THE IDEAS OF COMMUNICATIVE PHILOSOPHY IN SOLVING THE CRISES OF THE MODERN SOCIO-CULTURAL SPACE

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Abstract. The article considers some phenomena of the modern socio-cultural space from the standpoint of the discursive system of communicative philosophy. Of particular relevance to this study is the thought that the second half of the 20th century states the fact of the transition of the social system to a new level of social development, which can no longer act as post-industrial, but declares itself as informational. It is quite natural then to consider all the problematic aspects of the development and transformation of the socio-cultural space with methods, techniques and platforms related to the ideas developed in communicative philosophy. The article analyzes the impact of the axiological component on the consideration of such phenomena as value and value-based orientations, tolerance, identity, including Ego-identity, extremity, which, having anthropological roots, further lead to their own expression through a certain form of personality activity in society. The article concludes that, in order to minimize destructive and aggressive forms of social action, it is necessary to focus on the values of Dialogue and the "Other" in this dialogue, on authenticity as an opportunity to be oneself and to realize individual meaning, on a dynamic balance between "pleasant" and "meaningful".

Keywords: society, communicative philosophy, value, tolerance, identity, ego identity, extreme behavior

Научная статья

ИДЕИ КОММУНИКАТИВНОЙ ФИЛОСОФИИ В РАЗРЕШЕНИИ КРИЗИСОВ СОВРЕМЕННОГО СОЦИОКУЛЬТУРНОГО ПРОСТРАНСТВА

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Аннотация. Исследование посвящено рассмотрению явлений современного социокультурного пространства с позиций дискурсивной системы коммуникативной философии. В статье анализируется влияние аксиологического компонента на рассмотрение таких явлений, как ценности и ценностные ориентации, толерантность, идентичность, в том числе Эго-идентичность, экстремальность, которые, имея антропологические корни, в дальнейшем приводят к собственному самовыражению через определенную форму активности личности в обществе. Делается вывод о том, что для минимизации деструктивных и агрессивных форм социального действия необходимо сосредоточиться на ценностях диалога и «Другого» в этом диалоге; на подлинности как возможности быть самим собой и реализовать индивидуальный смысл; на динамическом балансе между «приятным» и «значимым».

Ключевые слова: общество, коммуникативная философия, ценности, толерантность, идентичность, Эго-идентичность, экстремальное поведение

1. Introduction

Understanding of the processes and phenomena that emerge or become relevant in the 21st century leads to the idea that the present era may rightfully be considered as the age of communication. This is confirmed not only by the intensification of interactions aimed at establishing contacts at different levels, but also by the increasing diversity of communication methods, techniques and platforms for their implementation. As any phenomenon, the intensification of communication development has both positive and negative features that emphasize its ambivalence.

On the one hand, it is stated that the world is compressed and united in a single communicative space despite of language and geographical barriers; on the other hand, conflicts that modern civilization is not yet capable of dealing with are intensifying.

In this regard, in the current realities, the consideration of communication and the problems determined by it should be comprehensive. The best way to understand communication lays in the aspect of philosophical analysis, which gives an opportunity for a comprehensive study of multifaceted processes and phenomena, and a thorough characteristic of communication. It also provides researchers with theoretical developments that allow them to respond flexibly to different kinds of changes caused by the rapid complexity of communication, thereby forming a powerful intellectual potential.

That is why the emergence of communicative philosophical studies of Jürgen Habermas [1], Karl-Otto Apel [2], Vittorio Hösle [3], and other philosophers is quite justified in the 20th century.

Today, taking as a basis the ideas of Habermas, communicative philosophy is becoming one of the most popular areas, including a whole range of current social problems in its research interest. Considering the importance of today's communication in human's social activity, we think its research must necessarily be accompanied by the development of axiological grounds for its implementation. However, the problem of modern society and the individual as an integral part of it is that communication, on the contrary, loses its value-based foundations, which leads to the loss of the semantic foundations of existence. At the same time, the value-based approach contributes to the formation of the worldview foundation, giving communication a socially useful meaning. The presence of value criteria in communication processes would lead to improving the utility of communication, which is expressed in the defining of strategies for civilizational development.

2. Axiological aspect of communicative philosophy

2.1. The axiological component of communicative philosophy according to Habermas

The axiological component of communicative philosophy determines value as a basis of sign-oriented communication, or "language game" of several participants, which allows us to find out the meaning of statements according to Habermas [1]. The way to understand what is being said, according to the author, is to participate in a communicative action, "language game", which is characterized by the current language situation between the speaker and the listener, where the former carries out the statement and the thought of what he or she says [1. P. 39].

