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HUMAN IN THE CONTEXT OF TRANSVERSALITY OF THE NETWORK SOCIETY

The article is dedicated to the phenomenon of network society transversality which leads to new conceptualization of human in the context of new values formation and new opportunities. The multidimensionality of the current situation is outlined which needs new optics to comprehend the existing interactions that can serve as response to challenges of the postmodern era. It is emphasized that a person is left on his/her own in the situation of sociocultural paradoxes caused by modern global processes that put pressure on person's existence.

The aim is to analyze situation of human in the context of network society in the optics of transversality as a paradigm of modernity. This actualizes the issues of group solidarity in the context of the network society, possible homogeneity / heterogeneity. We are talking, firstly, about semantics of a person in the planes of network society / network reality, and secondly, about semantics of transversality which resonate with the destruction and formation of the new configuration of interactions. The purpose of the article is to analyze human in the context of network society in the optics of transversality as the paradigm of flowing modernity.

A new fusion / heterogeneous entanglement arises, which within the framework of the concept of "transversality" becomes an optic and articulates the problem of both social space of network society and the problem of essence / existence of a person among which the leading place is taken by person's concern for him/herself in information modernity.

Problematic field of transversality creates new intentions and interpretations of transformational processes of our time. It is noted that definition of transversality is the condition for overcoming intention of dispersion of human existence. The use of the marker "transversality" allows us to conclude that network society should be conceptualized as the phenomenon that involves both virtual and physical aspects of interaction which finally overcomes the linear approach to understanding of a person, social community and humanity as a whole.

Keywords: **network society, globalization, self-care, transversality, paradigm, "integrated world capitalism"**.

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Modern philosophical reflections related to social changes testify to significant transformations in the existence of both a person and humanity as whole. First of all, this is due to the processes of globalization, informatization and technologization, which have radically changed the configuration of postmodern society. The "exhaustion" of western modern is emphasized by the contemporary british sociologist M. Featherstone [Featherstone, 2020]. Thoughts are expressed about the "openness of the future" and the "confusion of modernity" [Therborn, 2003]. This situation conditions the discourse on the analysis of human life-creation, his sociocultural practices in the context of the new forms formation of interactions that cannot be explained in terms of constructs created in the historical conditions of Modern. We are talking about the creation of a new space, the comprehension of which is proclaimed within the framework of a metaparadigm that

outlines the dispositive “classical – non-classical – post-non-classical”. This dispositive visually represents the value space as a “synthesis of values” [Chmil et al., 2020, p. 1459]. New modes of interaction of social actors are being formed in a situation of obsessive / continuous / unrestrained fluidity (Z. Bauman). The global advancement of civilization is noted, which actualized the system “information + intelligence + innovation” (O. Skalenko). We are talking about the formation of information modernity, changing the concept of time and space. This reinforces / creates a configuration of connectivity, which makes it possible to speak of the transversality manifestation.

The space acts as a network, a hypertext that produces significant contradictions and paradoxes, among which it is important to single out the situation of a person’s beingness: “The network society is our society, a society consisting of individuals, enterprises and the state, operating in the local, national and international arena” [Castells, Cardoso, 2005]. It should be emphasized that this definition of the network society as a multifaceted phenomenon resonates with the concept of the global society. The network is an integral part of the information modernity, which is a challenge to the integrity of the human self. Note that in the context of the ontological dimension, networking organizes the world into a single wholeness, where the “vertical” is finally forced out. At the same time, the network provides and receives new opportunities in the context of transversality, because it eliminates the clear distinction “either – or”, replacing it with the plurality of “and / between”. This situation affirms the formation of a new paradigm, where speed displaces time, giving rise to a new totality – timelessness, eliminating the concept of place, replacing it with a simulacrum of presence, attaching special importance to the phenomenon of connection. There is a change in the socio-cultural practices of a person, including the practice of self-care, which determines the relevance of the study. *The purpose of the article* is to analyze the human figure in the context of the network society in the optics of transversality as the paradigm of flowing modernity.

