

CORPUS-BASED PHILOSOPHY AND METAMODERNISM: A HAPPY ENCOUNTER?

The article presents an interdisciplinary socio-philosophical study exploring the potential interconnection between corpus-based philosophy (i.e., philosophy using corpus linguistics) and metamodernism. The research uses corpus linguistics to analyze large amounts of text to identify language patterns that reflect social practices and cultural ideas. A key hypothesis is that corpus-based philosophy aligns with the methodological requirements of metamodernism by integrating both quantitative (modern) and qualitative (postmodern) approaches to knowledge.

Metamodernism is characterized by a synthesis of or an oscillation between modernist confidence and postmodernist skepticism, a belief in scientific and technological progress, and an understanding of the necessity for multiple interpretations and life-worlds. Metamodernism involves the activation of historical and epistemological optimism of modernism combined with postmodern self-criticism, aimed at creating a more resilient and equitable society. The article also discusses the concept of post(non/pre)modernism by Ukrainian philosopher Oleksandr Oleksandrovich Mamaluy, who anticipated some aspects of metamodernist theory, particularly the integration of modern and postmodern principles to address global crises.

The study shows that applying corpus linguistics to philosophy enables the development of well-supported conclusions and reduces subjective bias in interpretations, which is essential for contemporary philosophical and social thinking. The corpus-based philosophy project developed in the article aligns with metamodernist logic, as it entails the methodological integration of quantitative and qualitative approaches, along with socio-political and axiological orientation.

Overall, the research confirms that corpus-based philosophy can be a significant tool within the context of metamodernism, fostering the development of new philosophical and social concepts that can adequately respond to contemporary polycrisis (ecological, geopolitical, economical, etc.).

Ключові слова: *metamodernism, corpus linguistics, quantitative approach, radical empiricism, materialism.*

The humanities are following in the footsteps of the natural sciences, becoming more empirical and quantified (e.g., [Schweiker, Novokhatko, and Halbleib, 2023]; see the «Quantitative Methods in the Humanities and Social Sciences» series published by Springer). Quantification denotes the manipulation of quantity, distribution, and relationships of elements within any system.

Before the mid-20th to early 21st centuries, qualitative textual analysis was popular in the humanities. It involved the selection of relevant passages from a few relevant sources based on specific interpretations [Moretti, 2013]. Now even philosophers are turning to corpus linguistics and other forms of computerized text processing for empirical, non-intuitive analysis of texts, language, and discourse [Ilin, 2023; Bordonaba-Plou, 2023; Hogenbirk, 2023; Varey, 2023].

A qualitative approach to text cannot be verified and cannot be fully contested because 1) the text is not separated from interpretation, 2) there are no objective characteristics of the qualitative approach that could serve as criteria for verifying the results of interpretation, 3) the text cannot in any way resist the interpreter. Moreover, the qualitative approach to the text is limited to a close reading of a small, canonical list of texts, which also limits the empirical basis for conclusions.

What does quantification of text within corpus linguistics provide? It enables the identification, for example, of the frequency of words, phrases, and contextual words, semantically related to the searched words, thereby providing the possibility for: 1) verification of

interpretation (i.e., interpretation is based not only on interpretations but also on quantification, making it more grounded), 2) falsification of interpretation (since an independent assessment of the relevance of interpretation is possible thanks to working with a similar corpus and quantitative data), i.e., the text is separated from the interpreter, 3) thus, the text can resist the interpretations of the scholar, forcing them to consider objectively quantitative data, which reduces the possibility of capturing the text with a predetermined interpretation [Wulff and Baker, 2021; Bluhm, 2016].

Michel Callon argues that science deals with recording traces of invisible entities (quarks, cells, etc.) through experimental devices. Scientists pose questions to their subjects of study, record changes, and interpret responses:

«This dialogue produces knowledge only if it is open, if the researcher agrees to take risks, that is, to conceive of experimental devices that allow the entities studied to write unexpected things, to send improbable messages - in short, to formulate *objections*. Popper vehemently stressed the importance of this risk taking. *Objective* knowledge is knowledge that at least temporarily closes and summarizes a long series of *objections* that were raised, gathered together and taken into account» [Callon, 2006, p. 13 - italics in original – I.I.].

Therefore, experimental instruments make it possible to capture the «voices» of the objects themselves. How can this be done in the social sciences? Callon writes the following:

«In the case of the social sciences, one could say that objectification is most successful when it has given the entities studied - for example, the actors - the ability not to let themselves be captured by the definitions and identities proposed to them, and hence the possibility of deploying themselves, building their space and time, and constructing their identity in successive stages» [Callon, 2006, p. 13].

Thus, the scientist approaches objectivity, that is, he/she approaches self-definitions, self-qualifications, self-classifications of the object. Research objects precisely resist scientists – that have begun to be documented for the first time in the natural sciences (in physics, geology, biology, etc.), and now it can be so in the humanities.

Why has this become possible? Because the quantification of text is carried out through a mediator – a computer program – which literally separates the interpreter from blind love/hate and attachment to/detachment from the text, separating the text from the thinker, allowing the thinker to encounter their object in its unique, resistant, quantitative appearance.

However, the quantification of texts can lead to socially progressive conclusions only through a particular theory. For example, the reading of texts through the approaches of Rita Felski, Bruno Latour, Steven Best, and Sharon Marcus is post-critical and political [Felski, 2015; Latour, 2004b; Best and Marcus, 2009]. Post-critical because it notices the material-expressive nature, surface-level aspects of the text, empirically recorded, horizontal connections of realities within and beyond the text with numerous human-nonhuman actors, situating the reader in new networks of actors, expanding their emotional-political sensitivity. Political because the purpose of such reading is to broaden the political horizon of the text, to continue the work of connection and love, rather than suspicion, searching for hidden meanings in the text, overthrowing any Otherness, any difference, before the cold, selfish, calculating, already-knows-everything reader. The post-critical reader stands before the text in his/her vulnerability, and fragility, trying to construct something in reality, and the text, being such an attempt at construction, maps out new possibilities for the reader, initiates a process of exploration, shows techniques of connection, and expands the number of actors.

Since the beginning of the 21st century, philosophy has been employing corpus linguistics and other computer-based quantitative methods for textual analysis, which, in part, is carried out through post-critical reading. A new experimental, corpus-based philosophy is emerging, which formulates, justifies, falsifies, or confirms its hypotheses regarding language, texts, and concepts based on their empirical analysis. In this article, we will refer to this philosophy as corpus philosophy, as we will rely precisely on the practice of synthesizing philosophy and corpus linguistics. Let us present the project of corpus philosophy in the end of this article.

Remarkably, the concept of metamodernism emerged precisely at the beginning of the 21st century to describe a new cultural logic and social transformations in Western societies [Van den Akker and Vermeulen, 2017]. In general, metamodernism implies overcoming the boundless historical optimism of modernism, which led to arrogant, egological, exclusionary practices in thinking and politics, while also moving beyond the historical pessimism and reactionary nature of postmodernism, which rejected any possibilities of building emancipatory social projects. Metamodernism combines the strengths of previous cultural logics: confidence and skepticism, belief in scientific and technological progress, as well as an understanding of the necessity of multiple interpretations and acceptance of the diversity of cultural, social, and ecological logics. Such a combination is considered necessary to address the problems of the freshly rebooted history at the beginning of the 21st century – the contemporary polycrisis. Importantly, Ukrainian philosopher Olexandr Olexandrovich Mamaluy (1939-2023) in his concept of post(non/pre)modernism anticipated some aspects of the theory of metamodernism while peripheralizing conceptions of modern and postmodern cultural logics from the post-Soviet social and historical condition.

In this context, *the crux of the problem* posed in this article revolves around the question of whether there are connections between metamodernism and corpus philosophy (or philosophy based on corpus linguistics), and whether corpus philosophy can serve as an expression, confirmation of the existence of metamodernism. The working hypothesis of this study posits an affirmative answer to both of these questions: corpus philosophy is directly linked to metamodernism, addressing the methodological demands of metamodernism by integrating both quantitative (modern) and qualitative (postmodern) tools of inquiry, and may also imply political activism.

