

СОЦІАЛЬНА ФІЛОСОФІЯ ТА ФІЛОСОФІЯ ІСТОРІЇ

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AMBIGUOUS JANUS OF MODERN DEMOCRACY

Purpose. The purpose of the research is to analyze ambiguous concept of democracy as a phenomenon of political and social formation based on political and instrumental approach. As a result, some deep fundamentals of human social existence and values as social life basis are blurred. **Task.** The task of this investigation is to reveal the concept of democracy in its invariable philosophical meaning and find the consequences of global social transformations towards social entropy. **Methods of investigation.** To implement the task an activity approach has been used with further possibility to single out two approaches - politological and philosophical. The focus on democracy from philosophic point of view makes possible to anticipate negative entropic processes that lead to future ambiguity. **Subject matter.** Chaotic social processes can result in ruined family, spiritual, legal and moral formations. Regulatory and legal paradigms are becoming less effective and entail disintegration of spiritual and value constituents of worldview causing necessary conditions for social entropy. **Originality and Findings.** Possible threats for human freedom that hinder the way to targeted prospects of mankind have been considered in the paper. Thus, taking into account all positive aspects of democracy, it is simultaneously becoming the tool of continuous differentiation of society into tiny autonomous communities similar to nomadic atomization of society. The concept based on moral substantial existence basis as in "axis time" by K. Jaspers that can prevent social entropy resulting in world anthropologic catastrophes has been grounded in the present research.

Key words: society; democracy; human being; social entropy; European culture

Problem statement

Despite a great deal of philosophic research devoted to social and political processes, political and religious human existence requires deeper insight into social and cultural changes and the place of ethical values. A person is changing his conventional understanding of a language, culture and democracy, which are the fundamentals of human worldviews. Today a dramatic change of worldviews is not considered to be critical since the crisis is becoming permanent for our epoch. Consequently, this situation needs philosophical reflection on goals and expectations of desired outcomes as a result of democratic transformations.

In previous centuries A. Tocqueville, M. Weber, F. Nietzsche, O. Spengler paid significant attention to the issues related to the problems of the future of European civilization. These issues were gaining in importance in western European philosophy during XX-XXI centuries. The scientists focused not only on underdeveloped democratic institutions but also on further ways of society democratization with principal problems of complexity and frustration from social transformations concerning the sense and priority of values in civil society, state and institutions.

These problems were dominantly investigated

by F. Fukuyama, E. Hamer, P. Marino, L. Oulahbib, A. Galchinskyi.

This area of research is important enough since the mentioned processes directly concern anthropological issues connected with freedom, human rights and existential component of human life.

To research the topic it is necessary not to stick only to politological explanation of democracy as people power in presentative and liberal ways, because such concept does not include a wide range of social and cultural as well as religious phenomena in the life of humans.

Another approach is based on philosophic interpretation of the analysis of in-deep spiritual grounds of social existence. The paper investigates potential threats for the human realm perspectives that can be dangerous for further intensive democratic transformations.

Nowadays politological analytics dominates over philosophic explanation of complex democratic processes making inner basis of social human being more obscure instead of clear identification of human values and future global prospects.

Democracy creates and promotes understanding between majority and minority, protects human rights, aims to introduce social equality by virtue of some power tools. A goal of any democratic society, as a rule, is limited to certain strategies

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and methods of governmental organization, restriction of authority outrage, protection of human rights, principle of government responsibility to citizens and protection of human dignity and safety.

The suggested philosophic research is not focused on political and instrumental approach in order to understand democracy but represents the approach which conceives the whole human existence and provides answers to the questions concerning goals and ways of democratic transformations and can define conditions, directions and their evaluation criteria.

Thus, to analyze possible effects and perspectives of democratic changes it is necessary to consider investigations of entropic processes researched by V. Altukhov, V. Styopin, A. Ahiezer et al. This problem is quite important to be studied in order to find out heuristic, analytical and methodological potential essential for understanding the modern world.

Advocates of social entropy theory have studied new levels and hierarchy of social systems organization that include elements of chaos, disorder, self-organization of social movements leading to disintegration of communities. But the scientists have not yet solved the problem whether democracy is a way or a goal of nation existence? Are there any limits of democratic transformations and how to prevent social entropy? What is a mysterious sense of democracy and whether we understand its final effect in humanistic scale?