The issue of the network society occupies a leading place in modern research. First of all, these are the works of B. Wellman, F. Guattari, J. Deleuze, M. Castells, J. Nesbit and other philosophers. The network society as a configuration of the information modernity society is a multidimensional phenomenon, where established markers such as “identity”, “state”, “social institution”, etc., are undergoing changes and acquiring new characteristics and are now interpreted as follows: “virtual identity”, “digital / information state”, “network communities”, “communication systems / actors”, etc. At the same time, the concept of the network society is closely related to the conceptualization of the information society, which was studied in their works by P. Drucker, Y. Masuda, M. Poster, A. Toffler, A. Touraine, etc. It should be emphasized that thanks to these works, the conceptualization of the network society overcomes the established scheme “communication – information – network” and actualizes the problem of anthropological dimension. “The morality strategy of the virtual world involves a wide range of assessments: from identification with the stoic principles of ataraxia and autarchy to accusations of irresponsibility, impersonality and escapism. Therefore, we consider it appropriate to define the modern type of actualization and representation of subjectivity as transversal, that is, complex, contradictory, integrative and motivated by certain intentions and aspirations of the individual” [Яценко, 2020, с. 7].

Modern reality acts as a flow of information that transforms the socio-cultural space, which has always been an ontological platform. The space loses the semantics of the “memory traces” / architectonics complex (G. Bashlyar). We are talking about the “destruction of life forms” (according to G. Simmel), which occurs, firstly, by the destruction of the time-space of life – as a transition from biological, physical to artificial; secondly, the destruction of the boundaries of life, which is associated with the development of new technologies. In this regard, the importance of the media space, which is also a factor in significant paradigm shifts, should be emphasized.

The ability of history to be represented is articulated with the help of such narratives as territory, tradition, social organization, etc. In other words, the existing history no longer takes into account territories or social attributes, it is about the emergence of new forms of being, which also embraces the dynamics of the network society. At the same time, the network society unfolds on the platform of the Earth, therefore it inevitably interacts with all the processes of the planet. According to the actor-network theory (ANT) of B. Latour, the only common platform for interactions is only the Earth, as a result of adding such a component as a “non-human” [Latour, 2005]. These ideas are reflected in the meditations of F. Guattari: “Now more than ever, nature cannot be separated from culture; in order to comprehend the interactions between ecosystems, the mechanosphere and the

social and individual Universes of reference, we must learn to think 'transversally'" [Guattari, 2000, p. 43]. Consequently, the definition of the relationship between man and nature / Earth takes on special significance in the context of the transversal principle, which in the first quarter of the XXI century testifies to the formation of a new paradigm, covering all forms of the human community, including the network society.

The connection "nature – man – technology" is of particular relevance in the situation of significant technological shifts and acts as a matrix of interactions in the information modernity. Thus, F. Guattari in his work "Integrated World Capitalism (IWC) and the Molecular Revolution" emphasizes that capitalism is becoming a new sphere of the planet. Integrated world capitalism with capital flows "incorporates all of our machinic systems, human labours and all other kinds of social and institutional spaces—such as technical and scientific arrangements, public facilities, or the media" [Guattari, 2016, p. 2]. Semiotic integration is noted and it is emphasized that henceforth the IWC shapes people and communities and provokes new forms of slavery in a cybernetic sense; from now on, a person interacts with signs / simulacra. Guattari comes to the conclusion that the integrated world capitalism not only transforms the world, intervenes in the world, but also "plunges" into the individual, acting as a so-called "virus", attacking the social body. About a virus, but in a media shell – a media virus, D. Rashkoff also says. He notes that the media not only directly serve the expansion of the human, but are also one of the factors in the dynamics of evolution [Рашкофф, 2003, с. 27]. IWC as a virus affects aspects such as work, leisure, consumption, etc., transforms culture and generates significant mutations, the consequences of which are unknown. First of all, this concerns subjects and social groups, their consciousness and the unconscious. Guattari emphasizes: "It is important to remember that when a molecular revolution opens the flows of desires it is a wholly undetermined opening—both the best and the worst can come out" [Guattari, 2016, p. 7]. The being of man "Dasein", the being in the world "in-der-Welt-sein" appears as a new symbiosis of the social, spatial and psychic in the sense of the existential, time as such is not taken into account; space, as already noted, loses its physical form and becomes streams that are difficult to "catch". Continuing this idea, it can be noted that we are talking about such conceptualizations: firstly, transversality as statics and dynamics; secondly, transversality as a phenomenon and process. The distinction between subject and object is eliminated, a new integrity arises, which can be considered in the context of transversality, which is at the same time a plane where a constant transition, converting, transformation take place. Transversality creates a new singularity.