Regarding the first and second persons, Apel made a remarkable statement. From his point of view, "speech has a twofold relationship <...> one is for the listeners for whom it means something, another to the things about which the speaker intends to convince the listeners" [2. P. 242].

According to Habermas [1. P. 42], participants in communication, expressing statements, or understanding what is said (opinion, statement, intention, feelings), invariably have to accept a performative attitude. This attitude involves alternating the positions of the third person.

At the same time, according to the philosopher, in addition to the third person, there are two more previous ones that have their own attitudes. The first person has an expressive attitude, and the second a rule-forming one.

Performative attitude makes it possible for the participants of the "language game" to focus on statements that express significance claims in relation to the

truth, normative correctness, and truthfulness of the statement. In this regard, the speaker in the "language game" is in a state of waiting for acceptance or rejection of the listener. These statements cause a critical assessment from the listener. The speaker, on the other hand, aims to convince the listener to reach a rationally motivated consensus with his/her statements.

It is also worth noting that, in the "language game" of two persons, in relation to each other's statements, there are value judgments.

The axiological content of the "language game" consists of several components, one of which concerns the first two persons, their alternating positions of the speaker and the listener. These persons, communicating with each other, have original values in relation to the subject of the conversation. However, being involved in the "game", the first and second participants do not realize the values on which they make statements.

The second axiological component of communication is a third person, who is in relation to the first two persons in a state of mediation. This third person, being partly away from the first two persons, performs an important objectification task. A third participant of communication objectifies statements between the first and second persons in accordance with the principle of statements' claims for significance, truth, value. In this regard, a third person in a certain sense "chooses" from the statements of two people such statements that could become significant, valuable for the rest of the participants of the "game". Such statements "selected" by a third person become a reference point for two "game" persons to which they either agree (and this becomes a consensus for all individuals as a conventional value), or the "selection" of statements by a third person continues.

Thus, the performative attitude of a third person is related to the existence and non-existence of values to a certain extent. The first and second participants of the "language game" do not realize the values on which their statements are based as this communication appears to be often emotional and has deep involvement. A third person, being a third part, is not directly in a value-emotive situation; s/he is guided by reason and, being in a state of "searching", s/he objectifies value statements between the first and second participants.

It is also important to note that the position of a third person is consistent with the role of science, which, according to Habermas [1], must be unbiased to facts and events and, without having an emotional "colouring", must objectify values themselves. Based on the scientist's statement, any science that objectifies facts must consider the methodological consequences associated with the fact that the scientist, as an interpreter, assumes the role of a participant in communication processes. These consequences threaten the independence from the context and the value neutrality that seems to be a necessary condition for the objectivity of theoretical knowledge.

Habermas [Ibid. P. 80] cites the example of ethics and science, where personal, emotional experiences are transformed into judgments that, similar to a third-person performative attitude, are impartial and universal. These statements include judgments about the "genuine value", "genuine colour", "authentic shape" of an object, before anyone attributes the shape to it, colour or value based on direct experience alone.

Thus, the performance attitude of a third person, reflected in science, is impartial, detached from personal emotional experience. Its judgments are

universalized, which means that we are talking here about idealization, where statements about "genuine value" will not necessarily coincide with individual's views on values.

Habermas [1. P. 71] in his concept comprehends the positions of the first and second persons, and, considering that the communication between them can be emotional, he comes to the idea of the possibility of resentment between them, which causes insult and latent hostility. In these circumstances, the performative attitude of a third person, according to the scientist, can eliminate the phenomenon of resentment.

For actions that violate the inviolability of the person, their culprit or, at least, a third person may apologize. As soon as the victim accepts the apology, his or her initial outrage will not escalate into resentment. The objectifying attitude of an indifferent observer abolishes the communication roles of the first and second persons and blocks the realm of moral phenomena in general. The attitude of a third person leads to the disappearance of this area of phenomena.

Thus, Habermas [Ibid. P. 73] indicates a third person as an intermediary who may apologize on behalf of one of the participants of the communication, in which the resentment arises. In the context presented, a third person blocks the area of moral phenomena thus, to a certain extent, "de-axiologizes" the subject of the dispute that caused this kind of communication.