We mean whether it is still necessary to restrict as long as possible those democratic achievements that developed western countries are so proud of, or alternatively, to forward the progress of democratic institutions reformation and prepare for new transformation changes related to integration and assimilation of hundred thousands of emigrants from different nations?

The situation described brings to irreversible consequences in demographic changes that can make European nation just be "dissolved" in other civilisations, as it happened to the Roman Empire.

For efficient analysis of the problem it is quite reasonable to consider new cognitive methods and notions that can help meaningfully represent the effects of some transformations in developed democratic countries and take into account new practices and tendencies to understand complex social systems.

The XXth century is remarkable for scientific research in the field of general systems theory, synergetic principles of self-organized system functioning based on "entropy - negentropy" concept.

Such investigations deal predominantly with the elements of chaotic system development, which are unstructured. It is difficult to predict and foresee them for managerial decision making.

Despite possible blames for reductionism, the author of the article believes that the second law of thermodynamics by Geisberg and Plank testifies that the Universe, including all invariants of existing systems, moves randomly and irreversibly from order to chaos, in other words towards entropy expansion that affects human society.

It is democracy that, on the one hand, complicates social organization separating it into uncontrolled communities and, on the other hand, it is gradually getting societies into entropic condition. Such condition is the main reason for transforming the social existence as a kind of European civilisation suicide, which is the cause of ruined economy, culture and religion - metaphysical worldviews.

There are some approaches to interpretation of the "entropy" concept. It was initially used in natural sciences in the XIXth century in general systems theory, later it was borrowed by synergy, information theory where significant efforts to single out entropic processes not only in natural phenomena but also in ideology, politics, economy and culture were made.

According to one approach to social entropy, there is a constant expansion of social environment types and financial resources in societies that is very essential to implement continually increasing human needs. The more intensive economic political and cultural growth, consumption and communicative possibilities are, the wider choice for personal fulfilment and social life harmonization a person has.

S. Khaitun thinks that in the mentioned processes "entropy is incorrectly identified with chaos" [7, p.98]. The limitation of Khaitun's approach is that the opposite notion of hentropy is not differentiated from entropy, but it is oriented to stabilize the characteristics of social system as a countermeasure to destructive social processes and innovative elements, which are a potential threat to the system. The social system stability is maintained as a rule with the help of repressive government machinery balanced by regulatory and legal frame-

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work.

A contrary opinion but close to the key point of entropy in critical conditions is presented in the research of Y. Knyazev [5] and M. Ilyin [4]. Entropy is a key segment of disintegration and transformation of developed social systems with democratic life principles.

In a civil society any entropic processes in social phenomena are realized through social movement, professional communities, non-governmental organizations, various communities and virtual as well. Political and cultural openness of the society is realized in information space, it intensifies life of individuals, ensures freedom and rights implementation.

At the stage of rapid development of a modern European society the mentioned processes indicate social chaos intensification especially in political and economic crises, weakened morality of communities, unpredictability of events, impossibility to control certain processes traditionally that result in disharmony of social relations and cause social stress.

As a result of uncertain social goal awareness, marital, spiritual, legal, moral and other social and cultural formations are promoted to be ruined. Regulatory and legal paradigms are becoming lost and entail disintegration of spiritual and value components of worldview that bound people together with certain traditions along the previous centuries.

In our opinion, migration multiculturalism is the ground for entropic process intensification in contemporary European societies. Ethnic groups or enclaves become self-sufficient cultural formations with their own religion, customs, and traditional views on well-being.

Self-isolation of emigrant communities, mental isolation from powerful European culture destroy the individuality of a foreigner. Pragmatism and consumerism are becoming core principles of his daily life and do not make him develop either his own national culture or European values.

Nowadays Europe requires migrants to endure a pension burden and provide civil servants and other privileged groups with high income. Over the past few decades the development trends of Western civilization more and more resemble a kind of deinstallation of European values with the search of new solutions to hot issues - sense of purpose in life, which was previously considered as metaphysical values with closer attention to

such concepts as faith, hope and future. Europeans seem to have accepted the extinction of their civilization and enjoy to some extent the crisis called "The death of Europe" by O. Spengler.

