

THE POST-STRUCTURALISM PHILOSOPHY AS POSTMODERNISM CULTURE REFLECTION

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In the last decades the Russian philosophical community gets actively acquainted with the ideas of post-structuralism. The ideological discourse, determined problem field of national philosophy, in the second half of the 20th century did not contribute to the perception of any revolutionary doctrines coming from the West [Shilkov 2001 114]

And criticism, which poststructural concept was subjected to at this time was just an experience of native reflection on their motive [Djakov 2006 137] This is a very positive moment critical thinking in philosophy is always preferable unconditional acceptance of the philosophical fashion. However, the wide introduction of structuralism began only in the 1990s

Russian philosophy, as well as the western one, was not ready to perceive the style of thinking and the language of post-structuralism. The situation, similar to those, which proved to be the Russian culture of the beginning of the 19th century in its acquaintance with the academic tradition of German classical philosophy. Russian philosophy had to absorb such in a whole new and unusual for its notions as "discourse", "difference", "repeat", "rhizome", the "fold", "simulacrum", "grammatology" and etc [Лопенцев 1996 88]

However, this process was by no means one-sided. The introduction of the Russian philosophy with ideas of post-structuralism has become possible due to radical changes in the intellectual climate of the country. Change of socio-cultural paradigm, openness to dialogue, плюрализация identities as factors of a civil society formation led to the fact that academic philosophy felt a need in the transformation of their own language and rapprochement with the human sciences, with the paradigms of daily life. Thus, the openness to the post-structuralism ideas should not be viewed as finally possible imitation of a western model, but as a natural process of accession of the Russian thought in the intellectual space of the West. Meanwhile, in the West in the 1970s – 1980s, the post-structuralism became a stable component of philosophical thought, and procedure developed by it is widely used in theoretical and applied areas of human knowledge [Kozłowski 1997 441]

There are many reasons for this. First of all, despite all their programmatic marginality, post – structuralism is successfully correlated with the latest data of science. Second, it became comprehension and expression of the intellectual climate of the West. Third, post-structuralism expressed expectations of cardinal transformations in the human sciences of its time. Of course, post-structuralism does not exhaust the variety of humanitarian research in Western Europe and North America, but it had and continues to have to have a beneficial effect on the

strongest influence on the intellectual mood and ways of thinking of modern western science (by the way, not only in the field of humanitarian knowledge) [Foucault 1999 185]

Today, post-structuralism in the West lost the charm of novelty and became habitual phenomenon of philosophical thinking. Moreover, in many of its manifestations it is denial. However, in conditions when a new powerful intellectual movement changed it, a kind of prospective postpoststructuralism, which is already spoken about for a long time in the western countries, – post-structuralism remains topical intellectual direction, without being concerned of "once existed"

The central problem of poststructuralism philosophy is the problem of the subject, and poststructuralist experience of the decision of this problem is reduced to two principle positions: 1) a deconstruction of classical representation about the subject as an element of the subject-objective scheme of the world comprehension in the context of activity approach, 2) experience of an institutionalization of the subject new model in the field of ontologic pluralism. The poststructuralist reference to a problem of the subject represents experience of nondogmatic, «decentred» thinking in which a place of the subjected deconstruction of metaphysics isn't occupied by any new theoretical design [Ivbulis 1988 28]

Such approach assumes revolutionary change not only in theoretical, but also in socially – political and economic (in the widest understanding of these terms) spheres of human activity, and philosophically proved proclaim to the philosophy of poststructuralism of nontotalitarian outlook appears the vital experience in conditions of building of a liberal civil society in modern Russia

Experience of a problem solution of the subject in poststructuralism has a general philosophic urgency, than and the attention to a philosophical heritage of poststructuralism is caused from representatives of the most different schools and directions in modern philosophy. The poststructuralism has changed an essence of European (and not only) philosophical thinking as after works of leading representatives of this direction began impossible not to notice the phenomena opened and investigated by them. Thanks to post-structuralism has occurred structurally – disciplinary updating of philosophical knowledge

Transformations have concerned many sections and areas of philosophical knowledge, in particular – problems of the subject and subjectivity. Despite steadfast attention and active discussions, for today many areas of poststructuralist philosophy remain insufficiently known. It concerns the major problem for understanding of poststructuralism to a problem of the subject. It defines a choice of a theme of the present research. Increasing interest of Russian-speaking philosophy to a poststructuralism and postmodernism problematics assumes specification of the results received by poststructuralist philosophy of the subject