The relevance of this problem is explained by the following justifications for the use of corpus linguistics in philosophy:

- 1)By appealing to the technological feasibility, convenience, and effectiveness of such applications; for instance, Father Roberto Busa used a computer since the 1950s to analyze the works of Thomas Aquinas [Nyhan and Passarotti, 2019; Jones, 2016]. Alastair MacKinnon since the 1960s engaged in computer analysis of Søren Kierkegaard's works, and proposed the idea that the meaning of terms is the result of the interrelations between semantically related, co-occurrent terms [McKinnon, 1977].
- 2)Within the actor-network theory since the 1980s, scholars have argued for the possibility of tracing the development of science and social movements through computer analysis of words, their frequency, and collocations [Callon, Courtial, Turner and Bauin, 1983; Venturini and Guido, 2012].
- 3)In the 2000s, corpus linguistics is used within discourse analysis inspired by Michel Foucault's work [Hunt and Brookes, 2020; Mujadžević, 2017], and there is also an interest among philosophers to employ corpus linguistics to analyze large volumes of philosophical texts for more refined, empirically verifiable interpretations, relying on real frequencies of collocations, connections between concepts, quantitatively answering the question of which concepts are more important for the philosopher and which are not [Ilin, 2022 for the literature review].

Now it is necessary to move to the argument based on social-historical necessity – not just technological feasibility or theoretical necessity – of using corpus linguistics in philosophy, as we live in an era of integrating different sciences to achieve socially progressive goals, that is, in the era of metamodernism.

Considering that we did not find relevant works where the phrases «corpus linguistics» and «metamodernism» appeared together in Google Scholar and a simple web search on Google in English as of May 9, 2024, we will cautiously assume *the novelty* of our research hypothesis.

So, our research *aims* to find the connection or lack thereof between corpus philosophy (or philosophy using corpus linguistics) and metamodernism. To achieve this aim, several research tasks need to be accomplished:

- 1) Examine the basics of the concept of metamodernism.
- 2) Identify elements of this concept in the theory of post(non/pre)modernism by Olexandr Olexandrovich Mamaluy.
- 3) Elaborate on the interpretation of science and technology by theorists of post(non/pre)modernism and metamodernism.
- 4) Highlight the key characteristics of corpus linguistics tools, and demonstrate the connection of philosophy with corpus linguistics.
- 5) Formulate a project of corpus philosophy.
- 6) Conclude on the similarity or dissimilarity between the understanding of science-technology by theorists of post(non/pre)modernism, metamodernism, and corpus philosophy.

The method of corpus linguistics was used for the analysis of texts on metamodernism, post(non/pre)modernism, and corpus linguistics. Corpus linguistics is a linguistic discipline that enables the «comprehensive and systematic study of language phenomena based on language corpora using concordances, collocations, and frequency lists» [Stefanowitsch, 2020, p. 54]. It is important to understand the terms used in this definition. A corpus is a collection of texts selected for the study of the state and variety of language; corpus research reveals patterns and new semantic relationships. A concordance is a collection of all instances of word form usage, each in its context (or the notation of a single instance of usage in context); concordance helps to quickly gain an understanding of the contexts of a specific word, and identify stable connections with other words. A collocation is the stable co-occurrence of two or more words close to each other in the text (usually 5 words to the left and 5 words to the right); collocations help to identify semantic significant dependencies between words (for example, idioms). A frequency list refers to a list that records the frequency of occurrence of words or word forms within a corpus of texts, which helps to identify the core conceptual content and possible meaning of texts [Sinclair, 1991, p. 9, 32, 170, 30; Baker, 2006, pp. 48-49]. The software program «AntConc» was used for generating concordances and collocations in this study [Anthony 2022]. To load files into this program, they were converted to «txt» format.

We proceeded by generating concordances for various words and their collocations, extracting relevant information for our research. This approach allowed us to identify patterns and relationships between key terms, enhancing our understanding of their usage and meaning in the corpus. Of course, the application of corpus linguistics in this article is fairly reduced. This reduction is due to the philosophical and methodological focus of the study, which emphasizes the conceptual exploration of terms rather than an extensive linguistic analysis. By prioritizing the philosophical context, we aimed to provide a deeper insight into the conceptual framework and its implications. Therefore, the limited use of corpus linguistics aligns with the article's primary objective of addressing philosophical and methodological concerns.

Let's start by identifying basic points about metamodernism.

The theory of metamodernism

The paradoxes of the contemporary human condition (the co-presence of modern and postmodern logic) include the following:

- 1) Time is not considered linear, and reason is not seen as the singular and progressive tool of humanity. However, there is a need for the integration of human efforts, and the use of reason to account for the multiplicity and complexity of historical past and potential futures.
- 2) The debunking of reason in historical contextualizations, linking it to the history of violence and power, a critical and cynical attitude towards any societal ideals, and the truth becoming banal phrases implying historical pessimism. However, the detachment from unfounded generalizations enables vigilance and prevents the dominance of extreme ideas.

From these paradoxes arises a certain mindset, aesthetics, and philosophy, as well as a period of development in Western societies, denoted by the term «metamodernism».

We compiled a corpus of 106 English academic works from 1991 to 2024 dedicated to metamodernism (either mentioning the term «metamodernism» in their titles or authored by metamodernists such as Hanzi Freinacht), which were found through a search on Google Scholar (list of works is provided here [Ilin, 2024b]). The corpus comprises 2.59 million tokens (a token is a single linguistic unit, in this case, it represents an individual occurrence of any given word form). We generated and analyzed 669 concordances with the word «metamodern*» and collocations «defin*», «concept*», and «term*» (the asterisk denotes any number of characters after the last letter) within a range of 5 words to the left and right of the target word, aiming to define the conceptualization of this term (see Figure 1). We selected collocations based on the notion that defining a term or concept involves the use of corresponding terms such as «define», «term», and «concept» close to defined or conceptualized word.

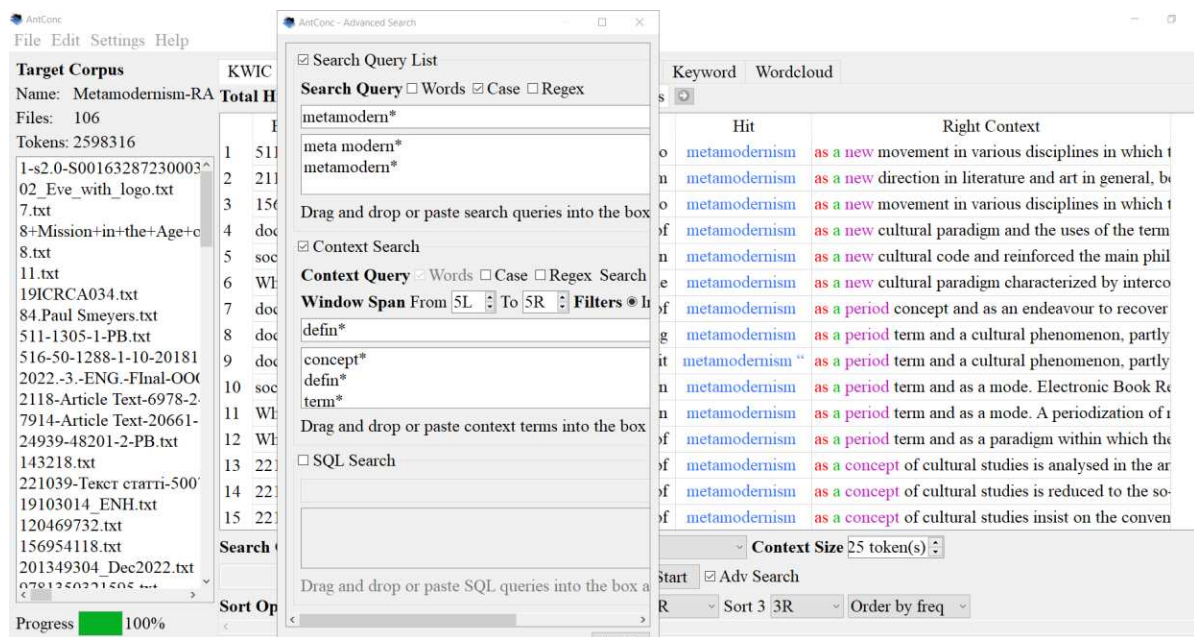


Fig. 1. A screenshot of the AntConc program showing a fragment of the generated concordances ordered by frequency of first 3 words on the right from the search word and the settings for collocations (on the left). One can see patterns of phrases.

