

LANGUAGE AND ACTION IN POSTMODERN PHILOSOPHY

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Abstract: "The article intends to show the general methodological and main applied guidelines of postmodern philosophy in the plane of language-action-consequence. The paper reveals in detail significant facts of human life, since man is the very fact of this life and an effective element in the independent creation and phenomena around him. The theoretical and methodological background of research was a system approach based on modern philosophical and literary studies in the field of postmodern philosophy: Derrida and Lyotard, Hale, Tuan, etc., who reveal the issues of language and action in postmodern philosophy from different angles, and represent the peculiarities of its realization in the domestic conditions. The study involved traditional general scientific methods: analysis and synthesis, typological comparison.

Keywords: language and philosophy, language and action, philosophy, postmodern philosophy, logic of language and action

1 Introduction

Research topicality. The last decades of the 20th century are characterized by significant events (formation of a special worldview and feeling), which brought changes to the socio-cultural reality and gained considerable popularity under the general name of "postmodern", "postmodernism". It is the need for a philosophical justification of these phenomena for the modern era that testifies to the topicality of this study.

Analysing the methodological background of the research topic, we can trace the complexity associated with its pretension to universality, first, with the lack of a common understanding of postmodernism, and second, with the versatile use of this concept, both in the philosophical literature and in works on sociology, history, culturology.

Postmodernism is relevant because it means linking the phenomenon to time according to development, self-awareness of the inner world, in the form of something that is in the post stage, after modernity. But based on the scientific literature, it is becoming increasingly clear that this is "going beyond time." Scientific literature review shows that scholars describe the term "postmodernism" as a reproduction of spiritual development and awareness of oneself in contrast to other subjects and the world in general.

Each person goes through life at his own discretion, the knowledge and experience he gained is no more than a set of the same person's will to live, anxiety for knowledge, intuition, and wisdom to apply that all correctly.

Analysing the scientific work of Being and Time, we conclude that Heidegger (Heidegger, 2016) developed the "lifeworld" as "being in the world", where the "life world" was presented with the understanding that people exist in the world in constant connection with it. Merleau-Ponty (Merleau-Ponty, 2012) delved into the concept of "life world" in the phenomenology of perception. For Merleau-Ponty, the human body is the central conduit through which people learn and understand the world, as well as realize the inseparable connection with the world (Hale, 2017). From the "recesses of a body", (Merleau-Ponty, 2012) perception not only denotes the "sensorimotor abilities" of human perception of the world, but also denotes the ways in which humans exist, how people live in the world.

The organs of a body not only contribute to a better understanding of the external world, but also help to "manifest the world" as the private, internal world of man, which is used to describe, express or represent. By substantiating "the basic forms of all human experience and understanding, namely the perspective orientation and contrast of figure/ground, focus and horizon", (Merleau-Ponty, 2012) the configuration offers people

"not really a means of presenting the truth already known, but rather discovering the previously unknown. Their diversity is not one of the sounds and signs, but the diversity of worldviews."

Time experienced by human movement thus offers people a "sense of movement, direction, and balance", which helps them track current movement, enabling them to adjust their behaviour to achieve their goals (Hale, 2017). More importantly, time through human movement contributes to the formation of "human time". Like the human body, 'human time' is asymmetric: man with his back to the past, man with his face to the future". It is the "course of human life", (Tuan, 2012) as well as the "growth, history and culture of each person, team and nation" that "embody people in the real and banal world" (Lu, 2017).

The social outline is a pointer and not a predetermined vector of action. Action is always a person's will, in fact, as is the absence of action on his part. Society evaluates social collective experience in terms of the history of its path. People extrapolate the future when they discuss the past, but they make a choice here and now. For example, tomorrow we will evaluate it... And it will always be like that. Thus, it is an eternal question of the philosophy of life of its meaning in the inquiries of man alone.

Therefore, the interest in the postmodernist paradigm for modern applied philosophy is becoming increasingly relevant. Because an active life position and knowledge of own capabilities in their projection to meet their own needs is gradually becoming a social formula for the progress of modern civilization. That is why the philosophy of action, the adequacy of knowledge to the requirements of life becomes important. Applied philosophy is characterized by an original non-classical, nonlinear approach to study the material and spiritual culture of modern society. In modern research we find the basis of certain stereotypes of human thinking and behaviour, we trust the principle of responding to the proposals of life in the standard order: in thoughts - words - trust - actions.

