

Conventionality of Self-Organizing Space of the Modern Society

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Abstract: In the article self-organization of modern society is revealed in the context of the principles of conventionality. It is revealed that the conventionality of the space of a self-organizing society is provided by conventions of a new symbolic level. It is revealed that, despite the fact that attempts are being made to answer questions about the possibility of forming conventional norms and rules of communication recognized by all, and what conventional relations should be in order not to destroy the socio-cultural identity of a person, the existence of multidimensionality of social conventionality requires clarifying the existing notion of the semantic grounds its functioning in society. It is substantiated that the conventionality of the society, as a clearly manifested problem requiring attempts at resolution, is of great practical importance. In the perspectives for further research it is emphasized that the self-organizing principles of society will constantly change, which is connected with the emergence of new conventional principles, and therefore it is actual to project and forecast possible processes and their definite results, based on new ideas about social self-organization as a whole.

Keywords: social self-organization, socio-synergetics, semiotic space, interaction, conventional principles.

Introduction. Conventionality in the space of self-organization of the society as a problem is of great practical importance. In conditions of a growing pace of socio-cultural globalization, it is necessary to investigate the mechanisms and patterns of interaction between actors in society, the role of self-organization in the development of a social system of a qualitatively new level.

The relevance of the self-organizing principles of modern society on the basis of the conventional space calls for the need to resort to synergetic approaches, which

is dictated by the state of humanity, concerned about the degree of sustainability of its own vital activity. The principle of complementarity is the new methodological basis for the formation of a worldview in which the world is seen as a complementary and interpenetrating nature, the socium, the noosphere, the correlation of which, depending on the degree of correspondence, determines the foundations of self-organization as a contradiction, a problem, a conflict, collision.

The degree of scientific elaboration of the problem. Socio - philosophical sciences are trying to answer questions about the possibility of forming conventional norms and rules of communication recognized by all, and what kind of conventional relations should be in order not to destroy the socio - cultural identity of a person. The existence of the multidimensionality of social conventionality requires clarifying the existing notion of the semantic foundations of its functioning in society.

A new approach to the problem of self-organization arises at the end of the twentieth century in connection with the development of synergetics. Although synergetics arose as a natural science concept, its ideas in recent years have actively penetrated into the social sciences. The notion of "social synergetics" has arisen. From the standpoint of the synergetic approach, the self-organization of the social system is investigated first of all: Bransky V.P., Vasilkova V. V., Ruzavin G. I., Rozov N. S., Saprionov M. V., Nazaretyan A. P., Shalaev V. P. and others. While building a nonlinear model of the mechanism of self-organization of the social system, the first steps have been made so far (Rozov N. S., Kantor K. M., Grinin L.Ye., and others). Society as a self-organizing system is represented in the works of Arshinov V.I., Evstigneeva L.P., Evstigneev R. N., Svirsky J. and others.

In the studies it is possible to identify the dominant positions. Thus, the knowledge of the specifics of the process of self-organization and the development of the social system, according to V. V. Tuzov's thought, can be the basis for explaining many historical facts, events, phenomena and can provide a basis for conscious management of the historical process. If the society will continue to develop on the basis of automatic natural regulators, that is, through self-organization (natural selection), its future is problematic. In this regard, the study of mechanisms and sources of self-organization of the social system, revealing the trend of its development is urgent and necessary [1].

The synergetic campaign, as L. K. Vasilieva notes, makes it possible to identify and determine the role of the social subject in initiating the development of fluctuations

corresponding to the adequate development of a self-organizing society. From the motivational-value element of consciousness, a thought arises that determines the further behavior of the personality, like a wind filling the sails and guiding the movement of the ship. Value motivation always contains an incentive component, through its motivation, a person is woven into the context of reality. Primary nonlinearity of the environment (significant-insignificant) gives impetus to the process of self-organization. The values of individuals are that "set of points" (if figuratively likened to their block in the cognitive scheme of the subject of knowledge), which form complex attractors - strange attractors. The values of individuals are that "set of points" (if figuratively likened to their block in the cognitive scheme of the subject of knowledge), which form complex attractors - strange attractors. In a strange attractor, the system - (a social world defined through concepts that in turn is defined through values) - moves from one point to another in a deterministic way, but the trajectory eventually becomes so entangled that it predicts the movement of the system as a whole. It is impossible - it is a mixture of stability and instability [2].