We have identified two approaches to the paradoxes of contemporary condition: 1) oscillating between order and disorder, sincerity and cynicism *et vice versa*; 2) integrating diverse positions from modernity and postmodernity to create a new, unified developmental model, uniting humanity to overcome multiple crises (from ecological and pandemic to economic, and so on).

The integrative approach to metamodernism

Alex Fergnani and Brent Cooper argue that metamodernism is «a new collective value system» that encompasses and transcends various value systems (modern, postmodern), as evidenced by numerous contemporary social movements [Fergnani and Cooper, 2023, p. 1]. The authors even propose a definition of a normative metamodern future: «humanity has transcended its contradictions, and particularly the modern-postmodern conflict, via collective actions on the way to solve its manifold existential crises» [Fergnani and Cooper, 2023, p. 3]. Therefore, metamodernism renews historical optimism, taking into account contemporary social movements.

Mahmud Islam argues that metamodernism encapsulates the problems of modernity, setting the stage for optimistic outcomes (based on metanarratives, i.e., overarching systems

explaining the world and its movements) from current crises, while simultaneously incorporating postmodern irony regarding such attempts. In his view, metamodernism «seeks to find a middle ground» between modernity and postmodernity, employing rationalistic, mystical, technological, and other means to achieve this [Islam, 2022, p. 24].

Alexandra Dumitrescu strongly advocates for an ethical interpretation of metamodernism, which entails the integration of reason and emotion, various theories, recognition of excluded «others» (women, colonized, oppressed, etc.), an emphasis on values such as empathy, protection of the vulnerable, respect for diversity, creativity, and so on [Dumitrescu, 2014, p. 19].

Hanzi Freinacht argues that a metamodern society must address the problems of modern society: lack of sustainable development, excessive inequality, alienation, and stress [Freinacht, 2019]. Importantly, he believes it is necessary to synthesize ideas from modernity and postmodernity to create the ideas of a future society: «The metamodern view of progress takes as its point of departure the very failures, limitations and in-suff-erable tragedies of modern life. It is born not from the glory of the modern project, but from its frailty and futility. And more; it is born not from the postmodern critique of modern society, but from the relative fruitlessness of that very critique» [Freinacht, 2019, The Six New Forms]. Based on this premise, Freinacht seeks to create a project for a new possible society that would combine various principles of its organization from the past and present - green social liberalism.

Gökhan Kılıçoğlu and Derya Yılmaz Kılıçoğlu argue that the metamodernist is about borrowing ideas from the past, refreshing them to create «a new future», but without sanctifying or defiling the ideals and metanarratives of the past [Kılıçoğlu and Kılıçoğlu, 2020].

Therefore, an integrative approach to metamodernism involves activating the historical and epistemological optimism of modernism, alongside self-critique and self-irony regarding attempts to implement new projects of societal progressive transformation, but without the pessimism inherent in postmodernism. This approach entails integrating various perspectives, voices, and ideas to address humanity's global challenges. It's worth noting that this approach likely serves more as a logic of legitimization for using corpus linguistics in philosophy within the context of metamodernism.

An oscillatory approach to metamodernism

Irma Meyer notes that metamodernism involves oscillations between modernism and postmodernism: the naivety, systematicity, and romanticism of modernism alternate back and forth with the skepticism, irony, and fragmentation of postmodernism [Meyer, 2021].

Iryna Petrova asserts that oscillation allows for destabilizing the stable state of affairs, oppositions, and conditions, being open to constant changes [Petrova, 2020].

Tomáš Veselý believes that oscillation allows one to avoid the extremes of modernist naivety and postmodern cynicism [Veselý, 2024].

Mary Koutselini points out that metamodernity is open and networked, as well as non-deterministic, but quantifiable. Metamodernism lies between order (modernism) and disorder (postmodernism). [Koutselini, 1997].

Lauren Gardner references Timotheus Vermeulen and Robin van den Akker, who point to metaxy, the Platonic concept of residing between extremes, as well as the logic of combining positions of «both-and» as well as «neither-nor» [Gardner, 2016].

Thus, the oscillatory approach to metamodernism implies a constant movement away from the extremes of modern and postmodern logics, without any stabilizations, in a continuous motion without integration and consolidation of efforts in a specific direction. However, in such oscillation, as critics of this approach note (for example, [Dumitrescu, 2014]), metamodernism is not much differs from the fragmented and pessimistic logic of postmodernism. In this context, the application of oscillatory logic to justify the emergence of using corpus linguistics in philosophy seems unlikely, as it involves the simultaneous use of quantitative and qualitative approaches.

The concept of post(non/pre)modernism

Now let's turn to the likely theoretical origins of the concept of metamodernism - the concept of post(non/pre)modernism, developed by the Ukrainian philosopher Olexandr Olexandrovich Mamaluy (1939-2023) in the years 1993-2010. In total, 9 articles were found with the word «modern» in his Russian-language articles (117 concordances), as well as 7 mentions of «modern» in one of his Ukrainian-language article [Мамалуй, 1996; Мамалуй, 2006; Мамалуй, 2008; Мамалуй, 2010a [1993]; Мамалуй, 2010b [2000]; Мамалуй, 2010c [2002]; Мамалуй, 2010d [2002]; Мамалуй, Гусаченко и Стародубцева, 2010; Мамалуй, Дениско та Корабльова, 2009]. The corpus consists of 51 038 tokens. The summary of concordances is provided here [Плн, 2024c]. It is important to note that the frequent collocation with the word «МОДЕРН» (transl. modern) is the particle-prefixes «НЕ» (not) and «НЕДО» (nearly) (the corpus was lemmatized, meaning words were brought to their dictionary form for more effective quantification, using the TagAnt program [Anthony, 2024]) (see Fig. 2). It should be noted that the term «ПОСТ(НЕДО)МОДЕРН» (transl. post(non/pre)modern) cannot be adequately translated into English because the particle «НЕДО» (transl. under-) implies incompleteness but also author splits into two particles «НЕ» (transl. non) and «ДО» (transl., before, pre). Since in English, «НЕДО» would be correctly translated as «under», it does not quite fit for the translation of this term. Therefore, it was decided to separately translate the particles «НЕ» (transl., non, no) and «ДО» (transl., before, pre) in the word as «post(non/pre)modernism», which partially covers the whole polysemic nature of this neologism.

AntConc
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Target Corpus
Name: Mamaluy LEMMA
Files: 8
Tokens: 44129

Collocate Types 453 Collocate Tokens 1151 Page Size 100 hits 1 to 100 of 453 hits

Collocate	Rank	FreqLR	FreqL	FreqR	Range	Likelihood	Effect
п	1	50	21	29	5	0.069	0.053
в	2	46	20	26	6	1.228	0.237
модерн	2	46	23	23	5	211.783	4.635
не	4	43	26	17	4	17.527	1.015
недо	5	32	21	11	4	194.209	5.676
пост	6	24	17	7	4	118.620	4.892
до	6	24	16	8	5	65.937	3.246
как	8	14	4	10	3	0.491	0.277
ситуация	9	13	11	2	2	34.970	3.206
это	10	12	6	6	3	2.354	0.686
свой	10	12	3	9	4	1.850	0.603
на	12	11	6	5	4	0.152	-0.165
конец	13	10	6	4	2	7.986	1.506
что	13	10	8	2	4	1.058	-0.442
а	13	10	4	6	3	0.940	0.464

Search Query Words Case Regex Window Span From 5L To 5R Min. Freq 1

модерн Start Adv Search

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Fig. 2. Collocations for the word «модерн» (transl. modern) in the corpus of Mamaluy's Russian-language works. Screenshot from the AntConc program.

According to the author, Modernity (the word form and capitalization – that is how the author used it) represents a Western project of rational organization of the world, that emerged during the Enlightenment, which presupposes the use of science and technology as means to embody the universal meaning of history, truth, and humanity's liberation from unfreedom, prejudices, myths, and so on. At its core, Modernity is reflexive and unfinished, like any projective rational activity directed toward the future. However, the tragedy of Modernity became evident due to the connection of universalist ideas with political practice, which led Modernity's rationality to irrational consequences – such as the abandonment of freedom in the form of totalitarianism and conformism in the 20th century. Modernity attempted to complete its

completeness but, instead, demonstrated its fundamental incompleteness, necessitating a reevaluation and distancing from its extremes.