There is no exaggeration to say that intensification of feminine movement in 60-s - 80-s of XX century when women were presented as highly community-minded and were not ready to give their place to men can be somehow considered as a reason for the crisis.

It just caused gradual destruction of family institute. Theoretical grounds for family destruction were described in philosophy of Marx, then were continued by 'critical theory' of Frankfurt School - H. Marcuse, T. Adorno [8], by Italian A. Gramsci, who 'attacked' European values, hierarchic authority structures, sexual restrictions in a feminine way. Such movement provoked attack on Christian civilization [6, 43].

The theorists of Frankfurt School determined social potential for new democratic transformations - fringe groups, ethnic minorities, youth radical groups, hired workers and unemployed from the third world countries.

Feminism is theoretically considered to be a fringe component of a protest campaign strategy due to Christian values blockade where regression of bourgeois morals makes possible to unsettle internally European culture.

This theoretical substantiation resulted in woman's dismissal from family (to live for oneself) and is becoming popular in Europe. A family for such a female is not essential secondary like an economic environment that separates society into small groups. In this case there is no need in a family. European women do not tend to have children due to a number of reasons - career, fitness as well as a cult of hedonism and consumerism. A woman is getting more and more distant from family problems and parenting. It provides evidence of a certain revolution in European consciousness. The future of culture, nation, and people is becoming unclear and undetermined when physical and social regeneration for most females is problematic.

There are some findings in gender research towards gradual displacement of moral and ethical grounds of human existence and their replacement with financial (unspiritual) motivation that says for female orientation to external world but not internal, existential.

The gender theory analyzes human existence and female in particular from the point of for-

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mation approach developed by Marxism. The aim of a contemporary society is not limited only to efficiency and competitiveness of production since a person is workforce along with other means of production. This approach is mainly focused on a simple workforce recovery and dominant way of production. Marxism ideology of social and economic formation in this issue was highly criticized and lost its popularity.

Nowadays a civilization approach is more efficient in social science and philosophy. It makes possible to understand an individual as a representative of some culture, way of life, moral and spiritual values. There is a definite role and place of this individual in the terms of national, mental and demographic characteristics determined by extended recovery of a human. Social and cultural peculiarities are of high priority in the analysis that helps to make a person's development a goal of the society.

Entropic processes going along with democracy have negative influence on the ethical aspect of a human life as well as on the purpose set by the society - goals are becoming amorphous and result in moral conditions and daily life outcomes - antagonism between conceptual mind and human freedom is escalating [8, 112].

It is worth agreeing with Spinoza's thought that the nature has no goals, it does not have goods or evil but all final reasons of existence are due to human insights.

The presented evaluation points at the drawback of advocates of general systems theory who do not distinguish the features of natural existence from its social specificity.

As the laws of dialectics have no prognostic function, so the greater number of entropic processes in general systems theory present the society with a fact of expected changes with no time frames of critical transformations.

The mentioned theories do not take into account more complicated mechanism of social systems based on pendulum principle - limiting and broadening of democratic freedom that depends on one or another political regime.

Social entropy affects spiritual human life which is full of value and moral senses.

The task of philosophy is to shape human senses and meaning of life towards sense of purpose of human existence and ideal of future as a strategic direction of mankind development.

Is it possible to prevent entropic process with

the help of governmental or non-governmental institutions? It is extremely difficult to talk about basic human values based on totalitarian ideology that could unite different nations and ethnic groups with their religious and cultural diversity.

Social entropy is mostly evident in the processes of human depersonification through mass culture, forced communication, virtual existence (personal and social), economic globalization, gender equality, etc.

The matter of the future of Europe in historic and spiritual, demographic and social scope is not only theoretical but absolutely practical.

The downfall of European culture can be connected with the fact that society is not at the stage of its spiritual development like creative spiritual breakthrough developed Europe's Renaissance. As M. Berdyaev has rightly noted "there is always a fall of creative potential, spirit exhaustion after a certain rise" in any culture, i.e. a new entropic condition of society is being developed with collapsed ideals and lost meanings.

European societies are striving to more external "decoration" of life organization but not to conditions for sound and proper existence which shows that "the purpose represents itself in the life, in practice and it is substitution of life purpose for life means" [1, 162-163].

