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THE TRANSFORMATION OF SUBJECTIVITY
IN THE CULTURAL PRACTICES OF UKRAINE

Purpose of Article. The purposes of the article are to systematize the existing theories of the understanding the transformation of subjectivity; based on this systematization to detail the conceptual meanings; to identify their role and place in cultural practices. Methodology. The **methodological** basis of the study is general scientific principles of organizing and summarizing of the researched problem. The aim and tasks of the article determined the using of such methods as axiological, hermeneutic and analytical approaches and historical modelling. The axiological approach is applied to clarify the role and importance of subjectivity in transformation processes. The author uses the historical modelling to study the evolution of the understanding of these processes in cultural practices and systematize their interpretation in the scientific discourse. Hermeneutic one allows us to study and systematize various modifications of the concept of "subjectivity". Analytical method gives us an opportunity to study the conceptual framework, which is based on modern approaches to the problem of transformations of "subjectivity". **Scientific novelty.** The scientific novelty of the work is to systematize the existing theories of transformation of subjectivity and its meanings in the modern practice of the culture creating. The decisive place and importance of the researched meanings in the cultural practices of Ukraine are proved. **Conclusions.** In cultural practices, the transformation of subjectivity depends on the individual (life) position of a man and a citizen. A person as a carrier of behavioural culture has the potential ability to change. At the core of the transformation of subjectivity is the process of identifying himself/herself with others as well as the world. The first condition is the awareness of own "I", based on identifying with culture, religion, profession, community, nation, state etc. The social and cultural phenomenon of subjectivity needs the attention of the scientific community. Studying of the cultural potential of subjectivity and its behavioural activity is naturally important for creating effective cultural practices.
Keywords: subjectivity, transformation of subjectivity, cultural practices, identification, value, tolerance.

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Трансформація суб'єктності в культурних практиках України
Мета дослідження – систематизувати теорії щодо розуміння трансформації суб'єктності та на основі цієї систематизації уточнити основні понятійні смисли; виявити і з'ясувати їх місце і роль у культурних практиках. **Методологічною** основою дослідження є загальнонаукові методи, зокрема систематизації та узагальнення. Для з'ясування ролі й значення суб'єктності в трансформаційних процесах використовувався аксіологічний підхід, для дослідження еволюції осмислення цих процесів у культурних практиках та систематизації їх інтерпретації у науковому дискурсі – історичного моделювання, для дослідження та систематизації різних модифікацій поняття "суб'єктність" – герменевтичний, для дослідження концептуальних засад, на яких ґрунтуються сучасні підходи до вивчення проблеми трансформації суб'єктності, – аналітичний. **Наукова новизна** полягає у систематизації теорій щодо трансформації суб'єктності, їх змістовних смислів у сучасному практичному культуротворенні. У дослідженні доводиться визначальне місце і значення досліджуваних смислів для культурних практик України. **Висновки.** Трансформація суб'єктності в культурних практиках залежить від індивідуальної (життєвої) позиції людини-громадянина, яка як носій поведінкової культури має потенційну здатність до змін. В основі трансформації суб'єктності – процес ідентифікації себе як з іншими, так і зі світом в цілому, глибоке усвідомлення свого "Я", що ґрунтується на приналежності до певної культури, релігії, професії, спільноти, нації, держави тощо. Вивчення культуротворчого потенціалу суб'єктності, поведінкової активності є важливим для створення дієвих культурних практик.
Ключові слова: суб'єктність, трансформація суб'єктності, культурні практики, ідентифікація, цінність, толерантність.