On this basis, the concept of postmodernity emerged, which implied a rejection of universality and unitary rationality, as well as a pessimistic attitude towards projects of universal emancipation and the meaning of history, replacing the core ideas of Modernity with notions of multiplicity, dialogue, and the end of all ideas of the end (the end of history, the end of man, etc.), thus opening up and postulating the incompleteness of Modernity.

However, the concept of postmodernity, in its rejection of Modern ideas, went too far, denying the past and curtailing the future, and also offering some uncertainty in the present. The concept of postmodernity needed to be rethought due to the essential reflexivity of Modernity itself, as well as because the overcoming of Modernity in the Soviet project, the exit of Ukraine and other countries into the post-Soviet era, placed their sociocultural logic and social reality in pre-modern and non-modern forms of neo-patrimonialism, wild capitalism based on semi-feudal personal dependence in power relations.

If we must speak of overcoming Modernity, then the discussion should not revolve around a hasty rejection of Modernity in postmodernity, but rather around post(non/pre)modernity, which implies a refusal to refuse Modernity, while still recognizing the need for criticism of Modernity and the inadequacy of this criticism in postmodernity. Postmodernity not only cannot rid itself of Modernity but also necessarily must incorporate its peripheralization (tragic-farcical-comic nature in post-Soviet circumstances) — in pre- and non-modern forms of sociality that are not entirely democratic, post-nationalistic, etc.

Instead of rejecting Modern ideas, it is necessary to revitalize not only the concept of capitalism but also the need for liberation from it. Capital seeks to free itself from labor by intellectualizing and dematerializing it, exploiting human communicative and creative abilities, but at the same time laying the groundwork for society's liberation from capital, for humanity to appropriate its abilities and the results of labor in universal cooperation. Ideas for organizing society should combine not only systematicity but also heterarchy, i.e., recognition of people's abilities for self-organization at the grassroots level, and protection of the individual and the particular, alongside the universal.

The similarity between the concept of metamodernism and post(non/pre)modernism is quite evident. Both demonstrate the inadequacy of Modernity and postmodernity, calling for the overcoming of the limitations of both. However, this overcoming in the context of the concept of post(non/pre)modernity does not involve an oscillatory transition from one extreme to another (from naivety to irony and back) as in an oscillating approach to metamodernism but rather consists of integrating extremes, or more precisely, reconciling extremes through their harmonization. In simpler terms, it leans towards an integrative approach within the framework of metamodernism.

What is the integrative approach in the context of post-(non/pre)modernism?

The integrative approach in the context of the post(non/pre)modernist concept entails the revival of Marx and the project of liberating humanity from exploitation, as well as the combination of hierarchical (vertical) and heterarchical (horizontal) forms of social management. It involves establishing communication between various voices not only within the logics of sublation (the Hegelian dialectical procedure, which involves the preservation-abolishing-transcendence of preceding theoretical positions and forms of being into a (presumably) more developed theoretical position and form of being) and dialogue (postmodern logic without sublation, but within a horizontal, unified platform) of voices, «capable of rising to the limit and holding onto it in their interaction with Others» [Мамалюй, 2010а [1993], p. 95 - our translation - I. I.]. In other words, it is a logic of reciprocity, non-linearity, and non-hierarchy, without a dominating or dominated position. Also, projects of freedom multiply without unambiguous subordination to any one project that «sublates» all others. However, the importance of liberating labor from capital is still emphasized.

Interestingly, Mamaluy's emphasis on freedom and liberation is reflected in the list of frequent words in our lemmatized corpus of his works on modernity (see Fig. 3). Notably, «свобода» (freedom), «освобождение» (liberation), and «Маркс» (Marx) are among the most frequent words in the corpus.

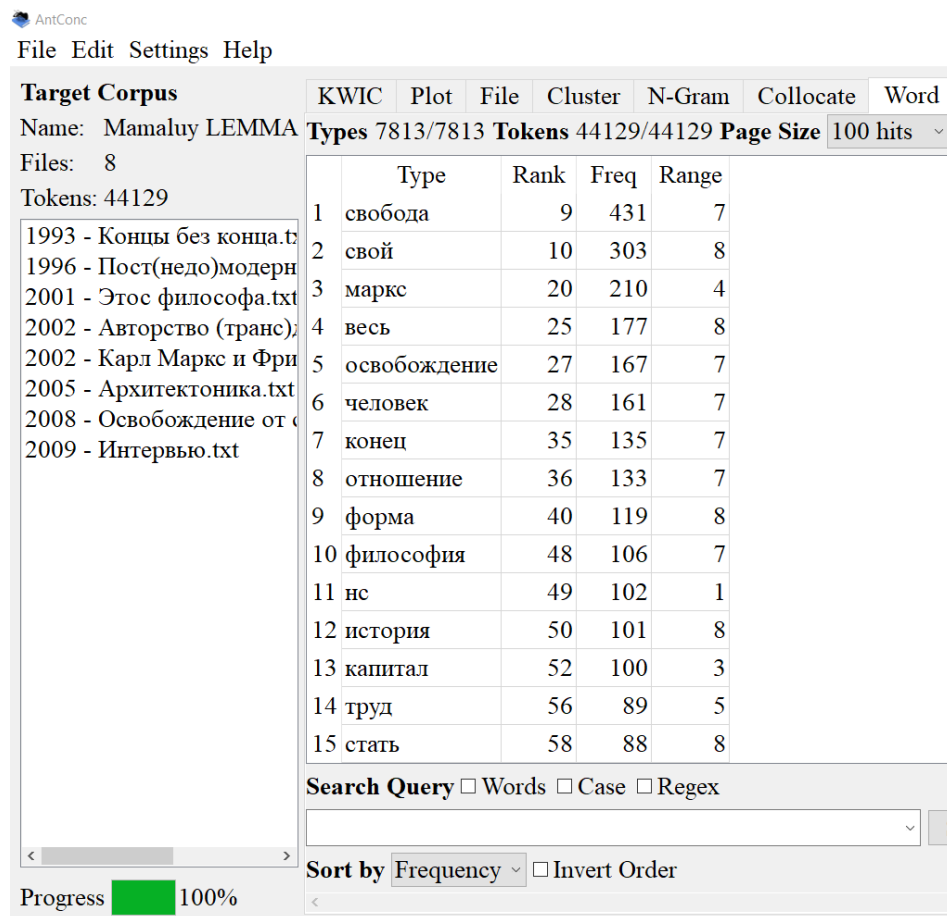


Fig. 3. Word frequency list for the corpus of Mamaluy's Russian-language works. Screenshot from the AntConc program.

What distinguishes the concept of post(non/pre)modernism from metamodernism?

On the one hand, the concept of post(non/pre)modernism is based on a constant emphasis on «non-» and «pre-», indicating the incompleteness and unfinished nature of the corresponding Modernist project. This is important because it immediately establishes the necessity of being open, vulnerable, dependent, and fragile, and the need to listen to others, not to dictate one's truth to others, but to form a shared truth with others. On the other hand, this negativity does not presuppose a positive program of change; rather, it seems to be a rejection of extremes and arrogance. However, this is quite understandable, as the concept of post(non/pre)modernism was formed in the 1990s and early 2000s, when it was difficult to identify real prospects for new liberation projects.

Metamodernism, particularly in its political and ethical format, advocates for a socio-democratic-ecological alternative to neoliberal capitalism, albeit within the framework of capitalism (as proposed by Hanzi Freinacht's project). Therefore, in metamodernism, the focus is less on the «non-» and «pre-» of Modernism, but rather on offering options for some historical positivity, optimism, affirmation, and a certain «yes». This is quite understandable, given the activism of geo-social movements in the 2010s-2020s against the backdrop of multiple crises of contemporary capitalism.

In this sense, metamodernism is an attempt to go beyond the definitiveness of Modernism as well as the ambiguity and incompleteness of postmodernism, by incorporating self-irony and self-assurance as an inseparable emotional and political complex.

The processes of emancipation entail the involvement of numerous actors who understand emancipation differently but are equally stigmatized by the problems of Modernism (such as incomplete democratization, incomplete post-nationalism, etc.). This requires constant communication among them, without absolute certainty in the correctness of only one version of emancipation, while still recognizing the necessity of struggle.

In current circumstances, it is impossible not to engage in the struggle, yet it is also impossible to be blind and deaf to others. The universal meaning of history — if it can be revived at all — will be a fragile outcome of a cosmopolitan gathering of voices and interests of various oppressed actors, rather than a starting point predetermined by one actor against the interests of others (Latour, 2004a).