According to Habermas [Ibid. P. 75–76], indignation and hostility are directed against a certain person who is damaging our integrity, but the moral character of this outrage is not due to a disruption of the interaction between two individuals. Rather, it is a matter of sinning against a fundamental normative expectation, which is significant not only for the "I" and "Other", but also for all members of the social group, and, in the case of strict moral standards, for all sane persons in general. In this regard, Habermas points out that the performative attitude of a third person is able to "extinguish" resentment between persons. Also, it can create conditions for resentment by taking part in the establishing of social and moral norms, overstepping which, individuals experience a sense of hostility or shame. Moral norm is a super personal expectation, equally present for both participants. They are conventional because once individuals agreed with them, not without the participation of a third person.

Sensual reactions directed in certain situations against individuals are connected with no personal protest against the violation of general behavioural expectations or norms, that is, they have a moral character. Only the claim to universal importance gives a certain interest, will, or norm the dignity of moral standing.

The philosopher in his concept shows the mechanism of forming such attitudes, which would have claims to universal importance and the dignity of moral standing, which will be discussed below.

According to Habermas [Ibid. P. 92], communicative actions are those interactions in which their participants agree and coordinate their action plans; in these interactions, the agreement reached in a particular case is measured by the intersubjective recognition of claims to significance. The processes of mutual understanding take place in an explicit language form, in which the actors, talking about something with each other, put forward claims to significance by their speech actions, namely, claims of truth, correctness and truthfulness of their

statements whether they refer to anything in the objective world, or to anything in common in the social world, or to anything in their own subjective world.

New communication technologies cause the growth and complexity of interpersonal and intergroup interactions, leading to a clash of different life values and traditions. Conflict situations can be overcome by applying a system of communicative actions based on tolerance. This would be a special strategy of interaction aimed at preserving multiculturalism and contributing to the development of a constructive interaction at different levels.

In this regard, it is worth noting that the concept of communicative action developed by Habermas [1. P. 80] was able to go beyond its abstract understanding and become a new model of socio-cultural consciousness [4. P. 18]. In the context of Habermas' communicative theory, tolerance is designed to protect a multicultural society and its diversity, as well as to form trusting relationships between the subjects of society.

2.2. The phenomenon of tolerance from the standpoint of communicative philosophy

For centuries, many philosophers and scientists dedicated their works to the research of the phenomenon of tolerance. In antiquity, it is referred to as patience, which eventually takes on a religious aspect and is defined as toleration. However, in the new era, it takes on a new legal aspect. John Locke was one of the first to distinguish between civil rights and religious affiliation: "Neither individual, no church, not even the state can have any right to encroach on each other's civil rights" [5. P. 158].

The modern understanding of tolerance is connected, first of all, with respect for another culture. It becomes the subject of study of many disciplines: philosophy, political science, sociology, pedagogy.

In the first half of the 20th century, sociology has this approach to the study of communication processes as an understanding sociology that considers the phenomenon of communication based on one's own or someone else's experience. Representatives of this approach believed that communication resulted in a mutual understanding of its subjects.

According to Habermas' theory of communicative action, human communication is considered as "individual action plans", which, as the researcher notes, "determine the actual need for mutual understanding, which must be met in the course of interpretive work" [1. P. 201].

In this regard, Habermas identifies three main components of "communicative action" [Ibid. P. 50]: first, it is the opposition of cognitive mind to the object of knowledge which was discussed earlier, the second is the multi-stage nature of the world and society, and, finally, the subordination of social processes to the schemes of human communication.

A person is intelligent and always focused on achieving, preserving and updating concepts which coordinate the plans and actions of a person and are regulated and changed in the course of communication.

Based on this, communication can be understood as the process of transmitting certain information, the purpose of which is to establish constructive interaction and mutual understanding. "Communication takes place where and

when this mutual understanding is in principle achievable" [6. P. 213], notes the Russian philosopher and researcher in the theory of knowledge Petr Grechko.

Communication, accompanied by tolerance, is one of the ways to overcome conflicts and a prerequisite for creating constructive communication.

Studies of the history of tolerance ideas show that the need for it arises when society is aware of the necessity to prevent aggression and misunderstanding resulting from cross-cultural and inter-ethnic conflicts.

Such conflicts, according to various researchers, arise for many reasons. Some researchers believe that conflict is an inevitable part of human life, and others believe that conflicts arise as a result of social changes in society. The American researcher Lewis Coser defines conflict as "a struggle for values or status privileges, for power and for scarce resources that the opposing sides want to possess; another related goal is to neutralize and eliminate their opponent" [7. P. 96]. Thus, according to the researcher, conflict is the most important element of social interaction. Most often, conflicts occur between interdependent actors: the greater the dependence between the actors, the more often conflicts occur. However, not all conflicts can be resolved through tolerance. For instance, Aleksandr Pertsev characterizes tolerance as an intermediate stage on the way from conflict to mutual understanding and effective interaction [8. P. 5].