Insufficiently lit parts of the problem. The principles of social self-organization in modern times require finding new forms of conventionality in the context of changing its traditional foundations, since the very basis of it - the convention - receives a different and qualitatively new sociocultural dimension in the processes of self-organization of modern society.

The aim of the research is to reveal the principles of self-organization of modern society in the space of conventionality. Identify the basic characteristics of convention based on conventions of a new symbolic level. To justify the practical significance of conventionality in the self-organization of modern society.

Methodology. Based on the concept of research, the self-organization of social space based on the principles of conventionality can be represented in the following methodological dimension. Self-organization of social space in this research implies the presence of the following idioms: the social space of self-organization; self-organization in society is possible only thanks to a constructed concept - a certain social space; "internal" self-organization of society is impossible to comprehend fully; self-organization is comprehended: on a phenomenological level; as a transcendent state of society; existential "living" as subjective or semantic; apparently there are certain "existentials" - supporting phenomena - "points", on which it is possible to judge the process of interaction: "conventional senses"; "semantic field of the convention".

In this study, in order to identify certain structural principles of the conventionality of the space of society's self-organization, namely social, semiotic and symbolic space, acquiring a symbolic-symbolic form and way of relationships in society, we turn to ideas about self-organization.

Discussion. From the history follow the idea that self-organization is personal and collective. Self-organization - in the most general sense means self-movement, self-structuring, self-determination of natural, natural systems and processes. Personal self-organization is realized in planning its life activity, and collective self-organization is typical for social relations. Self-organization in social systems is radically different from self-organization in nature, since the main distinguishing feature of society is the presence of a person with consciousness, and, accordingly, capable of purposeful activity.

The term "self-organization concept" is more often used synonym "synergetics" which introduced by H. Haken [3]. The following terms can be considered the key terms of the theory of self-organization that make up its basic vocabulary: naturalness, integrity, universal interconnection, open systems, nonlinearity, nonequilibrium, self-applicability, bifurcation, emergence, ambivalence [3].

The application of self-organization to socioeconomic processes, according to K. Mainzer, doesn't mean any kind of "social physics" or slippery analogies between social and physical sciences. Linear thinking works well only under limited conditions. In the past, it sometimes led to incorrect and even dangerous ideas in the natural sciences, economics, politics and culture. The complex problems of science, politics and civilization require new standards of ethical behavior. The final patterns ("attractors") are achieved as a result of the transition, which can be considered as a kind of symmetry breaking. Under self-organization, writes K. Mainzer, we understand the irreversible process resulting in the cooperative interaction of subsystems to the formation of more efficient structures from the position of the system [4].

Representations of self-organization of L. N. Tsoy's work are as follows. An organizational system is the union of people who share a certain program or purpose, acting on the basis of procedures and rules. The organization refers to the sustainable association of people implementing a program (goal), acting on the basis of clear rules, norms and procedures. In the situation of violation of norms and rules, both existing ones and introduction of new norms and rules (innovations), a conservative and protest reaction of people to changes arises. This reaction generates processes of self-

organization and unites people on the basis of new rules and norms. Self-organization arises spontaneously and is aimed not only at restoring the violated norms, customs and mores, but also against the use of people as a means to achieve the organization's goals [5]. Self-organization, on the one hand, as told L. N. Tsoy's, seems to be repelled from the organization, gives people energy and strength for the nomination of new leaders, the formation of new norms, on the other - it arises in the organization and is, as it were, its continuation, but in another life form. Self-organization is different from organization and appears as an irrational coherence of people, their creative (and not only creative) focus on "effective" joint action. A social organization requires control. The higher the level of organization, the higher the level of control, and the more a person feels the restriction of his freedom and seeks to achieve it in the form of self-organization. The consistency, collision (conflict) of self-organization processes (spontaneous and chaotic at first glance) and organization processes (order and consistency) creates the opportunity for the formation of new norms and rules, which in consequence can be fixed in the public consciousness. If the experience of self-organization is normalized and becomes the subject of rule, respect and social solidarity, then self-organization becomes an organization of a new quality. If the experience of self-organization remains outside the organization, then another organization, possibly a future competitor, may be created. Self-organization and organization are subsystems of a natural / artificial system of higher order, in which the processes of transition from one state to another alternate between conflict and non-conflict processes and can contribute both to the emergence of new assigned properties (qualities) and the destruction of an already existing organization with new properties. In any case, the conflict performs both constructive and destructive function. In the context of the idea- the conflict is a clash of parties, in relation to which the subjects build different (technical, semantic and social) formations and act in the logic of the struggle for their interests, needs, resources, values [5].