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Цель исследования – систематизировать теории понимания трансформации субъектности и на основе этой систематизации уточнить основные понятийные смыслы; выявить и выяснить их место и роль в культурных практиках. **Методологической** основой исследования являются общенаучные методы, в частности систематизации и обобщения. Для выяснения роли и значения субъектности в трансформационных процессах использовался аксиологический подход, для исследования эволюции осмысления этих процессов в культурных практиках и систематизации их интерпретации в научном дискурсе – исторического моделирования, для исследования и систематизации различных модификаций понятия "субъектность" – герменевтический, для исследования концептуальных основ, на которых базируются современные подходы к изучению проблемы трансформации субъектности, – аналитический. **Научная новизна** заключается в систематизации теорий относительно трансформации субъектности, их содержательных смыслов в современном практическом культуртворчестве. В исследовании доводится определяющее место и значение исследуемых смыслов для культурных практик Украины. **Выводы.** Трансформация субъектности в культурных практиках зависит от индивидуальной (жизненной) позиции человека-гражданина, который как носитель поведенческой культуры имеет потенциальную способность к изменениям. В основе трансформации субъектности – процесс идентификации себя как с другими, так и с

миром в целом, глубокое осознание своего "Я", которое базируется на принадлежности к определенной культуре, религии, профессии, сообществу, нации, государству и т. д. Изучение культуротворческого потенциала субъектности, поведенческой активности является важным для создания действенных культурных практик.

Ключевые слова: субъектность, трансформация субъектности, культурные практики, идентификация, ценность, толерантность.

Actuality of the Researched Topic. During the last decades, the transformation processes are characterized unbelievable scale of the scope in Ukraine as well as in the world. They are determined by the globalisation manifestation, which means post-industrial internationalisation of the social life, economic, political, social and cultural relations among nations.

Therefore, the transformation processes are associated with the development of the information society, which influences on all structural creative components of culture and cultural practices. Its main features are innovation, large audience, intensive information flows and the orientation on the high-qualified intellectual personality.

Today, in modern science we can see that the researching of the transformational process and related issues acquired qualitatively new features and approaches. So they need their conceptualisation. First of all, it is caused by the change of the basic tasks of the society. They lead to the transformations of cultural practices.

The purposes of the article are to systematize the existing theories of the understanding the transformation of subjectivity; based on this systematization to detail the conceptual meanings; to identify their role and place in cultural practices.

The main part. The transformation processes in the sphere of human being is one of the most researched issues in world science (A. Toynbee, U. Beck, S. Huntington, R. Robertson, Z. Bauman, A. Toffler, A. Appadurai, K. Polanyi, E. Erikson, K. Apel, K. Jaspers, P. Berger, P. Sorokin, M. Danylevskyi, D. Lykhachov, P. Gurevych, U. Lotman, V. Mezhuiev, O. Pihalov, A. Ashkerov, S. Krymskyi, O. Kravchenko, U. Knatko, V. Pylypchuk, M. Beznosov, V. Buriak, T. Zaslavska, V. Ionesov, S. Pakhomenko, Iu. Riaboi, L. Cherniuk etc.).

Gurevich rightly observes that the processes of economic modernisation and social changes over the world destroy the traditional people's identification with a community and make weaker the role of the nation-state as a source of the identification. Finally, the lacunas are filled by religions. They often get the forms of different fundamentalist movements. Such movements have appeared not only in Islam. We can meet it in Western Christianity, Judaism, Buddhism, and Hinduism. In various countries and religions, mostly well-educated young people, highly skilled professionals from the middle class, businessmen support fundamentalism. The transformation processes in culture require paying attention to the issue of transformation of subjectivity.

In the conceptual-categorical meaning, "subjectivity" is seen as a social and values individuality with its congenital and acquired qualities. The term "subjectivity" is used to describe an individual, social activism, caused by the belonging to some religion, culture, social and ethnic groups, states and others. The mental features of a man and professional, legal culture characterize "subjectivity". "Subjectivity" is considered as a certain ability to form person's life.

The transformation of subjectivity is often associated with the issue of identification. Identification (from Latin. identiens – identical, fikatio – implementation embodiment) is a rather difficult content that "allows saying about the finding out of the identity of various objects with the specified characteristics, variating of "difference", "comparing", "finding the similar", the emotional and cognitive process of the subject's unconscious identification to another one, a group, a pattern" [9, 7]. The theoreticians of psychoanalysis and existentialism were the first who used the concept of "identity" and "identification". Thus, Jaspers, a German existentialist, understands identity as a sign of consciousness of "I". In Erickson's opinion, the concept of identity means deeply conscious and personally accepted image of him/herself in the whole richness of the individual attitudes to the world. It is also a sense of adequacy and stable ownership of their own individual "I" regardless of changes "I" and the situation. It is the individual ability to solve the tasks, faced at each stage of her/his development.