Within the limits of Russian-speaking philosophy the research theme is represented rather actual. Today Russian-speaking researches of a heritage of philosophers – poststructuralists become less intensive, the quantity of the monographic researches devoted to problems of poststructuralism, was reduced. This process doesn't testify about the poststructuralism state of being relevant in

philosophical space of modern Russia, but, more likely, speaks the mistrustful relation which has remained till now to poststructuralism and a postmodernism dispersing from traditional philosophizing, including the Russian Marxism

Offered research is actual in respect of studying directly philosophy of poststructuralism and its central theme – problems of the subject. Now in the Russian philosophy practically there are no complex works in which the multiple-valued maintenance of a problem of the subject in philosophy of poststructuralists would reveal, extremely important for a thematic field of structurally-disciplinary transformation of philosophy all over the world and, in particular, in Russia, an event taking into account the central problem of modern philosophy – problems of the subject. Necessity to track substantial interrelation of a problem of the subject and the essence of poststructuralism also confirms research urgency.

At last, the urgency of a research theme proves to be true also modern lines of philosophy of the subject development. Last decades and the XXI-st century beginning have passed the XX-th centuries under the badge of attentive studying of narrative, the text, the letter, the author, anthropological characteristics of the person and identification of the subject. It means that the subject and the problems connected with it becomes the center of philosophical researches today. The poststructuralist philosophy of the subject offering new ways of a solution of a problem of the subject, thus, appears in the center of philosophical searches of the present. Our problem consists in the analysis of the major for poststructuralism and a theoretical postmodernism in general problems – problems of the subject, – that assumes revealing of the basic characteristics of model of the subject offered by this most interesting direction of the western philosophical thought. At the same time, it assumes opening of organic communication of poststructuralism philosophy with all previous and modern philosophical tradition.

The basic method of research used in work, the method of the reconstruction analysis of a material which allows to reach following purposes acts: first, to give regular representation of sights of separate philosophers on the problems covered by concept "poststructuralism", and second, whenever possible completely to recreate a picture of poststructuralism formation as special direction in the western philosophy of second half of XX-th century.

The statement of the philosophical concept of poststructuralism is impossible without understanding of spirit for "postmodernist sensitivity» – personally the painted experience, world centrality and "randomnesses" [Ledeneva 2003 45]. Owing to it it is necessary to resort to the philological interpretation mediated by rhetoric which as much as wide as possible can be designated as a text hermeneutics [Ledeneva 2003 45].

The account of historical and historico-philosophical contexts of creation of those or other poststructuralist texts should be combined with hermeneutic procedure of the reduction, allowing to understand the text taking into account author's intension. The received material allows to expand essentially the general representations about formation, working out and the maintenance of a problem of the person in poststructuralism philosophy. It gives the chance to use features of a

subject problem understanding in poststructuralism for the analysis, understanding and forecasting of the subject modern philosophy development in western (and world in general) philosophies. The post-structuralism is wide and unusually intensively influencing, interdisciplinary in character, an ideological current in modern life of the West. It appeared in the most various spheres of humanitarian knowledge: literary criticism, philosophy, sociology, linguistics, stories, etc. also has caused a birth of a modern mentality. The crucial character of post-structuralism is Jacques Derrida: «The Interdisciplinary nature of post-structuralist thought as reflections on a current state of the humanities, a reflection taking as a reference point the thesis about art-literary character on the most essence of human thinking, has found the brightest expression in Derrida's texts to which authority, without dependence from degree of acceptance or aversion of its ideas, all who deals with the given problem refer to».

For post-structuralism the criticism of structure is characteristic, but without returning to the author of a hermeneutics or transcendental to the subject of consciousness of phenomenology, and this line differently, however, is embodied, with use of a different material and with unequal tone. I believe originality of Delos just consists of its historico-philosophical interests. The results received in this field are actively embodied by Delos during the second period of creativity noted by cooperation with F. Gvattari and orientation to an actual socially-philosophical problematic: the nature of a human sociality and its communication with culture, a social connotation of creativity, a science, vital values of the individual, sincere illnesses [Foucault 1999: 185]. In the modern philosophical periodical press the poststructuralism only began to draw recently attention, and that frequently in the form of unjustified mixture of the serious philosophical concept with a foggy and indistinct common cultural phenomenon of "postmodernism".