Is corpus linguistics, and its use in philosophy, a hallmark of a new modernity, i.e., metamodernism?

We generated and analyzed 261 concordances with collocations «scien*», «techno*», «method*» for the words «meta modern», «metamodern» in the corpus of works dedicated to metamodernism (see Fig. 4).

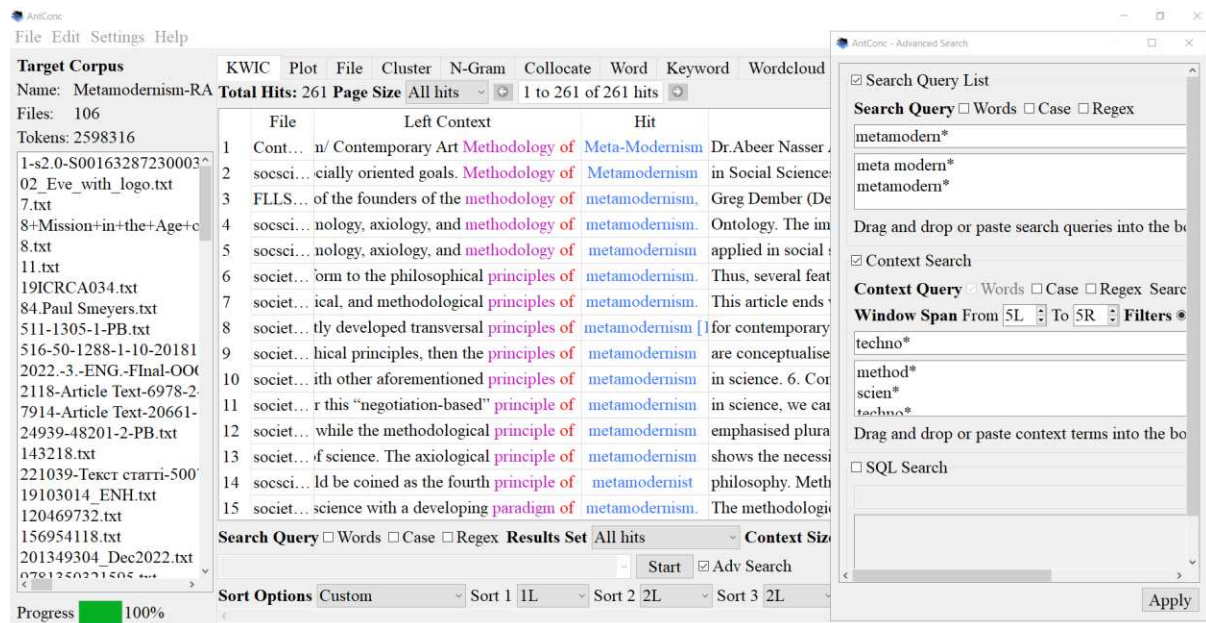


Figure 4. A screenshot of the AntConc program showing a fragment of the generated concordances ordered by frequency of first 2 words on the left from the search word and the settings for collocations (on the right). One can see patterns of phrases.

Stephen Feldman argues that the metamodernist approach to science acknowledges the importance of it while recognizing the impossibility of describing facts without reference to categories, theories, and hypotheses [Feldman, 2005].

Hanzi Freinacht systematically addressed this issue by acknowledging the following:

- 1) The importance of scientific knowledge and the existence of an objective reality that will always be deeper than our understanding of it.
- 2) The complementarity of scientific disciplines, approaches, and theories.
- 3) The relevance of all knowledge accumulated in human history (from myths to postmodern criticism).
- 4) The nonlinearity of culture and society (e.g., output differs from inputs).

- 5) The rejection of mechanistic causality.
- 6) The acknowledgment of the systemic nature and self-organization of life «from below».
- 7) The notion that the destructibility of all life is what makes life possible.
- 8) The recognition of a metanarrative that unites all existence.
- 9) The necessity of investigating reality itself, which is crucial for both science and politics, is referred to as the «ontological turn». [Freinacht 2017].

Anita Pipere and Kristīne Mārtinsone outlined the metamodern principles in science:

- 1) Oscillation between a hierarchical system that integrates different approaches and disciplines (like a tree) and the idea of a network that creates differentiations within science (like a rhizome).
- 2) Science simultaneously produces both subjective and objective data about the world; it ties into grand metanarratives of «sustainable development», spiritual quests, and digitalization.
- 3) A shift from complexity and excessive generalizations to simplicity.
- 4) Involvement of all interested participants in the production of scientific knowledge; scientists aim to create and disseminate mutual understanding; science should support dialogue between all disciplines, interdisciplinary research, and align with societal needs (oscillating between monodisciplinarity and integration of sciences). This implies direct interaction between scientists and policymakers to address national and global issues.
- 5) Science is axiologized and politicized, i.e., the interests of science are integrated with the short-term interests of society and the long-term interests of life on Earth.
- 6) Methodological pluralism, where scientists can oscillate between different positions and methods in research; interaction between (modernist) methods of natural sciences and (postmodernist) interpretative approaches.
- 7) Recognition of the equal value of other forms of knowledge in culture [Pipere and Mārtinsone, 2023].

Anna K. Zarkada, George G. Panigyrakis, and Eugenia Tzoumaka argue that in the context of metamodern economic realities, digitalization, and Web 2.0, it is necessary to use mixed methods (both quantitative and qualitative). This approach helps to avoid the drawbacks of monomethodological studies, such as limited empirical data and the presence of abstract generalizations. Moreover, mixed methods facilitate the easy communication and verification of research results [Zarkada, Panigyrakis and Tzoumaka, 2018].

Thus, it is quite evident that using corpus linguistics in philosophy aligns with the need to overcome monologic perspectives, affirming the multiplicity of viewpoints (modernist precision and postmodern plurality), blending facts and values, politicizing science, and emphasizing its empirical orientation, provided that it operates within the framework of post-critical reading.

Thus, the application of corpus linguistics in philosophy meets the requirements of mixed methods, as it enhances the qualitative interpretative nature of philosophy with access to quantitative data within texts and a vast number of texts in culture. By conducting corpus philosophy beyond the critical-discursive approach, one can use post-critical reading, which specifically aims to direct research efforts toward the protection and representation of vulnerable actors. Furthermore, post-critical reading based on corpus linguistics connects texts to a broader reality, to other texts and practices, thereby expanding the political perspective of the original texts. This approach is democratic, as it opens up to a large number of texts and voices, preventing only dominant, hegemonic actors from being heard.

Does corpus linguistics, along with its use in philosophy, meet the requirements for science and technology in post(non/pre)modernism?

A summary of 55 concordances for the words «НАУ[К,Ч]» (transl. science, scientific) and «ТЕХН» (transl. technology) in Mamaluy's corpus is presented here [Ilin, 2024c] (see Fig. 5). The summary of concordances is provided here [Ilin, 2024c].

File	Left Context	Hit	Right Context
2001 ...	теория культура и философия	наука .	а сегодня мы по право мочь сказать , что и открытие философский
2002 ...	литика полит - экономический	наука .	а братья в единство с развитие предмет её рефлексия , превращат
2008 ...	лизация процесс превращение	наука .	а также в определённый степень и практически - духовный произв
2002 ...	ей мера адекватность научно -	технологический	базис производство капитал . подведение машинный способ произ
2009 ...	тро прогрессировать научно -	технологический	базис освобождение труд в предел материальный - производствен
2008 ...	чный уровень материальный -	технологический	базис . капитал потребовать , если можно так выразиться , и вир
2008 ...	стать опираться на адекватный	технологический	базис . но не следовать заблуждаться : этот негация негации капита
2002 ...	решающий образ — высокий	научоёмкий	технология , что позволять ему уже не довольствоваться реальный
2008 ...	лизация и насыщение высокий	научоёмкий	технология , существенно повзвысившими ценность его креативный
2009 ...	и , мочь возникнуть в качество	наука "	философский препедвтика как пролегомены стоить в ряд многих
2002 ...	циональный практика , между	научно -	философский дискурс , претендовать на разрыв с миф , религия , и
2002 ...	ж политический теория . спб :	наука , 2001 .	С. 213) . фашист . рискнуть " ринуться в история во имя иррацион
2008 ...	и масса , женщина и ребёнок ,	научный	анализ и бессознательный импульс , вера и неверия , прекрасный и
2009 ...	- так сказать , специалист по "	техника	безопасный жизнь " . и они делать нужный дело . тем не менее , эт
2002 ...	" , то для новый исторический	наука ,	безусловно , характерный превращение прерывность из навязать и

Figure 5. Screenshot from the AntConc program showing a fragment of the generated concordances in lemmatized Mamaluy's corpus with order by frequency of first word on the right from the search word.