The comprehensive interest in the possibilities of self-realization and irrational activity of a person who seeks to live alone and enable others to live inspired an intellectual excursion into the realm of postmodern philosophy, with its bold challenges to traditions, its assertion of the will to live even through retreat or reassessment of certain classical values. The stated paradigm of curiosity — search - action is a very important problem in modern human science and especially for philosophy, and is strongly topical for the authors of this article.

In addition, as mentioned above, the classical types of worldview do not always meet the demands of modern man. We look for the analysis and solution of such a problem in the field of theories that offer new praxiological approaches to the interpretation of the philosophy of action, participation in life, rather than observation of its course and summarizing the fact. This article intends to show the general methodological and main applied guidelines of postmodern philosophy in the plane of language-action-consequence.

The objective of our study is to reveal the content of the fact of human life, since man is the very fact of this life and an effective element in the creation of one self and phenomena around him. Review of scientific publications. Language and action in postmodern philosophy is a relevant topic of research in philosophy, pedagogy, ethics, and is studied primarily by Western researchers, namely: Gadamer, (Gadamer, 2004) Holzman, (Holzman, 2006) Covarrubias, (Covarrubias, 2002) Höffe (Höffe, 2015). Modern domestic science, in particular, applied philosophy, demonstrates a fragmentary appeal to the realm of postmodern paradigm (Danilchuk, 2008). In turn, this reason and a number of questions to the world tradition of postmodern philosophy did not give a complete answer to our questions, so there is a need to further find an answer to the

problem of consistency algorithm in “thoughts - words - human actions”, the results of which we hope to obtain in the course of our study.

Postmodernism was considered in the scientific works of foreign philosophers, such as Baudrillard, Foucault, (Foucault, 2002) and others, and by domestic scholars Kostiev, Sobol, Shashkova and others.

Philosophers in their studies describe ratio differently, for example, Foucault (Foucault, 2002) considers it as an “industrial mind”, Derrida describes it as “logocentrism”. What unites them is the fact that in almost all conceptions of postmodernists, ratio is an essential factor that deepens the negative tendencies of Western civilization, especially such as totalitarianism, alienating objectification, and limitation. But the main purpose of postmodernism is to critique classical philosophy with its inherent “centrism.”

Currently, the problem of text and textuality (the entry of the individual into human culture) is important in philosophy. In addition, the problem of language is studied, which is characterized as one of the means of communication, through which the individual self-expresses, self-identifies, and enters the system of modern culture.

2 Materials, Methods and Procedure of the Research

The methodological, scientific and theoretical background of the article are studies that relate directly to the field of general theoretical postmodern philosophy, and works in the field of sociology, exploring the role of information technology in modern society. The former includes the studies of the classics of post-structuralism, namely Derrida, Deleuze, Foucault, (Foucault, 2002) Barth, Lyotard, Baudrillard, who formulated the basic conceptual framework of postmodern philosophy, which in fact is the theoretical and methodological background of this study. Another group of references are the developments of sociologists Bell, Toffler, Turen and other authors of the theory of post-industrial or information society, as well as research in the field of mass communication by McLuhan.

Due to the need to give a general assessment of postmodernism and determine its significance in philosophy, this article uses historical and philosophical literature, and a special place in this case is given to the ideas of F. Nietzsche. The study is also based on the work of domestic philosophers, sociologists, culturologists, art and literary critics, who dealt with the problems of postmodernism and poststructuralism, including Avtonomov, Garadz, Hubman.

The theoretical and methodological background of this research is a system approach based on modern philosophical and literary studies in the field of postmodern philosophy: Derrida and Lyotard, Hale, (Hale, 2017) Tuan, (Tuan, 2012) etc., who reveal the issues of language and action in postmodern philosophy from different angles, and represent the peculiarities of its realization in the domestic conditions. The study involved traditional general scientific methods: analysis and synthesis, typological comparison, generalization, motive analysis, as well as descriptive, comparative, archetypal and mythological, cultural and historical, as well as system methods.

Obviously, man's eternal interest in his essence, self-understanding and verification of the system of universally recognized values, while at the same time — his own worldview actualize in an unstable society, with those challenges to readiness to act, for which man is not always ready (that is what is the case in Ukraine today, not only in economic matters, but also in saving human life).

As we see, the philosophical comprehension of reality takes place on theoretical and practical levels: we transfer information through language.