Derrida has subjected to the resolute criticism a principle «structural properties» (presented in 1966r) and semiotics representations traditional for structuralism, having revealed inevitable, from its point of view, unreliability of any way of a language designation. In its early work «The Structure, a sign and game in a discourse about the humanities» almost all basic positions of its frame of reference are presented which made subsequently «an obligatory canon» to the poststructuralism theory [Lorentser 1996: 226]. From Derrida's point of view, the concept of «the structure center» defines a principle «structural properties» [Derrida 1998: 115].

The center not only focuses balances and organizes structure, first of all, it guarantees the organizing principle of structure limited, the possibility to name this principle a free game of structure as it is doubtless, that, focusing and organizing connectivity of system, the center supposes free game of elements in the complete form. Thus, at the heart of representation about structure lies the concept of «the structure center» as certain its organizing beginning, that operates structure, will organize it while it avoids structural properties. For Derrida this center is not an objective property of structure, and the fiction postulated by the observer, its result of «force of desire» or Nietzschean «will to the power», and in a concrete case of

interpretation of the text (and, first of all literary) the consequence of imposing to it the reader of own sense, "insertion" of this sense in the text, which in itself can be perfect another Language is considered by Derrida as social institute, as means of interindividual dialogue, as ideal representation (for example, about rules of grammar and pronunciation norms), under which its separate concrete carriers at all individual deviations from norm are arranged – otherwise they can be simply misunderstood in the interlocutors This orientation on normativity acts in the form of the protoletter which are a condition, both speech, and the letter in the narrow sense of the word, therefore Derrida considers «the person cultural» as conceiving in connection with tradition chronologically preceding it which, in turn, is capable to exist only in the form of the texts making in the set "letter" Thus, all culture can be considered as a series of the texts crossed with other texts, producing new texts, including criticism texts This intertextual fabric leading own life, is filled with senses which haven't been put as intentions of the author In philosophizing about the person the major theme of research of Foucault is the subject

He sees the problem in creating of various moduses history by means of which human beings became subjects in the western culture As well as for all post-structuralists, for Foucault the concept of "Another" of the person, his own relationship to the "otherness" which was not opened in "another", which "presence" at the person, in its unconscious, and does the person nonidentical to itself, was important [Foucault 1999 185] Often secret, unconscious character of this "another" puts it on a side or, more often, for norm limits – mental, social, and moral and by that gives the grounds to consider it as mad

Third, it is criticism of rationalistic schemes of an explanation that is to the greatest degree shown in post-structuralism The classical structuralism saw the problem in search of some initial explanatory schemes which, for example, were available in primitive consciousness, but today "are closed" for us by a civilization and thanks to which it is possible to explain modern cultural phenomena The post-structuralism, on the contrary, refuses any "imposed" schemes of an explanation Free flight of thought and interpretation instead is offered From here obvious orientation to Heidegger opposing «poetic thinking» to thinking scientific which in essence is only «calculating», representing, finally «absence of any thinking» And at last, fourth, this sharp change of treatment of a parity between ordinary consciousness and reflexing (philosophical or literary) thinking

The post-structuralism paid also attention to the importance of those phenomena which owing to their «being» (from a word "way of life", instead of "existence") remained long time out of sphere of a philosophical reflection All phenomena in which the person lives, find cultural sense and value In this plan the semantic field in which Bart works, for example, extremely variously and amazes with "pantophagy" «The whole world as in the human world practically all socially intelligently, all is significant gets to its field of vision, generally speaking, all gives it to critical decoding» This installation, rejecting classical traditions, faces the subject, to its experiences and problems [Clerks 2006 137] The postmodernism acts as synthesis of post-structuralism and deconstructionism, representing a new

stage of antiscientistic installations. It looks like splitting of traditional system of texts, with their accurate structure, heroes, and volume etc. The novel Place is occupied with separate history in which mainly the explanation but not the description lies.

Each person can make own collage of these fragments to itself. Thus deconstruction as the text can consider literally all (intertextuality). The quotation and making comments thinking become a basis of literary activity [Foucault 1999: 185]. So, it is possible to allocate two basic planes of the given wide literary–philosophical current which owing to some peculiar features (communication with ordinary consciousness and a news media, an involvement of its representatives, art style of a statement) became the original card of modern western culture and develops as a modern current as well in our country.