In our time, tolerance is seen as openness and understanding of the diversity of cultures, as well as respect for differences. So, it is about a dialogue of cultures and values.

Dialogue is a necessary element of the emergence and development of tolerance. The perception of a different point of view in the process of communication is an opportunity for personal growth. Tolerance, therefore, includes a predisposition to dialogue, which is considered as an integral factor of human communication based on the adherence to certain principles.

The search for new methods of tolerance research has become particularly relevant in connection with the growing international conflicts, problems of terrorism and crime which increase tension in interpersonal and intergroup relations.

The development of a culture of tolerant behaviour and dialogue should be considered as the main method of solving the problem of intercultural and interethnic communication.

2.3. Influence of ideas of communicative philosophy on the consideration of the phenomenon of extremity

However, the most relevant and problematic now is the emergence and growth of extremity as a manifestation of the modern socio-cultural space. Within the framework of communicative philosophy, it gets a chance for its own research and gives researchers the opportunity to consider ways out of it. We should note here that since the end of the 20th century there has been a rapid growth of events, phenomena and various types of human activity, which are manifested in reaching extreme (boundary) positions, both in views and ideas, and in actions as well.

Of particular research interest is the consideration of the ideas of external extreme behaviour from the standpoint of internal factors of a person, which are based on the physiological structure. The latter, in turn, is based on biochemical processes, which are particularly influenced by external socio-cultural conditions

of existence. It is the interaction and interdependence of human existence within several – physical, mental and social – worlds that lead to the need to consider this phenomenon comprehensively in all possible modes of their interaction. Back in the 20th century, Ulrich Beck [9] speaks about the formation of a new society – a society with an increased risk factor and, as you know, every society should conform to a certain type of a person. It is worth assuming that today there is a formation of a new anthropological type, that is, a person who will conform to the new social order, who Natalia Chudina called "Homo extremality" [10. P. 99–104].

3. Identity and communicative philosophy

3.1. Analysis of identity by Hösle

The modern philosopher Hösle [3], whose ideas correlate with communicative philosophy, turns to the analysis of identity and states the meaning-forming role of values in the process of its formation. The process of identity itself is built by the philosopher in two planes: along the line of the relationship of consciousness and body, and in the implementation of interaction with others. The body is the expression of a person's thoughts, it forms a person as an individual, and sometimes provides even more information than verbal systems. At the same time, the philosopher states the fact of bodily variability, in spite of which the process of recognition occurs. Even with the loss of some part of the body, the identity is still realized. The difficulty in this case will be experienced rather by the perceiver, but the individual may not develop an identity crisis. Teleological behaviour, in the process of which a reconciliation of the physical and mental conditions occurs, is an important factor in the identity formation. Finding a goal, according to Hösle [Ibid.], provides not only the satisfaction of bodily needs, but it can also be directed, for example, to the "intellectual" desire. The identity crisis at the physiological level is exacerbated during the period of biological changes when transformations in an individual become a reason for experiences not by themselves, but when they entail the need to fit new values into an already established habitual system.

For the philosopher, identity can be real or formal. If formal identity is characteristic of absolutely all objects (including inanimate nature), the real one presupposes the most important process of "preserving form under the influence of time". Forms are multiple and constantly in a state of struggle. Formal identity is determined by the space that the object occupies, while real identity is inconceivable without a mental act. The continuation of real identity is carried out with the help of memory, which retains information, prolongs the period of its existence in another mental act. As an example, the philosopher cites the products of creativity that preserve memory.

Hösle [Ibid.] identifies two sources of identity formation: the "I", associated with the "Self", and the "social Self", focused on the result of building relationships in society. Noting the mandatory normative nature of identity formation, the created image of the "Self" should not contradict social norms, which otherwise leads to illegal behaviour. An individual can acquire a sense of "dignity" only by adhering to universal values devoid of selfish interest. At the same time, idealization of the individual is of key importance for the optimization of identity. This idealization is able to reveal the potential of an individual both by society and by him-/herself.