The frequency of this term's using and the number of its meanings in modern cultural practices show constant looking for some individuality, integrity and unity in following contexts: metaphysical, ethical, historical, social, philosophical etc. The scientists distinguish such kinds of identity as individual, collective, national, civic, historical, regional, gender, sexual, cultural, professional and other. The works of the theorists are devoted to the various aspects of identification. They are H. Marcuse, E. Junger, T. Adorno, E. Erikson, H. Abels, B. Anderson, E. Gellner, N. Luhmann, J. Lacan, J. Derrida, J. Baudrillard, G. Deleuze, F. Guattari, M. Foucault, V. Bibihin, V. Bychkov, P. Gurevich, S. Crymskyi, V. Lychkovaha V. Tabachkovskyi, A. Tytar, V. Polikarpov, L. Nagorna, G. Fesenko, Y. Ryzhov, V. Rosin, M. Saraf, D. Stolyarov, A. Shulgan, K. Shelupahinoyi and others.

According to Marcuse, a German-American philosopher, sociologist, a mass society requires an obedient individual and creates him/her by the automatic assimilation. So a person begins to identify himself with the existence, imposed on him, and finds a source of his development and pleasure in it.

Analysing the changes in society and replacing a burgher by "mass man", Junger, a German writer and philosopher, notes that there is a big difference between specialization of the work in Past and Present. In the first case, the work is constant, which involves the separation. In the second case, it is a function, totally involved in relationships. It is related to the beginning of dramatic changes that happen with the concept of a personal contribution to the activity. We should look for the foundation of this phenomenon in the replacing of individual nature of the work by the total one. It is not important with which personal phenomenon whose name is associated [10, 169-171]. The scientist makes an interesting number parallel.

In XIX century, a single person is variable whereas the mass is permanent. In XX century, a single person is constant, and the forms of his/her existing is variable. It is connected with the fact that the need of the potential life energy is increasing. It provides the minimum degree of individual resistance [10, 222-223].

We should note that the most part of the researchers agree with the idea that identity is a phenomenon, appeared as the result of the dialectical relationship between a person and society. The theories of identity are always involved in a more general interpretation of reality. Identification is modelled by the triad "I" "Other" "They". This triad (the level of the connections among three components, dialogical relations) affects the transformations. In this case, there is a complication, caused by cultural pluralism of the modern society. Analysing the transformation processes in contemporary culture, Huntington, an American philosopher, pays attention to the problems of identification and notes that culture is not the consumption of material products. The essence of culture is a language, a religion, values, traditions and customs [7, 53].

In the context of researching of the national identity we should pay attention to the opinion of Vovkun, a Ukrainian scientist and a public figure. He defines the national identity of a person or a group and identifies the last one with a nation, its symbols and values, history and culture, public institutions, national interests. Vovkun stresses that this identification is rational, emotional and even aesthetic. Executing many functions, the national identity unites members of the national community on basis of the common values, symbols, and promotes self-determination and individual self-orientation in the world owing to the resources of the national culture [1].

Naturally, we understand the need to cultivate the individual or community ability to form the worldview foundations of their relations with the "others". Today, this issue is one of the most important problems. The dialogue, based on equal partnership, helps to perpetuate their own identity and socio-ontological characteristics and is a guarantee of peace.

In the circumstances when Ukraine expresses a desire to become a part of the European Union and the belonging to "Europeans" is seen as a necessary condition for the success of the European project. Tytar, a Ukrainian researcher, underlines that the new common European identity can exist only as a pluralist, multicultural one. This "multiple", "complex" (Hübner's language) identity is more difficult and includes local, regional, national and supranational elements, is "cemented by the common democratic values" [5, 14]. According to Hübner, each state generally interprets its identity only in conjunction with others. It also realizes that it only expresses the general idea of law in its own forms and customs. Thus, the international law provides the autonomy, self-identity and sovereignty of states and their nations because it cannot be based only on general, abstract human ideas [8, 172].