A new approach to the problem of self-organization arose at the end of the twentieth century, the notion of "social synergetics" arose. From the standpoint of the synergetic approach, the self-organization of the social system is investigated first of all: Bransky V. P., Vasilkova V. V., Ruzavin G.I, Rozov N. S, Saprionov M.V., Nazaretyan A.P., Shalaev V. P. While building a nonlinear model of the mechanism of self-organization of the social system, the first steps have been made so far (Rozov N.S., Kantor KM, Grinin L.Ye., and others). Since the social system is unusually

complex, there are many facets to consider this process. The lack of scientific knowledge about the logic of the historical process, the mechanism of the self-movement of society, the laws of its self-organization and much more on the one hand restrain the development of private sciences about society, and on the other, deprive the sphere of management of the necessary information for making optimal decisions that correspond to historical necessity [1].

The ability to cope with the complexity of modern societies depends crucially on the availability of an effective communication network. Therefore, it is necessary to constantly improve the interface between a person and information systems in order to translate into reality the ideal of world communication. In the future world of communication, the "whole-person paradigm" and "human-machine network" will come to the fore. As applied to a person, communication means not only a certain amount of information, but also intuition, sensations and emotions. The future world of communication is sometimes called a "global village" to emphasize the degree of rapprochement and acquaintance of people with each other, achieved through a highly technological environment [7]. And the degree of harmony and the role of self-organizing and organizational principles in the main spheres of life of modern society is different. In the political and social spheres, the organization over the self-organization of civil society prevails. In the economic sphere, the self-organization of the free market over the organizational economic role of state regulation. In the culture, self-organizing principles play a decisive role. In sociology very often the notion of "self-organization", in one way or another, is linked to the concept of "organization", writes V. V Bondaletov. The distinction between these concepts is often reduced to determining the source of organizational events. The specific feature of open and complex self-developing systems, such as social systems, is that the ordering of the system, the change in its internal structure and modes of behavior is due to the interaction of elements entering into the system and the external conditions of its existence [7].

Spontaneous self-organization of society puts political power before choosing one of the many ways of development. Political power, following the choice, enters into interaction with the self-organizing principles of the system. The balance between self-organization and organization is achieved in certain forms and is supported by specific mechanisms. In the political and social spheres - in the form of democracy, through such mechanisms as: legitimacy and civic participation. In the economic sphere,

harmony is carried out in the form of a competitive market, mechanisms are free capital, diversity and equality of forms of ownership. In culture - in the form of a collectivist ideology, the mechanism of socialization [7].

Only the theory of catastrophes, according to T. Poston, J. Stewart, indicates that the jump can be a consequence of only internal fluctuations. If in the materialistic dialectic the role of the environment was underestimated, then in the concepts of self-organization - the role of the system (and its subsystems) in its development. The term "catastrophe" in the concepts of self-organization is called qualitative, spasmodic, sudden ("smooth") changes, jumps in development. If the system is attracted by the equilibrium state, it becomes closed and lives up to the next bifurcation point according to the laws proper to closed systems [8]. Thus, both sustainability, instability, adaptation and disadaptation are equally necessary in the development of any system, - emphasizes R. Werner. An absolutely unstable system can not withstand fluctuations, lacks the ability to adapt, and quickly collapses, whereas a superstable system, suppressing any fluctuations, preserves its structure and behavior [9].

In the course of their activities, interpenetration and complementarity of elements of interrelated cultural practices, the actors form a social field, jointly (through delegation) develop rational ways of organizing public life and the governing rule (selector) of the organization of social life in which opposites are synergistically reconciled; Produce a "third factor" of the binary dichotomy of the classical theory of social management (subject-object) - co-management. Thus, a certain "hall" of a socially acceptable system is proposed, which is acceptable from the point of view of the functioning of the society. In the frame of this "hall" the social system can realize various trajectories of self-development, provoking the appearance of a new "quality of the dynamics of the functioning of the social system."

Thus, the conventional effect of self-organization in society is as follows. According to modern concepts, the effect of self-organization is the effect of increasing effectiveness through the use of interconnection and mutual reinforcement of various activities. Within the life of people, the effect of self-organization is of great importance. The basic principles of self-organization of collective activities of people: the existence of a common interest among many people, what interest allows us to talk about the transformation of the set into a group; The consent of the members of this group to the fact that through collective activities it is possible to achieve greater productivity and greater results than if everyone will work alone; The consent of the members of the

group to the fact that the product obtained as a result of collective work will bring sufficient benefit to each member of the group and will allow the group to develop group activities.