According to the philosopher, the established system of images about an individual is referred to as the "social Self". At the same time, identity implies the consideration of the "social Self" not only in a period of positive social evaluation, but also when the opinion of respected persons for an individual is critical. Perception of disapproval, according to Hösle, is the most important condition for identity. This problem is applicable in modern conditions of communication that occurs through public communication channels and virtual systems. The development of the so-called "hating" is viewed as an extreme degree of a critical attitude towards a public person and his/her activity. By contemporaries, hating is regarded as an essential condition for the recognition of certain individual's achievements, his/her establishment in society. This recognition is based on emphasizing unique characteristics and is often perceived as an indicator of celebrity, and a sign of the success of a public person according to the principle "no matter what they write, the main thing is they write".

However, relying on Hösle's ideas [3], it still becomes obvious that this phenomenon does not contribute to the formation of identity that contradicts to the stereotype of consumer society. Firstly, in the case of hating, the basis of non-constructive criticism is hatred, which, according to the philosopher, has the status of a weak sacrificial position of hater, who is dependent on the actions of the object of his/her hatred. Secondly, haters are mostly strangers; therefore, they are unlikely to enjoy credibility. Thirdly, it is necessary to analyse the attitude of the criticized person to the subject of public criticism. It is appropriate to talk about the formation of identification only if the individual perceives the criticized features as his/her own and not as alienated from his/her own self, which is quite real in the conditions of total image building. Accordingly, the effectiveness of communication as a means of identification depends on the desire to look at one's own real social positions and is also determined by the credibility of the critic for the object of criticism, in case if their values coincidence.

Thus, communication that is effective for the formation of individual identity is able to build up only if values of two individuals coincide. Hösle resorts to using the dialectical method and notes that "people are attracted to each other only because they are different; and only understanding each other allows them to decide whether they should avoid each other or even fight" [Ibid.].

As for collective identity, its definition takes place with the involvement of public institutions. The most complex unit in this vein, according to Hösle, is culture. Values, along with categories, symbols and languages, give a culture a holistic character and ensure compliance with reality. Normative and descriptive images become the basis for the formation of identity at the cultural level. Identification occurs through the formation of a dual image of one culture in another. On the other hand, the attempt to separate oneself from another social unit is also important, without it the identity would not be complete.

Also, values in Hösle's philosophy [Ibid.] can act as a factor aggravating the identity crisis in case if they cause feelings of frustration and connect in the individual's mind with loved ones who instilled or shared them. Thus, the crisis of identity is accompanied by alienation from the former authoritative persons. Modern researchers (S.K. Bondyreva, A.V. Nikitin, E.P. Savrutskaya, S.V. Ustinkin) have also found that values of individual consciousness are influenced by globalization and new communication technologies [11].

According to Hösle, the deepest identity crisis is associated with changes in axiological discourse. An individual experiences the most serious condition when s/he is in the position of denying the normative nature of interaction. The impossibility of recognizing the deviation is associated with the fact that the crisis is already oppositional to the norm. In this regard, the fact of making a mistake is not recognized either, since the individual "freed himself from the thought of the objective difference between error and truth" [3].

The "denial of accepted values" makes communication extremely difficult.

In addition to the rejection of values, to determine the form of participation in the implementation of these values remains problematic. Hösle notes talent as one of the most difficult problems of identity, since neither the individual, nor the society in which s/he is included, has the necessary supply of categories for the full socially useful realization of special abilities. That is why the philosopher brings us to the idea that other people can not only contribute to the formation of identity, but also threaten it. These threats include either authoritative persons expressing contempt for an individual who forms an identity, or geniuses who "cast a shadow on the search for identity of ordinary mortals", undermining traditional values.

Frustration as a basis for an identity crisis can be caused not only by people, but also by the models of communication. Belief in values is determined by belief in people who embody them. Therefore, undermining belief in value is fraught with the destruction of belief in people. The most acute cause of the collapse of identity is the destruction of love. In such circumstances, the crisis is most severe.

Identity crisis itself has significant consequences. In his reasoning, Hösle encounters a paradox: "Identity crisis often causes regression to more archaic and primitive values" [Ibid.]. Rejection of "self" does not eliminate the need for it, which results in a return to earlier structures. This explains the effectiveness of the use at this stage of totalitarian ideologies, which against the background of the "regulatory vacuum" are seen as more useful and in demand: "they are lured by the promise of unity that has been destroyed by a crisis of collective identity, and which remains to be the subject of a passion". Systems of norm become an important element of communicative philosophy, which is aimed at establishing certain rules of communication. The legitimization of the communicative process at various levels of social relations is ensured by the norms of law and morality.