Consequently, transversality acts as a source of actions, on the one hand, and flows representing the desire of the group, on the other. This allows us to state that the concept of "desire machine" is used by F. Guattari to refer to both internal and external actions, united according to the principle of transversality, which forms an ontological integrity and is in a certain way responsible for the preservation of the group. Transversality can be both a source of development and a factor of elimination: "It is my hypothesis that there is nothing inevitable about the bureaucratic self-mutilation of a subject group, or its unconscious resort to mechanisms that militate against its potential transversality. They depend, from the first moment, on an acceptance of the risk ... of having to confront irrationality, death, and the otherness of the other" [Guattari, 1984, p. 23].

This means that Guattari, combining psychological analysis and transversality, created a polyparadigm approach that combines politics, philosophy, sociology, and psychoanalysis. Transversality is no longer a mathematical concept, it is a category that allows us to consider existing transformational processes and systems that are undergoing these changes. This category includes all transformations.

We are talking about the formation of a new optics of research, where the question is articulated precisely at the level of metatheory, which eliminates the specialization of individual areas. Thus, Guattari points to the situation of the "national subject" figure crowding out and insists on changing / transforming the constant recognized by the Super-Ego to new models. It is the concept of "transversality", according to the philosopher, that makes it possible to avoid any prejudices and acts as an alternative to the existing vertical, creates great opportunities for adaptation for socially vulnerable persons [Guattari, 1984, p. 13, 18]. Transversality as a mode of new communication that denies the vertical, however, is not horizontal, which, according to the philosopher, allows avoiding the simplification of interactions. Modern researchers note that "many

social movements have made use of social media, one of which is Instagram. The photos in Instagram are used to show marginalized groups which can attract sympathy, empathy, and attention of social media users as an initial stage to the social movement” [Yuliarti, Siagian, Kusuma, 2020, p. 179]. On the one hand, this indicates a situation of searching for certain archetypes in order to create certain images and meanings, and on the other hand, the formation of a new configuration due to the manifestation of transversality. In other words, a new methodology for constructing interactions is being formed as a manifestation of the transversal. In the ukrainian philosophical community one of the first to address the problem of transversality was kharkov philosopher D. Petrenko. He considers the concept of “transversality” in the context of the ideas of F. Guattari, V. Welsh, J. Raunig, the American literary theorist B. Reynolds and comes to the conclusion that “all the data of the thematization of transversality are limited by the solution of local problems related either to the narrowly understood political, or to the sphere of certain areas of art” [Петренко, 2016, с. 8]. This situation, according to the researcher, limits the potential of the transversality concept in the context of taking into account situationality, innovativeness, temporal configurability, anthropological uncertainty, etc. “To transverse means to embark on the path of an anthropological experiment in which there is no predetermined teleology. Transversal research is always directed towards the frontier – an intermediate, indefinite anthropological zone, eluding identification and potentially released by such media as photography, cinema and the so-called new media” [Петренко, 2016, с. 8]. A person acts as an open form – an information person, a virtual person, a media person, a technological person, etc.