For some reasons in historic retrospective there is always a certain correlation between bursts of spiritual social development and gains in integrity like individual significance, feeling of difference, awareness of mission purpose in transcendental towards social (as well demographic) recovery.

The spirit of contemporary European culture is pragmatic that entails ruined social and cultural ideals oriented to abundant existence [11, p.12-13]. To what extent do democratic principles ensure holistic existence? Democratic principles of life inhibit implementation of national and ethnic ideals and contradict most global national formations.

Our civilization is on its way to global changes in a new system of value orientation, where the society can give each individual to set his goal, choose values, have opportunities for self-realization and be responsible for the choice, as "the occurrence of the situation in which the collective can reasonably be held morally responsible for an outcome, whereas none of the individuals can reasonably be held morally responsible for that outcome" [9, p.5].

Democracy as a principle of common interests

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balancing has no values. The relations which promote expansion and restoration of whole social system, individual socialization and provide self-realization possibilities taking into account socially significant interests become absolute values.

Aspiration to be equal in European civilization is behind the main idea of Modern which is developing today and is founded on single world logic of economic and social development towards globalization with its blind corners. Democratic principles have become more significant than social human purposiveness that brings some dissonance in people's world perception.

On this subject P. Marino mentions that "multiplicity, pluralism, conflict, and compromise are not defects in a moral point of view" [12, p.9].

However, democratic principles used by social organism as a whole have possibilities to transfer some part of authority to minority. This is actually a danger since uncontrolled entropic processes take place and are focused on segregation of the whole social system opposed to self-organization orientation where usually power authority (economic, financial, intellectual) is concentrated.

Why does not the entropy absorb traditional forms of self-regulation outside Europe and the USA and is not so widespread in most world countries? It does not testify that nations and ethnic groups are underdeveloped but shows much more profound metaphysical origin of these communities with non-European specifics.

Literally, rationalized principles of democracy can perform only local but not general functions aimed at maintaining the life in whole, i.e. European civilization. Otherwise, only totalitarianism or religious and fundamental ideology can restrict social entropy in a way of unification and hierarchization of existence.

It is worth predicting that deep understanding of inevitable transformation of value orientation by European nations can lead to limited democratic freedom in order to slow down entropic processes.

Nowadays there is an active search for basic values essential for new spiritual models and traditional beliefs about religious values that unite people, nations and religions. It becomes important when ethical criteria are unclear in existing multicultural space that can function on the basis of human principles of human coexistence.

L. Oulahbib wrote "In fact, the part of moral philosophy which aim is ethics conceives itself in

terms of modernity, i.e. in normative dimension of axiomatic or conventionalistic type" [13, 5]

Democracy, as a variety of the ways of life and pluralistic type of social thought is becoming the basis of fragmented mutation in European culture that influences evaluation criteria with common purpose and dispersed ideals.

Thus, universal is dying in the variety, spiritual component of the society is ruined and as a result, the loss of European identity is close.

Humanity seems to have irrevocably got into the trap of Hegel's 'tricks' of Logos, that uses people for personal purposes, tempts their fate through wars, conflicts, sufferings and contributes into universal development of history to implement progress ideas.

Findings and Conclusions

The research has shown that spiritual dimension and culture are based on a moral constituent. That is the reason for national values to become clusters of spiritual energy and potential, as opposed to unlimited power of authority.

This investigation is quite relevant for Ukraine in particular, because this country is on its way to national, social and political identity, its peculiar place in social space of European countries.

Therefore, with all possible advantages of democracy, it is simultaneously becoming a mechanism of continuous destruction and development of social system as a whole by means of social differentiation into autonomous communities, groups, segments towards 'nomadic' atomization of societies that accelerates irrevocable entropic processes.

The author of the article strongly believes that only common idea based on moral substantial basis of existence like K. Jaspers' concept of 'axial age' can become 'energy' centre for humanity in order to prevent social entropic destruction leading to global anthropological catastrophes.

There is a hope that European culture, in its absolute sense, is able to predict entropic processes accumulating millennial intellectual and practical experience and make use of them for communities survival. It is quite unjustified and unsafe to consider that democracy is an unambiguous concept. Thus, it is necessary to be ready for unexpected and unpredictable consequences turning away from any illusion that democracy will totally rule the society.