3 Results

The modern world is characterized by a large flow of information, which leads to the loss of essence, the fullness of the life of a person who is constantly in search of himself, his meaning of life in the modern world. In order to better understand the individual's inner world, a person shall be in constant harmony with himself, needs to acquire the relevant knowledge and skills, and further use his own way of communicating with the outside world. That is, nothing more than a compromise of reasonable selfishness (live actively, creatively yourself, and promote similar opportunities other people) with the manners of moralized pragmatism (material accumulation by compromise between conscience and cunning) according to an established norm of the modern world. An in-depth knowledge of postmodernism convinces of the truthfulness of the views of Derrida and Lyotard. In this sense, we see a commitment to the rationalist tradition, which is materialized in the behavioural nature of man — his practicality, his meaningfulness, and the pursuit of order (including fair retribution). If we go further, we will see a natural consequential coherence: the modern legal project and rational natural law includes the fundamental concern for norms (Braynin-Passek, 2002).

In general case, postmodernism indicates the state of the post-modern era. Since the mid-60's of the 20th century, foreign scholars (Risman, Toffler) studied social traditions with an emphasis on the entry of developed countries to another development stage. In order to be properly oriented in the core values, it is necessary to have the appropriate knowledge, skills and willpower in the process of their application. Besides, one needs to have one's own life position. Through life, each person tries to make important decisions for themselves, and be responsible for the freedom of choice and their own actions, which can be difficult for themselves (Höffe, 2015). During life, a person acquires wisdom and concludes that first of all he needs to enjoy life itself, to enjoy the benefits of life, and not to focus on death.

The human world is supernatural, independently created by it, with its own rules of life, with its own values. In the process of creating himself, a person should adhere to legal and moral norms, and, of course, those principles of relations that promote development. Although banal, such social interaction is currently yielding positive results when measuring human participation in life in global terms.

The philosopher sometimes manages to convey a sense of reality by one means of speech (or written signs) in a sentence that probably involves predicting the truth (Holzman, 2006). Nowadays, it is important for each individual to realize and reveal in more detail his own position in life, when he can easily make a choice of communication tools for social self-realization (Voievodin, 2010).

Human activity in the social environment is a given, moreover, in communities with a proper level of educated (let's call this process “acquired formula of interindividual relationships) culture with constant correction of choice by reason, conscience and shame, based on historically known values, which the individual acquires in the process of learning and communication. The social culture acquired by a person motivates a person to consciously (no longer by means of fear, although it is possible, but not a priority) respond to different moments of life based on action and evaluation, the individual must act as a judge in his own life for the purpose of self-realization. On this basis, the individual strives for self-improvement, consciously and gradually arranges his own life, carrying out his assessment through the prism of eternity. This is how the right orientation of a person occurs when making a choice between what he wants and what is most necessary. All this is a practical impletion for the individual. A person builds his life path to self-improvement, regardless of the position of society, and believes that social conflicts can be resolved through self-improvement of each individual.

Covarrubias (Covarrubias, 2002; Covarrubias, 2008) in her works gives feedback on the understanding of the influence of culture and cultural diversity in the activities and events of everyday life in different areas of the context. Using metaphors of communication, cultural/intercultural communication, she sheds light on the nature of cultural and intercultural communication, fostering awareness of issues of social inclusion, justice, and institutional transformation. Covarrubias's work on the study of intercultural communication through real-world narratives shows the way to "deep understanding" of the cultural aspects of communication, and "building" a strong foundation for intercultural communication."

Taking into account the analysis of the patterns of development of life and person's participation in it, it becomes obvious that a person is always looking for an opportunity to organize the productive nature of his own lives. Passive observation of the process no longer brings results (benefits), does not suit. Thus, creation in a broad sense through philosophy — thinking and way of communication — exchange — language — understanding is now the basis of human development, cultural development in a broad sense as the objectification of creative and intellectually applied abilities of man (community) (Yosypenko, 2012).

As we know, every person throughout his existence seeks to find answers to the question of what is the meaning of his life, what is its purpose. On this basis, it is necessary to emphasize the awareness that the core of this is morality, which is characterized as a set of values that are inherent in a particular person, according to social norms and rules.

Thus, rightly noting that throughout most of the history of modern philosophy there have been oppositional to it — usually traditionalist — currents, the American critic Wilson (Wilson, 2002) emphasizes: what is called postmodernism.

In the course of our research we will try to argue the philosophical and praxiological model of human life participation. However, we are well aware that the verification process will be sub-actively dependent. It is necessary to specify the following understanding:

1. The worldview of each person is formed from language, thinking and moral endeavours.
2. Worldview is the basis for world understanding and world attitude, in the final terms — communicative one.
3. Communicative world attitude forms a goal through the prism of the benefits of person-society relations.
4. The goal forms the concept of achievement of the goal, which is adequate to the moral principles, the actualized means of language — the transfer of information resources.
5. Achieving the goal is concretized in the cultural development, which forms the legal culture of relations, adequately organized way of realizing human abilities in society to obtain mutual benefit.
6. And, as we can logically note from the previous items, — the legal culture forms economic development.