The effect of self-organization (positive or negative) arises from the interaction of all the constituent elements of the organization, i.e. If the structural elements do not correspond to each other, then a negative synergetic effect occurs, if the positive is adequate [5, p.96-108]. In social life, there are many different regulatory mechanisms that reduce acute forms of conflict interaction, which leads to agreement in society, but does not allow to translate the "conflict" into the field of thinking and to think about it. Despite the public stereotypes (in which the conflict is always associated with violence, aggression and the destruction of one of the parties), sociologists, educators and psychologists have identified the constructive function of conflicts in society. As practice shows, and studies confirm, the conflict is not always dysfunctional (destructive) for the relations within the social system in which it occurs. The development of conflict, as a dynamic system, depends on the many conditions of concrete interaction. If an organization as a social institution correlates with order and stability, then conflicts are a norm in conditions of development and self-organization [5, p. 96-108.].

Thus, in the process of self-organization there is a selection of habits, habits, norms of behavior that allow you to adapt to a specific environment. Self-organization in collectives is usually viewed as a specific process in the organization. Self-organization is the ability of people to recognize the existence of not only their own, but also common interests and act in these interests.

Based on the findings and perspectives, our task in this study is to identify and substantiate the place and role of conventionality in initiating the development of fluctuations, the corresponding formation and development of a self-organizing society, to identify and define the role of the social subject in initiating the development of fluctuations, to identify and present the synthesis of objective and subjective In self-developing and self-organizing social systems.

The basic provisions on self-organization associated with the space of conventionality are based on the provisions of V. Kapustin's sociosynergetics, Yu. Sakharova's logarithmic functions and self-organization processes, P. K. Anokhin's principle of "interaction", of which we outline the following conclusions.

In the world of self-organizing processes, there is no division into simple - complex," writes V. Kapustin, "and only now science reveals the" unreadable complexity of simplicity, "all levels of fractality participate simultaneously in self-assembly ... Life becomes unpredictable, and perception of reality is emergent [10]. In the deep layer of social relations, notes Yu. Sakharova, namely in communication, information and communication processes, individual and joint actions as the driving force and the synergetic mechanism of the dynamics of social systems, regularities described by logarithmic functions lie. At the same time, it is considered that "complex systems, when perceiving external influences (and we believe internal disturbance)", logarithm "it, resulting in the standardization of scale and analysis of the species (diversity, inhomogeneity) of the impact, and then an adequate reaction of the system is produced". It is natural to assume that the properties of logarithmic models have their own patterns of "objectification" as the structural basis of the model. Less obvious are the properties of logarithmic models [11]. From the provisions of P. K. Anokhin, we single out one of the main points that all the formulations of the concept of a system, based only on "interaction" and on "ordering" components, are themselves insolvent. It is not the term "interaction" that is more suitable for a system with a useful result of its activity, but the term "interaction" In such socio-economic conditions, there is a rethinking of the foundations of interactions and relationships in a modern society, which enters into the conditions of action of the mechanisms of activities of subjects where Requires exactly "Interaction" - the conventional interdependence, rather than the usual ways of life [12, c. 17-62].

Conclusions. Based on the concepts and ideas of research, it is possible to generalize the notion of conventionality in social self-organization.

Self-organization of modern society is characterized by non-linearity; Multiple ways of implementation; The need to start the initial push; accumulation of information, which allows to carry out training in the social system. The functions of self-organization include: spontaneous generation - the emergence of formations from a set of independent objects; Maintaining the existing organizational level of the system; The improvement of the organizational form on the basis of self-learning, taking into account previous experience.

One of the central problems is the problem of describing the process of self-organization, knowledge of the relationship between the processes of purposeful organization and self-organization. The approaches to investigating the mechanisms

of self-organization are associated with the enormous diversity and diversity of these mechanisms.

The conventionality of the space of a self-organizing society is provided by conventions of a new symbolic level.

The conventionality of the space of self-organization of modern society is practically connected with the following provisions:

- methodology of study and representations of Sociosynergetics (V. Kapustin);
- on the logarithmic function of objectifying social relationships (Y. Sakharova);
- on the need to use the principles of interaction (P. K. Anokhin).

Prospects for further research are that the conventional principles of the self-organization of society will constantly change, and this requires a rethinking of the principles, based on new requirements for social conventional self-organization.

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