It should be noted that occasionally the worldview significantly transforms, including technical one. Junger, a German sociologist, warns about the loss of identity because of technical transformations, which affect our existential system. They are embodied in the modern scientific bomb – genetic engineering. The theorist notes that as the film industry as a "factory of dreams" was accepted literally. Moreover, films constantly reproduce future, mass desire, or fears. "The body is still able to feel a fear before total technology that is why a constant fear in fiction is a synthesis of human and robot or creating such hybrids as cyborgs. However, the horrible possibilities of an artificial replacement, up to change the body open for a man" [6, 525].

The global revision of social and cultural identification of a person always led to changes in outlook, particularly values. The category "values" is forming in the human mind by comparing different phenomena. Analysing the world, a man decides what is important for himself. Esin writes that a value is not a thing whereas it is an attitude to things, events etc.

Regarding cultural identity, we can say that a value is something without which the existence of individual is impossible. Any system of values is dynamic and agile. It has been transforming for ages, and depends on life circumstances. The personality produces (or accept the ready one) system of values, which also allows navigating in the world, and separating the important things from the unimportant ones. Thus, the more solid conscious system of the emotional value orientations is more stable personal identity.

Value is an essential element of any activity and human life. Socrates and Plato paid attention to the issue of values. In the Middle Ages the philosophers theorised the values, moving mainly from the theoretical (heavenly) to the real world (earthly). However, a philosophical category "value" was included in the scientific lexicon only in modern times. Thus, Hobbes, Spinoza, Leibniz considered values as manifestations of human emotional sphere and desires. The source of the values is feelings. Lotze proposed to distinguish the world of the phenomena and the world of values. Based on categorical status of values, the philosophy of values or axiology was established.

The category of "value" has been considered in Western philosophy since the middle of the twentieth century. The great discussion of the various schools, concerned the understanding of "value" (value as the highest idea and as a manifestation of the subjective desire) started. We can remark that recently, in Ukraine the researching of values has begun. The transformation of the old system of values and seeking for new one led to this scientific activation.

Naturally, the most valuable objects for the person are the objects, matched his/her spiritual, material and social needs, moral principles and ideals. Therefore, an important peculiarity of cultural practices is the formation of the cultural values system, basing on the selection of some types of behaviour. It is believed that the basis of the selection is spontaneous and conscious desire for human consolidation. It is the best condition for national survival. One factor of such consolidation is the implementation of the values in different cultural forms and means of transmission.

During the current radical transformations, we can see the changes of the fundamental norms of the regulation. The radical changes of values can lead to destabilization of society, chaos in public relations, general marginalization and loss of ethnic identity. So, the necessity to detect spiritual values for future appears in the society. Everything will depend on the value fundamentals of the society.

Talking about the relationship among people or cultures, we usually underline a role of tolerance in our communication. There are many different cultures in the world. They interact with each other. The intercultural dialogue starts due to cultural cooperation among different ethnic, national, religious communities. The dialogue is based on the characteristics of these culture values. Tolerance is one of the most important values. The scientists often research the nature of tolerance and propose various definitions of it. Linguists consider tolerance as toleration whereas political scientists explain it as the ability of the individual and the human community to respect the representatives of other groups. According to psychologists, tolerance is a person's ability to understand another person and feel his/her emotions [3, 73].

Indeed, tolerance means toleration. It recognizes the right of existence of other cultures. The tolerant civil culture has the following characteristics:

- A person with his/her own system of values is not under pressure of the society;
- The tolerance of the society culture is manifested in the opportunity of the national and ethnic communities to have their own cultures.