Thus, the knowledge obtained, offered and transferred by means of communication (even in a broad sense) are fundamental in the development of social relations. The standard of living depends on one's attitude to oneself, living conditions and the possibility of self-realization, which not only satisfies one's own needs, but also evolutionarily becomes the foundation for the development and self-realization of others, thus serving progressive development as a whole, where the interests of each person are taken into account.

Through the prism of moral values, a person realizes his cultural level as a baggage and potential that allow him to adapt more quickly to reality (a powerful technical process). The well-known fact of the realization of intelligence had a psychological effect on an individual, who is an accomplice to progress.

Man is a thinking being who is a participant and witness of

obscenity or hypocrisy, which in appropriate situations have a meaning of social ranks, for the individual to gain influential position (Bergson, 2006).

In a winning situation, a person criticizes dogmatic ideals, his era. There is a problem of value orientations in the situation of choice of the average person: who to trust, a real figure who is successful (but not always morally) or classical orientations that orient a person to civic opinion, his reputation, his chosen path using the means to achieve the goal (Golovey, 2012).

There is a component of post fact in the perspective of human activity (I will do it and I do not care), the consequence of such an action does not provide an unambiguous assessment. In the direction of self-realization, a person at least theoretically focuses on positive moral values, recurrently appealing in its factors to love for his neighbour (attributive altruism). However, by its nature a person tends to individualism (conscious freedom to be oneself, to act according to one's own beliefs and one's own pragmatism). Scientific analysis and exploratory experience show that T. Hobbes was the first to propose comprehensive description of individual selfishness (Lyakh et al., 2017) in his work *On the Citizen and On the State*. The issue of the social contract is actualized and justified, which is based on:

- conscious desire, intentions, motivation, result;
- the ability to see one's own behaviour through the eyes of another person;
- a priori ability to take into account the actions of others from the position: no one is an enemy for himself;
- smart people will always come to an agreement with each other.

The set of alternatives is concretized in rational selfishness. The individual is aware of local dependence on society, justifies the principle of accumulation. Such a position provides for conscious cooperation, like-minded people, or interested persons who are integrated from the position of obtaining material benefits or material confirmation or justification of physical or intellectual inputs of a person.

Technical development has naturally turned into an exploiter of man, but the current state sets standards of success which confirms the depth of human knowledge in practical philosophy (Kyseliov, 2012). An integral component of a person's moral objectification is his altruistic (materially unmotivated and uninterested) natural consistent actions. Of course, in altruism it is difficult to avoid the principle of selectivity, however, it is an applied convincing love for one's neighbour, its targeted embodiment becomes successful when one wants to help (to another self) on both sides.

A certain social link (professional organization, religious community, legal institution, etc.) forms its moral outline of references that fit into the requirements of the era, world integration or empirical human needs. That is, universality accepts individuality to some extent. An important question is how to reconcile or harmonize the interests of the monadic and universal. To analyse this problem, we should turn to moral (and legal categories) — good — as the basis of social relations, the element of evil — as an integral companion of the dynamics of life, namely — the result of human activity, which is the result of choice (complex concept based on the specifics of choice between good and evil), dignity, humanity, justice. (Heidegger, 2016) Of course, there is no task of meticulous search for the truth, but the author considers certain aspects relevant. As we have already mentioned, each community develops a convenient system of rules of conduct in accordance with the time, economic, political, legal atmosphere of their state. Despite the ideally moral imperatives (for the external eye), the principle of using the moment and material opportunities for self-realization in the economic and legal sphere is successfully implemented. It should be noted that the religious component, albeit indirectly, by means of language, affects the formation of both interindividual values and the quality of interpersonal relationships, which affects the economic and legal culture of society.

Nowadays, the concept of “individualization of personality” is characterized as the greatest value, and the ideas of justice describe the conditions of individual existence that a person needs for its free expression through the philosophy of language — the perception of information. On this basis, modern society is assessed from the standpoint of how the protection of individual rights is realized and how it helps to self-realize and self-improve.

As Likhacheva notes in her works, each individual receives the relevant knowledge during study, this is a formative period and testifies to the culture of person's attitude. As you know, different scientific and educational problems are primarily related to the value content of the main factors that determine it (Heidegger, 2016). It is the educational space that is aimed at analysing worldview problems and their thorough substantiation.