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ДВОЛИКИЙ ЯНУС СУЧАСНОЇ ДЕМОКРАТІЇ

Мета. Піддати аналізу неоднозначне поняття “демократія”, як феномену організації політичного буття, в розумінні якого домінує політико-інструменталістський підхід, що стає причиною затмарення більш глибоких основ життя людини, на противагу існування загальнолюдських цінностей та глобальних перспектив людства. **Завдання.** Розкрити зміст поняття демократії в його інваріантному розумінні, виявити наслідки глобальних суспільних трансформацій, що йдуть в напрямку ентропійного стану суспільств. **Методологія.** Для реалізації завдань використовується загально-цивілізаційний підхід, що включає в себе розрізнення двох підходів до розуміння демократії: політико-інструменталістського та філософського. Зосередження уваги на філософському смислі демократії дає можливість висвітлити цілісність людського буття. **Зміст.** Результатом означеного ентропійного стану - є процеси руйнації сімейних, релігійних, правових, моральних та інших соціокультурних структур та людських стосунків. Слабшають і втрачають свою силу нормативно-правові імперативи, що супроводжуються розпадом духовно-ціннісних компонентів світогляду, які зв'язують людей протягом минулих століть. Таке послаблення стає причиною активізації ентропії, завдяки чому людство опиняється в ситуації невизначеності. **Новизна та висновки.** Стаття спрямована на передбачення загроз щодо перспектив людства, які виникають в результаті подальших активних демократичних перетворень. Відтак, при всіх позитивах демократії, вона одночасно стає механізмом невпинного руйнування соціального цілого шляхом розширення суспільства на автономні осередки, угруповання, сегменти в напрямку “номадичного” спрямування атомізації суспільств, що прискорює незворотні ентропійні процеси. Автор статті наполягає на думці, що тільки об'єднуюча ідея, що вміщує моральну субстанційну основу буття, на кшталт нового оприявлення ідеї “осьового часу” може запобігти ентропійному розпаду соціуму, наслідком якого можуть бути світові антропологічні катастрофи.

Ключові слова: демократія; буття людини; соціальна ентропія; європейська культура

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ДВУЛИКИЙ ЯНУС СОВРЕМЕННОЙ ДЕМОКРАТИИ

Цель. Осуществить анализ неоднозначного понятия «демократия», как политического феномена организации социальной жизни и ее некоторых непредвиденных последствий, в содержании которых доминирует политико-инструменталистский подход, что является причиной невнимания до глубинным основам социальной жизни, к общечеловеческим ценностям, к глобальным перспективам человечества. **Задачи исследования.** Раскрыть содержание понятия демократии в его инвариантных смыслах и проанализировать последствия глобальных общественных трансформаций, которые несут в себе тенденции в направлении энтропии обществ. **Методология исследования.** Для реализации задач используется общецивилизационный подход, который включает в себя выделение двух подходов к пониманию демократии: политико-инструменталистского и философского. Концентрация внимания на философском смысле демократии дает возможность осмыслить целостность бытия человек. **Содержание.** Автор статьи сосредотачивает внимание на понимании общественно значимых целях, дальнейшем углублении разрушительных процессов в семье, в религиозных, правовых, моральных и других социо-культурных структур. Ослабление связей приводит к потере нормативно-правовые императивов, сопровождающиеся распадом духовно-ценностного компонента мировоззрения, связывающего людей на протяжении многих веков. Разрыв этих связей стает активатором энтропии, благодаря чему общества оказываются в состоянии неопределенности. **Новизна и выводы.** Статья направлена на предвидение угроз, которые проявляются на пути реализации перспектив социума, подстерегают человечество на пути дальнейших активных демократических преобразований. При всех позитивных проявлениях демократии, она одновременно являются механизмом становления социального целого, что имманентно содержит в себе негативные процессы, связанные с расслоения общества на автономные анклавы, сегменты в направлении «номадической» атомизации обществ, что ускоряет необратимые энтропийные воздействия. Автор статьи проводит мысль, что только субстанциональные моральные основы человеческого бытия, содержащиеся в идее «осевого времени», могут предотвратить энтропийный распад социума, следствием которого может стать мировая антропологическая катастрофа.

Ключевые слова: демократия; бытие человека; социальная энтропия; европейская культура

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