Researching the phenomenon of tolerance, Allport, an American psychologist, distinguished three kinds of tolerance: tolerance as a system of norms, related to ethnic and racial differences, comfortable tolerance and tolerance as a feature of a character. According to Allport, the tolerance as a system of norms is an individual tolerance, which is based on the idea of the equality of people. It does not depend on their membership in any groups. Tolerance as a feature of the character means respect to others. This respect is manifested in various lifestyles and life strategies. Some people love and value the group differences in terms of aesthetics and are interested in them. The other people associate relations among different groups with the concept of international friendship [2, 34]. The different interpretations of the term "tolerance" are united by the idea, concerning the positive role of tolerance in keeping, developing the cultural identity. In this context, tolerance is an important element in determining the priorities of national interest; the preservation and development of national cultural potential; keeping the international cultural cooperation. The tolerant attitudes towards other cultures and nationalities have become actual in the national culture integrative processes in the European civilization space. The intercultural dialogue and tolerance are defined in their practical cooperation. The intercultural interaction enriches the spiritual values, increases interest to other cultural traditions and religions. Today, the reality shows that new information systems enlarge the opportunities for cross-cultural communication and help the members of different ethnic groups join the global cultural space. It creates tolerant relations with other nations and reduces the feelings of rejection, discrimination and intolerance.

The above-mentioned positions prove the key role of tolerance in intercultural dialogue. Tolerance is the consolidating factor, which helps to find consensus and understanding among people. Today it is a necessary condition for the removal of ethnic tension. Due to the tolerant attitude to neighbor, we enhance variety of human world, strengthen the interaction among different cultures, and provide the uniqueness of every culture. The growing up of the tolerant person is determined by the vital need to preserve the spiritual and cultural identity. The lack of tolerance towards other cultures threatens the loss of cultural identity and causes irreparable loss of world culture.

The above-stated ideas allow us to think that the value changes, which occur in the Ukraine, are parts of cultural practices. The last ones are the most democratic means of their representations by the forms of cultural communication.

According to Savrutskoyi, the openness of communication space of the modern civilization makes people take part in the real processes. There are a combination and replacement of attitudes, spiritual and moral ideals of their culture in the real space of their own lives [4].

The current dominant trends convince the scientific world that "a man is a problem for himself". The world tension, dealt with the transformation processes in cultural practices, is caused by the problem of the preserving the cultural entirety of a man, his connection with the world, and his returning to his essence.

The relationship among people is changing under the influence of cultural transformations. The new images of the real world significantly affect the system of cultural values. In the communication process, the products of the consumption replace a real person as an object of interest and attention of the "others". Nowadays, the leading role is played by the Internet as a special computer interlocutor.

Modern information and computer technologies allow us to penetrate the most hidden corners of private life, destroying and changing a person's world. We have a special communicative situation where the processes, which are occurring in the communication space, are provided by a great number of new means of accumulation, storage and transmission of information. It actualizes the issue of virtual cultural practices and their influence on human being.

The consumer value of virtual cultural practices is characterized by uncontrolled perception of "new", "other", "alien", the exchanging of information, cultural experience of people and representatives of different minority national groups, who keep different traditions, values, ideals and norms of behaviour.

Scientific novelty. The scientific novelty of the work is to systematize the existing theories of transformation of subjectivity and its meanings in the modern practice of the culture creating. The decisive place and importance of the researched meanings in the cultural practices of Ukraine are proved.

Conclusions. In cultural practices, the transformation of subjectivity depends on the individual (life) position of a man and a citizen. A person as a carrier of behavioural culture has the potential ability to change.

At the core of the transformation of subjectivity is the process of identifying himself/herself with others as well as the world. The first condition is the awareness of own "I", based on identifying with culture, religion, profession, community, nation, state etc.

The social and cultural phenomenon of subjectivity needs the attention of the scientific community. The studying of the cultural potential of subjectivity and its behavioural activity is naturally important for creating effective cultural practices.

In cultural practices, the transformation of subjectivity leads to quality cultural services, based on such values as tolerance and respect.

The transformation of subjectivity gives an opportunity to change the institutional mechanisms of the ensuring and the implementation of cultural and human needs and cultural state policy.

Today, the realities show that many countries face the problem of choosing their own way of cultural development. Its effectiveness depends on a number of transformation processes. They are internal and external. The subjectivity and its force elements are the key components of these processes.

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