The peculiarity of the author's worldview defines the boundaries of the main problematic issues, focuses on the ideas which recognize general conclusions concerning the research. The initial stage of a scholar's professional path is the coherence and interdependence of the values of education, science, worldview and philosophy. It is the scholar and the teacher who are the value-oriented vectors of the standard of existence of a teacher of a higher educational institution. The teacher is a specialist with a high level of moral qualities and high requirements for his personality, because his main task is to teach the individual to think and form his position in life, to be able to structure his values. Thus, everything starts with quality education, because it helps a person to realize himself in life. Considering the concept of “values”, we can conclude that the humanity (their minds and hearts) continuously concerns about this issue; and reproduced culture by accumulating values that are transferred through communication” (Inglehart, 2006).

Antonio Monegal (CRSASH, 2018) reminds us of the complexity and ambiguity of the concept of value — a tool of cultural measurement, social and cultural norms, or measuring the answers and interpretation of ethics, human rights and ideologies. Culture is like the shell of an oyster with a pearl inside, and its quantitative measurement is like robbing its wealth. We must be aware that culture cannot and should not be limited by the digital tower.

4 Discussion

We can systematize the ideas from the material presented in the article. In this research, we applied different approaches to the study of the problem, which allowed us, in general, to reveal the topic of the article and get the belief that a person's worldview is really formed from language, thinking and moral principles, being the basis for the formation of the world understanding and world attitude, which is ultimately communicative. The goal forms the concept of achieving the goal, which is adequate to the moral principles actualized by means of language — the transfer of information resource. Achieving the goal is concretized in cultural development, which forms the legal culture of relations, adequately organized way of realizing human abilities in society for mutual benefit. So, we proved that the communicative world attitude forms a goal through the prism of the benefits of man-society relations.

Indeed, the vast majority of modern philosophers believe that language has recently become the repository of philosophy. However, they are almost unanimous about the fact that this latest repository of philosophy is not protected from the current threats and challenges. However, in order to anticipate all the danger that will face the philosophy that has made a linguistic turn, it was not necessary to wait for the present. “The interweaving of language in the life world, in the fabric of various forms of life, socio-cultural practices, conventions, cultural traditions were noted not only in the context of Wittgenstein's therapy and his strategy of farewell to philosophy, but also within Heidegger's (Heidegger, 2016) project of more dramatic overcoming the metaphysics” (Brayn-Passek, 2002).

Intercultural dialogue can begin with a state of misunderstanding or “misunderstanding”, it can adapt and become a functional dialogue (language goes through a process that has to change a long time, thus making intercultural communication a dynamic process of change; and adaptation is the process of existential hermeneutics (Gadamer, 2004). Moreover, in Gadamer's (2004) language, our ultimate existence in the world means that we are always open to further experience.

In modern philosophical and linguistic analysis of the phenomenon of language, we can conditionally distinguish two lines: The Wittgenstein line, which emphasizes the disproportion of language games, and the Frege line, which concerns with the search for a general theory of meaning. Proponents of the first postmodern approach emphasize the uniqueness of language, the disproportion of its pragmatics. Representatives of the second direction are dissatisfied with the absolutization of unique, plural characteristics of language as a cultural phenomenon in the concepts of radical postmodernists, and focus entirely in the modern spirit on the fundamental, absolute parameters of language. It is clear that distinguishing these lines of analysis of the phenomenon of language, we consider them as certain “ideal types”. In reality, the situation is much more complicated. Sometimes these main lines intertwine, crossing the boundaries of competitors. There are some other approaches to understanding the phenomenon of language, which stand aside from these main lines of its study. According to modern philosophers, it leads to the pragmatics of natural language in its practical use.

However, we still have doubts about whether the knowledge gained, offered and transferred by means of communication is fundamental in the development of social relations. The standard of individual's life depends on his attitude to himself, living conditions and the possibility of self-realization, who not only meets his own needs, but also evolutionarily becomes the foundation for the development and self-realization of others.

5 Conclusions and Recommendations for Future Research

Summarizing the above, we note that language and action in postmodern philosophical discourse, concretized in the personal application of absolute (theoretical level) morality, appeals to two levels of motivation: rules that are generally accepted, and the exception, as a deviation from the rules, especially social morality. Modern philosophers describe the term “postmodern” as a modern historical stage of development of society. In order to establish harmony with his inner and outer world, a person needs to find his own way or method of communication. Thus, each individual must be more critical and adjust when choosing between desired and necessary according to the rules. Everyone should understand and be aware of his aspirations, the meaning of his actions and their consequences. Of course, there are other options, but they are an exception, so it is not worth focusing on them. Of course, the nature of life communications today is multifaceted, and a conscious, responsible and active person not always succeeds. We believe that this problem will be the motive for research in our future studies.

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