On the one hand, Mamaluy understands that Modern science was characterized by an aspiration to create universal, total, and definitive knowledge about reality, structured into hierarchical systems of knowledge disregarding the particular, individual, with a clear denial of traditions, myths, ideologies, etc. On the other hand, there is an indication of the necessity for heterarchical, horizontal systems, acknowledging the possibilities of self-organization, and consequently, non-totalizing systems and knowledge. Moreover, a synthesis between these two forms is envisaged.

Furthermore, it is implied that the knowledge-intensive, informational, communicative nature of contemporary labor allows capital to virtualize labor (to take it beyond the sphere of material production), and to rid itself of it. At the same time, the liberation of labor from capital becomes possible precisely through the potential for individual appropriation of an informational means of production, thanks to contemporary technologies. In this context, once again, the possibilities of subjugation as well as liberation of labor are highlighted.

In these general statements, one can discern the rationale for using corpus linguistics in philosophy, as corpus linguistics implies a system, but given its empirical, inductive nature, this system evolves, falsifies, and verifies its data, methodology, and results, and so on. Moreover, even though some quantitative metrics (frequency, collocations, etc., which we will discuss below) provide exhaustive knowledge about the corpus (that is, quite Modern knowledge), we also have qualitative tools (concordances), which imply more of our interpretations. However, the very orientation of corpus linguistics – against intuitiveness, against distrust of texts, in defense of describing self-definitions of text – is quite heterarchical, open, and unfinished.

In the context of using corpus linguistics in philosophy, it is important to understand its connection with capitalism, recognizing that the use of corpus linguistics is not merely the realization of a technological possibility but involves the mobilization of the logic of trust, openness, and listening to the voices of the majority, or at worst, serving the same forces as critical-conspiratorial theories, reproducing theoretical blindness and political reaction. It is necessary to understand that corpus philosophy can (and should) serve the goals of solidarity and emancipation in the hands of the oppressed.

Therefore, in broad terms, the ideas of post(non/pre)modernism, anticipating the integrative understanding of metamodernism, serve as a reliable foundation for justifying the

necessity of working with corpus linguistics in philosophy. However, more precise methodological justifications for the application of corpus linguistics in philosophy have been developed by metamodernists.

An outline of corpus philosophy

The main concepts of corpus linguistics

Now let's present the key tools of corpus linguistics to outline the contours of corpus philosophy and more specifically answer the question of whether corpus philosophy is metamodernist in its content. To do this, we compiled a corpus of works on corpus linguistics consisting of 332 English academic books with a total of 35.2 million tokens and conducted relevant searches for excerpts on key concepts («frequency», «collocation», and «concordance» with collocations «defin*» and «concept*» within a range of 3 words to the left of the search terms). [Ilin, 2024a] (see Fig. 6 for the example of the search for the definitions of collocation).

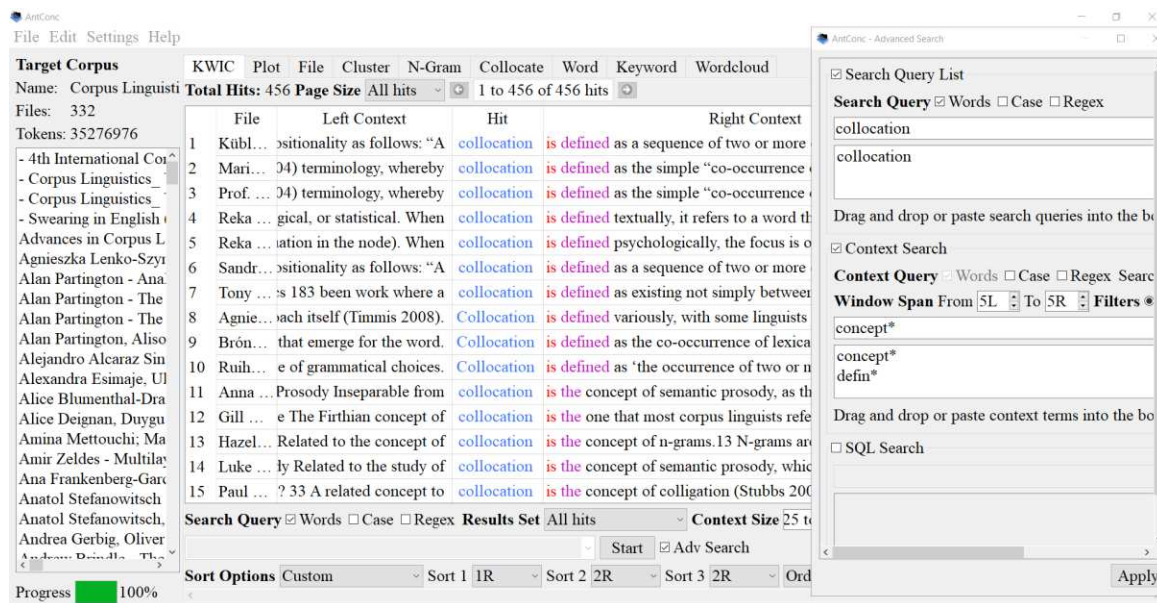


Figure 6. A screenshot of the AntConc program with a fragment of generated concordances in the corpus of works on corpus linguistics for searching definitions of the concept of collocation ordered by frequency of first 2 words on the right from the search word and the settings for collocations (on the right).

One can see patterns of phrases.

Corpus linguistics gives data about word frequency and collocations, as well as all immediate contexts of words through concordances. There are more tools in corpus linguistics, but we will focus on these three main ones. The first two tools are quantitative, while the third is a tool for qualitative analysis.

What is a frequency in corpus linguistics?

Michael Stubbs argues that frequency refers to the existence of regular, recurring words and their combinations in language, which form patterns (word combinations and their meanings), determining thought, writing, and speech [Stubbs, 2007, p. 99-100]. Paul Baker states that a list of frequent words helps to understand what the text is about [Baker, 2013, p. 81-82]. Thus, frequency indicates structure, orderliness, predictability, and regularity in language.

Andrew Bridle writes the following about frequency: «The central application of a frequency list is to reveal characteristics of a corpus or texts, which arise repeatedly and, therefore, may or may not demonstrate confirmation of the text producers making an explicit lexical preference over others, which could correlate to the presentation of a specific discourse or attempt to create identity in some form» [Brindle, 2016]. Therefore, frequency indicates semantic accents and the linguistic production of identity.

Michaela Mahlberg argues the following: «If meaning is defined as use, frequency is part of the meaning of words. Frequent use may thus be interpreted as general meaning. Frequency counts alone cannot describe meaning. Frequency has to be interpreted, so that the words are related to their contexts» [Mahlberg, 2005, p. 37]. Thus, the frequency of word usage typically indicates the frequency of the corresponding meaning.

Thus, frequency in corpus linguistics indicates regular word usage, pointing to the presence of regular meanings, conveying ideological meaning, and contributing to identity construction. Frequency signifies that language constitutes a system of repetitions, regularities, and quantifiably fixed occurrences, determining the qualitative aspect of language – conveying meaning and serving as a means of communication.

What is collocation?

John Rupert Firth, as reported by Bettina Starcke, defined collocation back in the 1950s, even before the advent of computers, as the «habitual co-occurrence of words», determining their meaning [Starcke, 2008, p. 100]. Thus, meaning is not a property of an individual word but the result of the interaction of the target word with other words that immediately precede and follow it in the text.

Anna Islentyeva argues that «[a] thorough investigation of repetitive patterns or frequent collocates can help linguists define the meaning of a word more accurately» [Islentyeva, 2020, p. 44-45]. The criteria for collocation include the distance from the target word (usually 5 words to the left and 5 words to the right of the target word; if the distance is greater, semantic connection with the target word may be absent) and frequency (words should occur frequently together at a specific distance).