In this regard, the philosopher calls on government officials to focus on building an identity based on positive values. This means that an identity formed on the basis of the denial of any moral norms or values (for example, those that existed before), or resulted from disappointment in something, will certainly develop hatred, which is dangerous because the thoughts of the hated "continue to dominate the thoughts of the hater". Thus, the formation of identity becomes impossible.

In conclusion, Hösle [Ibid.] emphasizes the idea of the difficulty of searching for identity outside of society, which is the only condition of an interaction between the "Self" and the "social Self". Relying on the Hegelian law of double negation, the philosopher points out that, in order to acquire new moral orientations, it is necessary to simultaneously distance oneself from traditional values and recognize their merits, and to overcome the crisis of identity it's important to develop creativity and awareness of the moral superiority of others.

Thus, according to V. Hösle [3], values are an integral part of communication, which ensure the formation of identity. They become a supra-individual factor, preserving the personal connotation and at the same time reaching the objective level.

3.2. Identity in psychology

The most developed concept of identity is the concept of Erik Erikson [12]. According to him, identity is a sense of self-identity, self-truth, participation in the world and other people. Among the Russian psychologists who touch upon the issues of identity is Oleg Lukyanov. He defines identity as a conscious belonging to a certain category of people, which becomes changeable and uncertain, "fluid" in an era of social change [13].

Erikson considered identity as a process concentrated in the essence of a person and culture, to which this individual belongs [12. P. 340]. In fact, identity is a certain form of correspondence between a person and a culture. In further works of the author, it began to include such meanings as "to be an independent person"; "to have a consistency of character"; "to be capable of solidarity with the ideas of the group"; "to be in tune with your body"; "to feel comfortable with who and what you are". The author understands identity both as a conscious sense of the uniqueness of an individual (originality), as an unconscious striving for the continuity of life experience, and solidarity with the ideals of the group.

We can thus infer that the concept of identity is used in two senses. Firstly, identity is defined as a subjective feeling of the equality and integrity of one's personality, which arises spontaneously, unexpectedly, as recognition of one's essence. Secondly, identity is understood as a result of the experience and awareness of one's belonging to a particular social group by opposing the existence of other groups.

As a meta-concept, identity embraces both ontology and reflection, but, at the same time, scientific research requires a specification of this concept since the analysis of its content raises, according to R.B. Sapozhnikova [14], a number of serious problems.

Lidia Schneider, analysing modern research on identity, identifies three main contents of the concept of "identity":

• integrity of the individual as its integrative property;

• the degree to which a person corresponds to a group, gender, ethnicity, gender or other categories;

• the self, the authenticity of the individual [15. P. 5].

Another way of defining identity is due to the dialectical nature of the concept itself and is associated with the use of the method of antinomies. In this case, the content of the concept is revealed by antinomy pairs: constancy – change, identity – difference, external – internal, non-fusion – inseparability.

In general, two contexts can be distinguished that determine the content of identity: the context of comparison, which determines the degree of compliance, and the context of development, which determines the persistence of change.

In the latter case, it is assumed that identity is flexible enough to tolerate change, maintaining the continuity of experience. In other words, the conditions that define identity are relative and to a greater extent presuppose the presence of stable relations or connections that provide psychological continuity and integrity of the individual.

Alan Waterman [16] believes that identity is associated with a person's clear self-determination, which includes the choice of goals, values and beliefs that a person follows in his or her life. If goals, values and beliefs can be defined as elements of identity, according to Waterman, then professional goals, values and beliefs can be considered as elements of professional identity. Values, including those related to professional life, have been studied by Svetlana Kucherenko [17] earlier, and a scheme for constructing a personality typology based on the structural features of the value-semantic sphere has been proposed. To study those values, one can apply a problem interview, content and narrative analysis, a free and directed colour-associative experiment. Waterman examines identity in the relationship between procedural and substantive aspects. Firstly, the process of the formation and existence of identity encompasses the means by which a person identifies, evaluates and selects values, goals and beliefs which will later become elements of his/her identity. Secondly, identity cannot be examined without considering the meaningful specifics of the goals, values and beliefs that a person chooses. Many researchers question the possibility of the existence of identity. For instance, in a work by Peter Berger and Thomas Luckmann [18], identity is opposed to mental integrity. The authors believe that in modern society, identity is open to any external influence; therefore, there is a situation of "rejection of identity" in order to preserve the integrity of the individual. Erwing Goffman [19] drew attention to the fact that, when acquiring identity, a person is forced to solve the most difficult question of how one can balance between two illusions – the ordinariness and the uniqueness of his/her own personality. For Goffman, the problem of identity is the problem of the possibility of its existence in general. In post-non-classical methodology, the multiplicity and ambiguity of the "Self" is considered as a necessary property and the condition for the development of a mature personality in circumstances of instability, diversity, temporal plurality of the modern world. A synergistic approach to the study of personality identity determines the development of identity problems in a broader context: from socio-cultural attitudes to theoretical and cognitive preferences, and the search for meaning in language and with the help of language. Consciousness as a process and result of awareness, including self-awareness, can be represented as a closed circuit with a "Self-image" through which the impulse of the "pure" Self periodically runs: the moment the impulse crosses the point of closure is the moment of conscious "grasping" of oneself and the world, that is, of identity. We can say that, in such a model, consciousness has a pulsating, virtual nature.