On the one hand, all specified complex doesn't represent, as it seems to us, the main line of development of modern philosophy. It, in essence, is secondary and continues antiscientistic tradition which arises in modern culture in the beginning of XX century. Its central semantic core negative attitude to scientific thinking, and in wider context – to rational tradition as a whole acts [Foucault 1999: 185]. On the other hand, we will notice that deconstructoinal installation can quite enter in the general rational-constructive work of the philosopher.

It only loosens language and semantic stereotypes, showing the language as the basic one which makes the leading core of human culture uniting all its levels. Steadfast attention to ordinary language as to the major object of a philosophical reflection is especially important here because the main feature of philosophy is that it plays an outlook role, and therefore can't be torn off from the individual as carrier of the last.

Results of a philosophical reflection should be returned, including the level of ordinary consciousness, in quality of some practical world outlook installations. And it is in some sense a constructive position, allowing to understand a philosophy role in culture, interrelation of its various structural levels. Deconstructive – postmodernist turn in modern philosophy without absolutizing its negativist installations, at all doesn't contradict abstractly – reflective and constructive essence of the philosophy developed in classical tradition if not to treat last too easily. Dekonstruktive-postmodernist complex as the certain symptom of modern culture far is beyond philosophy and the literature. This mood of an epoch when the person was tired to read thick texts or has no time for this as almost all time is taken away to mastering of fragments of neogenic cultural phenomena [Shilkov 2001: 118]. Simultaneously it reflects increase in degree of freedom of the person including his own will that allows it to build more likely own explanation of those or other phenomena, which allows him to create ready schemes which still acquired [Ivbulis 1988: 28]. The person has no possibility and time to mean the whole structure (idea of the author) and to watch, how it is developed. It is easier for him to look through the TV as in a window, having fixed momentary eventual moment, without troubling himself by questions on essence of occurring events.

Supervision instead of reasoning is one of installations of such culture here. And feature of perception lies in the person's leaving perceived system at any moment without the subsequent sensation of any unfinished (as it would be in case of interruption of reading of the classical novel), and also from any place to enter into it again. This phenomenon of modern mass culture can be designated as "clip", fragmentary consciousness.

The postmodernism merit consists that it doesn't leave from the analysis of this sort of problems, as unworthy attention of the professional philosopher. The human culture isn't reduced only to the certain refined samples which admits any group of people. Everything concerns human culture that has significantly – symbolical character and bears to us the information on the world. So, on change to the ordered vision of the world inherent in structuralism, world consideration as pluralistic and fragmentary, to preferring pluralism, distinction and mobility comes. The pluralistic world is irreducible to any uniting principle. This world appears as the infinite, boundless text.

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REPRESENTATION PROBLEMS OF INTERCULTURAL COMMUNICATIONS BY MAGAZINE «RUSSIAN REPORTER»

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Mass communication not only reflects general concepts about national character of the concrete people, but forms native speakers and culture. Owing to that in Russia for today there was a large quantity of new newspapers and the magazines belonging to editions of various type and different ideologies the Russian printing mass-media don't represent a monolith in aspect of intercultural communications. In advancement cultural concepts and stereotypes they, more likely, will be organized in certain oppositional and or hierarchical groups.

The curious phenomenon in the given foreshortening represents magazine «Russian reporter». The edition circulation is more than 168 thousand copies that in our validity is a high indicator. The magazine leaves four times a month, has the electronic version <http://www.rusrep.ru/> in which operative and effective feedback between journalists and readers is carried out.

It is necessary to notice that discussions pass very emotionally and productively therefore becomes obvious that Russian readers excite not only internal life of the country, but also world news and problems. Another is obvious also credit of trust to «the Russian reporter» is very strong. The editorial collective, young and mobile constantly carries out various actions, master classes, actions in scales of all country, winning thus audience. Also does it rather professionally. We will notice that the magazine is popular among intelligence, the businessmen, and studying youth. In the magazine name the lexeme «Russian» is taken out, and it isn't casual, as Russian, Russia, we, and ours and under. Form general conceptual space in magazine.

Accordingly, the validity in «the Russian reporter» is transformed through a prism of Russian culture. On our supervision, the leader concept in the edition is concept «Russian». It is essential that «unlike concepts not only are thought, they are endured.

They a subject of emotions, likes and dislikes, and sometimes and collisions. Concept is a point of intersection between the world of culture and the world of individual senses, it is a culture clot in consciousness of the person and by means of