Gerlinde Mautner writes that knowledge about collocations «allows us to pinpoint how a speaker or writer expresses their stance towards certain people and events, how the roles of social actors are framed discursively and how they construct their own identities» [Mautner, 2022, p. 256]. Thus, just like with people, it's important who and what surrounds us. However, this environment must be significant and frequent. Simply coexisting words and people are not yet indicators of connection and meaning. The concept of collocation allows us to say that people think and speak in phrases, structuring speech in such a way that the semantic emphasis of the frequent words they use is discernible to listeners or readers thanks to their connection with other words that emotionally color, semantically denote, or illustrate the understanding of those frequent words.

What is concordance?

A concordance allows you to place a word in the context of its usage spatially and sequentially, to present the text not in a linear sequence of different words, but in a nonlinear, segmented form of words and their immediate contexts from the entire corpus.

Martin Wynne argues that «concordances are essentially a method of data visualization. The search term and its co-text are arranged so that the textual environment can be assessed and patterns surrounding the search term can be identified visually» [Wynne, 2008, p. 710-711]. Thus, concordances also can give one the data about patterns through visualization and sorting immediate words on the left and the right for search word.

Stefanie Wulff and Paul Baker claim that «concordance analysis is one aspect of corpus linguistics that sets it apart from other computational and statistical forms of linguistic analysis. It ensures that interpretations are grounded in a systematic appraisal of a linguistic item's typical and atypical uses, and it guards against interpretative positivism» [Wulff and Baker, 2021, p. 175]. Thus, concordances serve as a means of approaching the word in a broader context, helping to facilitate close reading, unlike lists of frequent words and collocations. The latter aids in understanding words and text in a more distant, quantified sense, but for a detailed comprehension of the meaning of a specific word, conceptual systems, or the entire text, working with concordances is necessary.

Reading concordances allows for quickly identifying patterns to the search word. However, it is necessary to cross-verify the identified patterns using collocations. Therefore, distant and close reading complement each other in corpus linguistics.

Philosophy and Corpus Linguistics

Linguistic philosophy and actor-network theory have come very close to the ideas and practices of corpus linguistics. Studying their ideas will help better delineate the outline of corpus philosophy. To this end, we also used a corpus of works on corpus linguistics, in which we searched for the names of linguistic philosophers.

Bill Louw pointed out that corpus linguistics «rediscovered» the social and communicative understanding of word meaning, which was first revealed almost 60 years earlier, from the 1920s, thanks to the works of Gottlob Frege, Bertrand Russell, Rudolf Carnap, and Ludwig Wittgenstein [Louw, 2011, p. 172, 173, 175].

Anatol Stefanowitsch notes that Ludwig Wittgenstein's idea of word meaning as a function of its use in a specific communicative situation is considered important for corpus linguistics, especially to the concept of collocation [Stefanowitsch, 2010, p. 368-369].

Katie J. Patterson writes about Ludwig Wittgenstein's significance in the «linguistic revolution». She emphasizes the importance of his position that «the meaning of a word or phrase is determined by the set of informal rules governing the use of the expression in social situations» [Patterson, 2018, p. 2]. It should be noted that John Firth, one of the founders of corpus linguistics, borrowed the idea of collocations from the philosopher.

However, Michael Stubbs points out the limitations of linguistic philosophy: «Scholars such as Ludwig Wittgenstein, John Austin, and John Searle have often tried to do ordinary language philosophy without any data on ordinary language. Introspective data underestimates the complexity and subtlety of speech acts: this is shown by the substantial empirical data which we now have for investigating what speakers do with words» [Stubbs, 2009, p. 29]. Thus, it's evident that philosophers had important insights regarding the regularities and social contextual nature of language, but there was a lack of empirical research and quantitative analysis to validate their hypotheses.

Thus, Wittgenstein, like other linguistic philosophers, understood the significance of social context, patterns, and collocations in determining word meanings, which corpus linguistics today reveals based on vast amounts of digitized natural language using computer programs.

Let's also turn to the ordinary language philosophy. Martin Weisser reports that this philosophy has shown the following: utterances could be not only true or false but rather they construct reality. John Austin, and later John Searle, summarized in the theory of speech acts, among other things, the types of utterances that make social reality possible. These philosophers drew attention to the patterns of utterances as well as to the social and institutional contexts of their use (pleadings in court, prayers in church, etc.). Consequently, utterances do not merely state facts but also form relationships, values, and expectations, meaning they are performative [Weisser, 2018, p. 5-7].

Michael Stubbs believes that we should integrate phraseology, speech acts, texts, and text types, as well as institutional contexts. This can be achieved through corpus linguistics and the ordinary language philosophy. The idea is that language patterns and regularities are the result of the functioning of certain social institutions, traditions, and establishments (courts, churches, education, family, etc.). These institutions create corresponding texts, and speeches with specific formulations, idioms, frequent words, and collocations, which can be tracked through corpus linguistics. Thus, language patterns are consequences of patterns in social life. However, it is also clear that changing rhetoric and statements at the local level can eventually lead to institutional changes, bringing certain practices into existence [Stubbs, 2010, p. 32, 35-39]. The main criticism that corpus linguistics has of ordinary language philosophy, according to the author, is this: «Speech act theory asks the right questions, but does not have the data or methods to answer them. It tries to do ordinary language philosophy without attested data on ordinary language» [Stubbs, 2010, p. 40]. Thus, ordinary language philosophy, as represented by Austin and Searle

(and also Wittgenstein), made it possible, even in pre-corpus times, to discuss the patterns and social contexts of language, thereby laying the groundwork for corpus linguistics, and also, maybe, for corpus philosophy.

Another connection between philosophy and corpus linguistics is actor-network theory. Michel Callon et al. demonstrated the quantitative nature of the text and also quantified the reading and study of the production of scientific knowledge [Callon et al., 1983]. According to Callon et al., a scientific text is a collection of words, connected in phrases, which assemble various actors in such a way as to arouse interest and persuade in the validity of interpretations, problem formulations, and solutions. A scientific text is an authoritative, rhetorical actor (i.e., it influences and is influenced), that refers to past scientific authorities, problematizes the current state of affairs among actors, calls for the necessity of state funding, points to the role of technologies for knowledge production, in short, seeks to reassemble reality, reset the interaction between actors in the real world for the organization of knowledge and the creation of knowledge.

An analysis of word combinations, phrases, and associations («co-word analysis», as authors put it) can serve «to identify and to visualize these problematic networks and their evolutions» [Callon et al., 1983, p. 194], so, it is about how problems in science forming, evolving, and, eventually, get resolved, and also the relationships between actors enabling science, as well as among those discovered and reassembled actors by scientists in alliance with authorities, corporations, institutions, and the public. Words are actors, the study of which helps clarify how science operates, gathers, confirms, or refutes the reality of various actors beyond the text. However, the authors envision an even broader application of such analysis, namely, «contribution to the study of power in terms that are equivalent for science, technology, politics and economics» [Callon et al., 1983, p. 228]. For such analysis, they utilized software. Here is how they described their program for text quantification: «it allows easy identification of various actors, their relationships and the role they play individually in developing problematic networks» [Callon et al., 1983, p. 227]. Thus, authors within the framework of actor-network theory have demonstrated the necessity of investigating word associations and their frequencies to better understand the production of scientific knowledge.

To investigate words and their frequent combinations means to study the connections defined by these words, which are shaping reality in specific ways and marking our position within the existing networks of various actors. Consequently, the quantification of reading helps to determine the foundations of the reality of a given piece of knowledge or an actor, which is essential for addressing problems related to that reality. Thus, through corpus analysis of texts, it becomes possible to identify new connections between actors and strengthen or develop these connections in one's creative work.

Tommaso Venturini and Daniele Guido explain why the quantification of reading can be considered necessary specifically in the context of actor-network theory. [Venturini and Guido, 2012]. From the early on, as Venturini and Guido argue, actor-network theorists, tracked actors and networks within the context of scientific knowledge production by constructing citation networks and employing scientometrics. These theorists then expanded their research to analyze phrases and terms in scientific texts. With the advent of social and digital media, it became possible to track actors' actions and the formation of networks in real time across all fields of social life. Moreover, actor-network theorists were among the first to develop programs for extracting information from the internet, analyzing collocations, and creating graphs and maps of word-actor relationships. Therefore, there is no need to speculate on what actors know, think, or do; there is no need to explain them on their behalf or without their input. Instead, it is crucial to track their activities and theories and facilitate finding a common language between different actors and theories.