At the same time, the dynamics of identity consists in a new self-reference, which may differ from the previous one, that is, a personality change occurs.

3.3. The existential approach to the study of identity

The existential approach to the study of identity reveals it as a way to solve existential problems. For example, Erikson [12] justified that the achievement of identity is impossible without the emergence of basic meanings of development, such as "Hope", "Care", "Wisdom", "Love" etc. In other words, identity is defined as a way of life in terms of relationships with other people and solving existential problems, that is, as the achievement of a certain existential position opposing despair. This existential position presupposes a delimiting and at the same time

participatory attitude towards the world and other people, and its implementation requires the following conditions:

• delimiting oneself from the rest of the world;
• assignment (correlation with own experience);
• the ability to fit into the social context, get used to it.

In this aspect of analysis, according to Alfried *Längle*, the process of achieving identity is determined by fundamental existential motivations:

• the ability to be present in this world, to find protection, space and support, to accept the conditions and opportunities that exist (support);

• fullness of emotional life, the ability to experience sorrow and sadness when something valuable and important is lost, the ability to enjoy life (value of life);

• the ability to be oneself – to find oneself, to live life deeply and harmoniously (ignoring one's "Self", neglecting its interests causes a state of emptiness and loss – authenticity);

• the opportunity to open up to one's future, to act, to devote oneself to meaning (to discover one's life context – meaning) [20. P. 11–12].

Thus, existential analysis reveals the content of identity as the formation of self-worth and authenticity through interaction with the outside world by solving existential problems (presence in the world, fullness of emotional life, the ability to be oneself and realize oneself in life).

So, identity is a multidimensional process of human formation, which can be described with the help of instant awareness of oneself in the world; this process is described in the categories of freedom, responsibility, choice, self-determination, self-organization, personalization. Schneider [15] connects the concept of identity and self-determination. The generative mechanisms of identity are processes of identification and alienation.

In the context of systemic anthropological psychology, "identity is not something that one can obtain once in the act of identification and then reuse" the result of this act as some completed product, ready to be employed as an evaluation basis. However, this is not something that must be constantly restored, reproduced anew, in a word, re-implemented. "Formation is a progressive complication of open systems and at the same time a way of their existence" [21. P. 335]. In other words, professional identity is a mental phenomenon that exists in the process of endless professional development. It is impossible to form or develop a professional identity, it is in the process of constant formation, that is, it is an integral evaluation of the state of the self-development process. Thus, professional identity is an integral evaluation of a person's own process of professional self-development.

The timeliness of the transition of possibility into reality and reality into the desired being determines the success of identity formation [Ibid. P. 336], that is, how successfully the individual's capabilities are realized in professional activities and how professional expectations are met. In other words, professional identity is formed due to the fact that a person realizes his/her own capabilities in a given profession in specific conditions. This aspect is situational and depends on the living conditions and socio-cultural environment in which the person manifests, seeks and finds his/her place. For empirical diagnostics of this manifestation of professional identity, it is advisable to apply the event-based approach of Aleksandr Kronik [22] and the method of causometry.

Thus, identity can be distinguished as a result and as a process of identification (according to Erikson), a process and a result of choosing one of many other identities. The basis of the modern understanding of identity is the relationship "Self – Other", that is, identity by its nature is dialogical – it is born, it changes and it manifests itself in dialogue with other people.