Since the image of a person in the information space is not static and, accordingly, available, he becomes Proteus, and in this context, the issue of preserving identity is quite controversial. There are many lines of human social practices, where in each of them he has a certain identity (relatively static), but their totality forms a multiplicity, where these images leak, they merge. At the same time, the problem of fixing these forms / markers arises – an informational, virtual, media, technological, etc. person as a unaltered invariant. In other words, the comprehension of a person according to a certain criterion appears one-dimensional, which contradicts the multidimensionality / polyphony of a person. In this regard, the reflections of M. Heidegger should be cited: “A person loses himself, he lacks a person, and this is all the more so, the more exceptionally he makes himself as a subject the measure of everything that exists” [Хайдеггер, 1991, с. 23]. The use of the “transversality” marker eliminates this simplification.

D. Petrenko, using the example of Philippe Grangier’s cinematography, emphasizes that transversal potencies eliminate semiotic and narrative theoretical models. Transversality becomes an impetus for change and demonstrates these changes, which resonates with the reflections of F. Guattari; the distinction between external and internal disappears – a new configuration arises that eliminates representations created and set by any systems (political, educational, etc.). Heuristically valuable is the position that transversality “undermines the dominant organization forms of the dispositive, destroying the oppositions of the human / animal and cultural / natural” [Петренко, 2020, с. 7]. It is, as the researcher emphasizes, about a perceptual experiment. It should be noted that we see this experiment in the installation of the contemporary austrian artist T. Feuerstein “Prometheus delivered”. Based on the deconstruction of the myth of Prometheus, the installation author articulates the problem associated with the reproduction of life and the opportunities that open up to modern man. As the artist himself points out: “The exhibition presents this narrative using drawings and objects, sets them to music that also incorporates a radio play, and performs them by means of biochemical processes. In addition to focusing on sound scientific facts, the show is also a science fiction story and a splatter movie on the brink of horror” [Feuerstein, 2018].

And if D. Petrenko describes the markers “affect – gesture – touch” as a certain assemblage, certifying the “presence of the transversal”, then Feuerstein, on the basis of biotechnology, determines the existential contradictions of the phenomenon of life, thereby destroying the usual idea of a person. In this regard, we should talk about the artistic “restructuring” of the human phenomenon and the creation of a new composition, where pre-reflexive intentionality and affect form an integrity, which is the driving force [Dackevičiūtė, 2021]. The combination of sensory and conceptual-virtual occurse. This allows us to conclude that the image of Prometheus as a symbol of anthropocentrism has been destroyed, but a new figure appears, which can be understood, firstly, from the point of view of a renewed person (informational, virtual, digital, etc.); secondly, as an

image of a combined machine (according to Deleuze and Guattari). The problem of person concern for himself / self-care acquires new configurations. The phenomenon of self-care as the ultimate experience in a situation of anthropological crisis is considered by O. Horodyska, who emphasizes that “human has come to real marginalisation – not via social or cultural prohibitions but via paving limit, margin though the subject and by itself only” [Horodyska, 2021, p. 15].

The concept of self-care in the plane of information modernity was used by A. Kaziliūnaitė [Kaziliūnaitė, 2020]. Thus, the conceptual basis of the above study is the project of J. Bentham “Panopticon” and the concept of panopticism M. Foucault (on the example of the transition from the society which functioning is determined by a systematic approach and a vertical of power to the society where a network system of interactions arises). Binary thinking is noted, corresponding to the marker “friend or foe”, indicating the uncertainty of the individual, guarantees the totality of power, which solves the existing social “anomalies” by labeling. To determine the changes provoked by informational modernity, the concept of “synopticon” is used, emphasizing the changes taking place in society. Now it is not the minority that watches the majority, but vice versa – the majority gets unprecedented opportunities for observation. This allows us to talk about the acquisition by society of a new dominant feature / absolutization, which can be described as “inspiring” voyeurism for new bodily and spiritual practices. It is about developing new relationships, when a person tries to go beyond, fixing his own gaze beyond the horizon. Person continues to search for the bonds of his being, despite the “nomadic” wandering way of life; continues to “grab” the familiar images that return him to objective reality, but he does not always succeed. A person is fascinated by the spectacle of the show, which the inventive “sellers of voyeurism” demonstrate. From now on, social networks and the Internet are the main institutions of this society, in contrast to television, which is the embodiment of the panopticon, as it continues to act in accordance with the matrix “symbol – idea – sign” as a dispositive, where “the process of formation of common meanings in culture takes place” [Гулевський, 2021, с. 3]. The image of Narcissus is gradually replaced by the image of a voyeur who embodies the danger of dehumanization of man himself. We are talking about new anthropological risks.