Michael Gavin on the historical-materialist definition of the corpus

Michael Gavin provides a socio-philosophical conceptualization of the corpus [Gavin, 2022, c. 8, 11, 167-170, 202-203]. According to him, proximity and relationships between

elements play a crucial role in concepts, even philosophical ones, and social relationships. The frequent co-occurrence of words, objects, people, and other actors shapes the topology of both material and linguistic worlds, allowing for their quantification (application of quantitative methods). A corpus is not simply a collection of texts in digital form that can be analyzed using quantitative tools. In such a traditional definition of a corpus, quantitative tools appear to be externally imposed on the corpus. It should be the other way around. The very concept of a corpus should imply such quantification. This is only possible if we define a corpus in a way that links the regularities of word combinations in texts with the combination of actions in social life.

Frequencies, collocations, and other corpus tools that reveal the structure of texts according to their quantitative characteristics, which determine the themes and genres of the texts, correspond to specific social practices from which and thanks to which these quantitative characteristics emerge. The regularities of texts correspond to the regularities of social practices. Essentially, corpus research involves studying the relationship between corpus data (tokens, frequencies, collocations, etc.) and corpus metadata (date and place of publication, authorship, etc.). Specifically, quantitative information makes sense when data is compared with metadata, that is, extra-textual realities. Accordingly, by studying a corpus, we study the objectively existing interests, problems, and ideas in the social life of a given period. The similarities and connections between words and texts are determined by the similarities and connections between the people who wrote them and thought about them.

It should be recalled that as Vladimir Lenin wrote, «the practical activity of man had to lead his consciousness to the repetition of the various logical figures thousands of millions of times» [Lenin, 1976, p. 190]. One could add to this statement the words: «which are recorded in texts». It is important to note that the Marxist quantified practice in his aphorism. Gavin performs a similar operation. He is an advocate of a materialist understanding of the corpus: practice, repeated billions of times in actions, words, and institutions, leaves a trace, documented in the billion-fold repetitions and collocations of words in the corresponding texts of a certain era. Consequently, practice can be quantitatively read, since practice itself is quantitatively structured. This involves analyzing the composition of the corpus, counting its elements (tokens), identifying the metadata of the corpus (year and place of publication, authorship, etc.), and examining the relationships between frequent words and their collocations. It is about understanding how metadata (extra-textual) and data (intra-textual) elements relate to each other.

At the same time, Gavin cautions against making definitive claims about reality outside the corpus based solely on the corpus, because marginalized groups also exist. However, overall, working with different corpora allows these groups to be heard. Thus, corpus analysis provides access not only to the data (a vast number of texts) but also to the metadata (connections between texts and extratextual reality), enabling the linking of texts, people, and practices. This constitutes an expanded, philosophical, materialist understanding of corpus analysis.

The commonalities between linguistic philosophers, actor-network theorists, and Gavin's ideas about corpus analysis lie in their emphasis on social relationships, linguistic contexts, and patterns. Linguistic philosophers like Wittgenstein and Austin stressed that meaning arises from use in social contexts. Actor-network theorists like Callon and Venturini focus on the interconnectedness of word-actors within networks, highlighting how knowledge and social realities are constructed through these associations. Gavin, similarly, underscores the importance of the proximity and interactions between elements in texts and social practices. They all integrate quantitative and qualitative methods to analyze these patterns, linking textual data to real-world practices. They all support a materialist and empirical perspective, viewing language and social interactions as inherently interconnected.

Definition of corpus philosophy

The concept of corpus philosophy emerges not only from philosophers' desire to describe the structures of language but also from the technological capability to examine these structures and utilize this capability to track scientific and social movements. Essentially, corpus philosophy is an integration of quantitative and qualitative methods. On the one hand, it

quantitatively determines the relationships between elements of language; on the other, it involves formulating hypotheses, testing interpretations, and limiting interpretative violence and positivism. This concept involves the quantification of qualitative data and providing corresponding quantitative data to support qualitative hypotheses and ideas, thus restricting the emergence of confident, unverified generalizations.

Corpus philosophy engages with large-scale language studies, indirectly addressing objective reality and social practices reflected in language. This materialist understanding of the relationship between language and reality is supported by the assertion of an analogy between the patterns of practices and the patterns of language. Corpus philosophy compels thinkers to broaden their horizons, incorporating thousands and millions of voices from human and non-human actors that make the formation of scientific truths, social practices, and fragile planetary cohabitation possible.

A philosophy based on corpus linguistics, and more broadly digital humanities methods and instruments, is radically empirical, democratic, and dialogical when used within post-critical, actor-network, and neo-materialist approaches. Key applications of corpus philosophy, as we see it for now, include corpus-based conceptual analysis, which involves determining the semantics of concepts based on analyses of philosophers' corpora, and the mapping of social movements to further their integration and the continuation of emancipatory efforts.

Does the understanding of science and technology in metamodern and post(non/pre)modern align with the practice (project) of corpus philosophy? Is the project of corpus philosophy aligned with contemporary cultural logic?

In conclusion to this study, it should be noted that corpus philosophy, given our conceptualization of this phenomenon, undoubtedly corresponds to the understanding of science and technology from the metamodernism and post(non/pre)modernism points of view, as it implies methodological integration of quantitative and qualitative approaches, as well as a socio-political, axiological orientation. It is important to highlight that corpus philosophy, guided by post-critical reading, unites the world of language and the world of practice, the world of quantity and the world of quality, the world of interpretation and the world of vast numbers of voices, the world of scientific research and the world of political engagement, proving to be quite timely in light of the demand for truth in the era of post-truth, the necessity to process Big Data rather than confine oneself to the airy bubbles of intuitive, self-assured generalizations. Contemporary philosophers lag behind the time if they refuse the necessity of methodological pluralism and radical empiricism, which open the world in its ungraspable multiplicity, while also enabling quantification to make precise and important generalizations necessary for navigating the current polycrisis.

In this context, our hypothesis can be considered well-confirmed, and the encounter between the concepts of corpus philosophy and metamodernism (and its predecessor, the concept of post(non/pre) modernism) is indeed a happy one. This encounter, on the one hand, provides metamodernism with a proper philosophy (or one of its proper forms), and on the other, gives corpus philosophy (or various studies conducted within the framework of philosophy based on corpus linguistics and digital humanities methods and instruments) confidence in its methodological soundness, historical necessity, and political urgency.

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КОРПУСНА ФІЛОСОФІЯ ТА МЕТАМОДЕРНІЗМ: ЩАСЛИВА ЗУСТРІЧ?

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АНОТАЦІЯ

У статті здійснено міждисциплінарне соціально-філософське дослідження, в якому аналізується можливість взаємозв'язку між корпусною філософією та метамодернізмом. Дослідження базується на використанні методів корпусної лінгвістики для аналізу великих обсягів текстів з метою виявлення патернів мови, які відображають соціальні практики та культурні логіки. Однією з ключових гіпотез є те, що корпусна філософія відповідає методологічним вимогам метамодернізму, поєднуючи кількісні (модерні) та якісні (постмодерні) підходи до пізнання.

Метамодернізм характеризується синтезом або коливанням між модерністською впевненістю та постмодерністським скепсисом, вірою у науково-технічний прогрес та розумінням необхідності множинності інтерпретацій та життєвих світів. Метамодернізм передбачає активізацію історичного та гносеологічного оптимізму модернізму разом із самокритикою постмодернізму, спрямовану на створення більш стійкого та рівноправного суспільства. У статті також обговорюється концепція пост(недо)модернізму українського філософа Олександра Олександровича Мамалуя, який передбачив деякі положення теорії метамодернізму, а саме, інтеграцію принципів модерна та постмодерна для вирішення глобальних проблем людства.

У роботі з'ясовано, що використання корпусної лінгвістики в філософії дозволяє формувати обґрунтовані висновки та обмежувати суб'єктивізм в інтерпретаціях, що є важливим для сучасної філософської та соціальної думки. Розроблений в статті проєкт корпусної філософії відповідає метамодерністській логіці, оскільки передбачає методологічну інтеграцію кількісного та якісного підходів, а також соціально-політичну та аксіологічну спрямованість.

Загалом, дослідження підтверджує, що корпусна філософія може бути важливим інструментом у контексті метамодернізму, сприяючи розвитку нових філософських та соціальних концепцій, які здатні адекватно реагувати на виклики сучасності.

Ключові слова: метамодернізм, корпусна лінгвістика, кількісний підхід, радикальний емпіризм, матеріалізм.

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