If we compare the understanding of identity by Erikson with the existential analysis of Längle, then we get such a space of coordinates between the axes "Self"– "Other" and "pleasantly" – "meaningful" (Fig. 1).
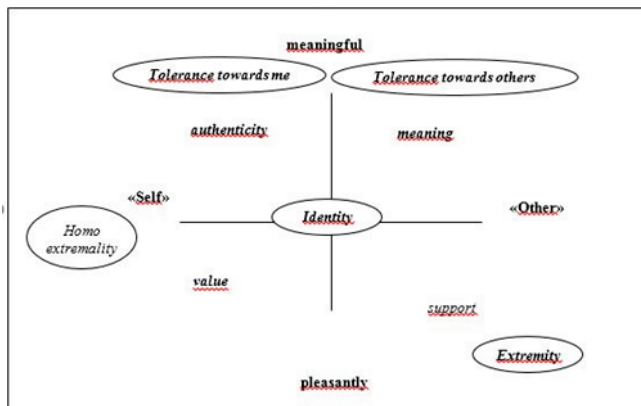

Fig. 1. Existential coordinate space between axes "Self" – "Other" and "pleasantly" – "meaningful" according to Frankl and Längle [20]

As you can see from Figure 1, the categories "Other" and "pleasantly" form support ("when the Other is pleasant, it will be possible to rely on him"), "Self" and "pleasantly" form value ("I am pleasant to myself, I am valuable, I like myself"), "Self" and "meaningful" authenticity ("I carry individual meanings, I understand who I am and what constitutes my originality"); "Other" and "meaningful" meaning ("what I do for the Other makes sense and this sense is important to me"). In all situations of "unpleasant" and "not meaningful", we are dealing with negative manifestations of identity, which are the opposite of existential fullness or the realization of existential needs in the life of each individual person.

4. Conclusion

Thus, as reality shows, if the world of the future is a world of extreme manifestations, then a person will also be extreme. Only one thing is not yet clearly visible: what vector of direction of a person's actions will still be there in the new social system, because being in the world of extreme manifestations means that a person still does not go beyond the boundaries of the evaluative perception of the world. In this connection, it is worth deciding on the vector of the possible action of such a person, which will go from extremely positive, constructive, creative to extremely negative in the form of deconstruction – up to complete destruction. The main question in this aspect is the question of what the human action of the future will be. And here the leading place belongs to the whole system of the value-oriented basis of society because being in the world of value-based attitude to the surrounding reality means that a person him- or herself forms one's own ideas,

thoughts and actions. It occurs in accordance with value-based orientations so that a person's belonging to a particular civilization and nation affects his/her vision of a particular situation. It is in this context that we find the importance of communicative philosophy which gives rise to a certain level of identity and, accordingly, a certain behavioural stereotype.

Thus, we should note that at the present stage of the society's development, the most significant and leading role is played by the problem of communication, which is being developed within communicative philosophy.

Identity in this understanding is considered as a process or as a result, a product of communication. The process of communication between "Self" and "Other" can be "pleasant", thus it will be possible to rely on the "Other"; if it is not pleasant, then the "Self" will not have support in such a world. "Self" can be "pleasant", be valuable ("I am pleasant to myself, I am valuable, I like myself") or be unpleasant, undesirable and invaluable. Such a person will easily sacrifice him- or herself and the life of other people will not be of value to him/her, since his/her own "Self" is the measure of all things. If "Self" is "meaningful", it testifies to authenticity ("I carry individual meanings, I understand who I am and what constitutes my originality"), if it is not meaningful, then I do not know who I am and what I want in life. I can realize my own meaning only in relation to the "Other" ("What I do for the Other makes sense and this sense is important to me"), if there is no "Other" or s/he does not understand what s/he needs, then my realization is impossible, but destruction is possible. We examined the existential conditions and risks of the formation of personality identity in the modern world.

A person living in an extreme world, a contemporary person, faces the fact that the formation of his/her identity occurs through interaction with the outside world by solving existential tasks: presence in the world (support in life), completeness of emotional life (value of life), the ability to be oneself (authenticity) and realization of oneself in life (the realization of individual meaning).

Thus, today's transformational processes trigger the mechanism of destruction of the world of the past and begin to shape the world of the future. These processes and mechanisms are quite complex and conflicting, they are multifaceted and multidimensional, they affect all spheres of life of the social system, their influence extends to the entire socio-cultural space as a whole and to each individual in particular. And if we want to preserve our world and ourselves, then we need to use the values of communicative philosophy to overcome the crises that exist today. First of all, we are talking about accepting the importance of the values of Dialogue and the "Other" in this dialogue; authenticity as an opportunity to be oneself and to realize individual meaning; dynamic balance between "pleasantly" and "meaningful".

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