexity.

The literary tradition. You can start right away with the fact that some of F.Dostoevsky's heroes are *"normal difficult people"*. Probably, all the uniqueness of the Russian writer lies in the fact that even at the beginning of the XXth century he found the *"catastrophic cultural imbalance"*. As a result of this imbalance, for example, duke Myshkin seemed to be a sick, abnormal person compared with his "healthy" (actually, sick society) environment. The disease and norm changed places. This is not surprising at times when all manifestations of metaphysics were consistently suppressed by various modifications of positivism. Natural sciences and technologies have occupied the leading place in human culture. And then, just in accordance to Freud. The person, who had been deprived of possibility to practice his own complexity, begins to explore the external complexity, creates a "science of the complexity". The development of ideas about the humanitarian complexity is impossible without parallel thinking about definition of simplicity. In connection with that, L.Tolstoy's idea of "simplification" deserves special attention. This is especially important in the modern strong social imbalance that exists on the planet. We can continue to list examples of literary studies of *humanitarian complexity.*

The tradition of discourse analysis. We consider the humanitarian complexity to be a special type of complexity generated by a person. This complexity is found in the multilanguage products of human activity. The main thing about humanitarian complexity lies in the fact that it is fundamentally polilingual. This complexity is generated during the continuous code conversions that are associated with transitions from one linguistic or semantic environment to another. Humanitarian complexity manifests itself primarily in discourses, the specific results of various communicative practices. Discourses are open nonlinear unstable environments that are created by collective, continuously communicating entity. The modern tradition of discourse analysis is an extensive research

environment. This environment includes linguistics, psychology, sociology, political science, and many other disciplines. The techniques of discourse analysis have entered into the sphere of modern humanities very quickly. This indicates that the humanitarian complexity is an actively explored humanitarian construct.

The philosophical tradition of the complexity research. The discourse studies are given special attention in the philosophy of Michel Foucault. Foucault was able to identify and explicate the fundamental elementary tools which can be used to study the humanitarian complexity. Foucault's key concepts are knowledge, power, discourse, discursive practice, discursive formation, archive, episteme, dispositif, experience, event, series, and problematization. These concepts absolutely unexpectedly mix tradition and avant-garde. This is an example of updating fundamentally new orders. Michel Foucault's philosophy is deeply connected with G.Deleuze's philosophical intuitions and his original philosophy of complexity. This philosophy has not been investigated fully yet. It's obvious that we can't restrict philosophical tradition of complexity study by these two names.

The tradition of linguoaesthetics. The word *linguoaesthetics* unlike all the above said raises certain questions. This term was quite recently put into cultural use by the young authors O.Koval and V.Feschenko. *Linguoaesthetics* is defined by its authors as a kind of metastructure on linguistics and aesthetics. The approach, proposed by the authors, contains a lot of productive terminological constructs, such as *quasilanguage constructs, metalinguistic creativity, and referential conflict.* The authors pay much attention to *metalanguage* as a part of the developing approach. We can consider numerous *meta-forms* attempts (*metapoetika, metalanguage metasemiotika*), that refocus researchers' views to some artificial Metaplans. We need to further investigate the effectiveness and appropriateness of such refocusings. The thought seems to be the same: the aesthetic context, whether it is "*linguoestetika*" or "*aesthetics of existence*", is compulsory to think about the internal forms, new orders which are so important for the understanding of the humanitarian complexity. The list of recorded above traditions influencing the development of humanitarian complexity is not exhaustive, and that's understandable.

What the humanitarian complexity study could lead? First of all, the ability to overcome the natural science distortion appears. Angle of vision of the natural sciences is productively supplemented by humanitarian angle. Secondly, the program of large-scale development of humanitarian methodologies is being developed. This should encourage the emergence of so highly-demanded "high humanitarian technologies". These technologies are designed to balance the dangerous technocratic lurch. Third, the conditions for the real, full functionality synthesis of the sciences and humanities are formed. This is accomplished by eliminating discriminatory imbalance. Fourth, we can't overcome the growing complexity of the world (social inequality, economic inequality of development of various countries in the world) using only the methods of natural science, which set a very one-sided view on the person and the world around him. Fifth, the development of ideas about humanitarian complexity implies, first of all, the formation of a special set of terms, and its comprehensive clarification. Something like this, for example, was made by E.Laslo in his excellent book "The Age of the bifurcation. Understanding the Changing World". In the book the author tries to comprehend the key terms of the dynamics within complex systems in the best traditions of popularizing science has been made in this work. These specially "conceived" terms to stimulate the subsequent interdisciplinary terminology drifts which provide the real interdisciplinary

synthesis. All the above-mentioned has the character of a manifest but namely manifests are extremely important in situations of fundamental cultural changes.

We would like to finalize the submitted text by the peculiar *futuroformula:* the new century is intended to be a time of flourishing of human knowledge and its effective synthesis with the natural sciences knowledge. It can become the basis for mankind's transition to a qualitatively new state.

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THE PHILOSOPHY AND RELIGION OF "THE MATRIX"

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"The Matrix" conveys the horror of a false world made of nothing but perceptions. Based on the premise that reality is a dream controlled by malevolent forces, it is one of the most overtly philosophical movies ever to come out of Hollywood. And this article is an attempt of the analysis of the movie "The Matrix" from the philosophical and religious points of view.
Key words: matrix, allegory of the cave, skepticism, existentialism, Christianity.

Матрица передает ужас ложного мира, сотворённого только из наших ощущений. Основанный на предпосылке, что действительность – мечта, которой управляют злорадные силы, этот фильм является одним из наиболее открыто философских кинокартин когда-либо, вышедших из Голливуда. И потому, данная статья представляет собой попытку анализа «Матрицы» с философской и христианской точек зрения.
Ключевые слова: матрица, аллегория пещеры, скептицизм, экзистенциализм, христианство.

Матриця передає жах помилкового світу, створеного тільки з наших відчуттів. Заснований на передумові, що дійсність – мрія, якою управляють зловтішні сили, цей фільм є одним з найбільш відкрито філософських кінокартин, що коли-небудь вийшли з Голлівуду. І тому, дана стаття є спробою аналізу «Матриці» з філософської та християнської точок зору.

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