Self-care moves to a new level. The network society is gradually turning into a single independent actor that subjugates and transforms existing social interactions, understood as losing the principle of systemity and increasingly meeting the requirements of communicative reflection, the model of which is the Internet network. It is argued that the person himself appears as a “link”, allowing the formation of a new network and, accordingly, new markers and simulacra. A person appears as a hero who is able to “travel” through the network, create both his own story and his own plot, and can constantly be in touch. From now on, “social life is created primarily and most importantly by relations and the patterns formed by these relations” [Marin, Wellman, 2015]. Algorithms of interactions that produce new value systems and have a direct impact on social reality arise. We are talking about Facebook, LinkedIn, Instagram and other social Internet networks that define and encourage the sociocultural practices of individuals and social communities. This approach articulates the problem of existing interactions in a single network, which is social reality as whole. The network supplants all other connections; the social becomes dependent on the network. A person turns into a navigator, whose main task is to create certain profiles that eliminate the concept of social status, and present oneself as a media personality. All this ensures multilinear interactions and a high level of integration in the planes of information reality. It should be emphasized that the architecture of personality profiles is associated with the “culture of the mask” and the totality of the media space and corresponds to the image of Proteus. Distancing from the profile, as well as distancing a person of mass society from own social roles, is impossible. So, R. Sennet emphasized that a person loses the integrity of his inner life, because he must correspond to “the play in which he plays” [Сеннет, 2002, с. 112]. Now this play is a person’s own Internet profile, causing new existential and phenomenological problems, because it is a person who is an addition to a new network reality, where a new configuration of the actual and the possible, the real and the virtual, etc. is created.

A post-panoptical society is emerging, where the characteristics of the digital world are not limited to the emergence of new networks. From now on, we are talking about the digital characteristics of corporality as such, that is, a new digital configuration of the body [Kaziliūnaitė, 2020]. In other words, a new user appears, whose corporality is hidden “behind the backstage” of the

data. This basis provokes the question of a new figure of a person – a digital person as a manifestation of a network society, which acts as a modality for the existence of information reality. According to Y. Harari, R. Kurzweil and other researchers of the problematic field of transhumanism, we should talk about the end of the era of Homo sapiens, which is associated with the formation of a new religion – dataism as a religion of data [Харпін, 2018]. This causes concern. Thus, the definition of dataism as a new religion resonates with the formation of a new worldview, where not the Creator or a person, but information acquires special significance, thereby defining new aspects of good and evil. As M. Mamardashvili once noted: “The implementation of both moral actions, and assessments, and a seeking desire makes sense only for a finite being. For an infinite and omnipotent creature, questions about their meaningfulness disappear by themselves and are thereby resolved [Мамардашвілі, 1992, с. 111]. Post-anthropological humanism arises, where human life is a value, provided that it is dedicated to the “service” of information in the space of a new platform. Information acts as a new “steel cage”, however, unlike the prototype created by M. Weber, the instrumental mind is not sacred, it is replaced by data. The Panopticon and the Synopticon are a single network where a person is reduced to a symbol of information, an algorithm that can be rewritten if necessary.

Conclusions. The network society as a new configuration for building social interactions and implementing the life-creating practices of a modern person has entailed the problem of maintaining the ontological integrity of the subject in a situation of loss of support. This allows us to talk about a change in the paradigm, which provides new optics for the study of modern social systems and the existing interactions of social communities and society as whole. The network society denies the absolutization of both the narrative and any totality, at the same time it forces a person to look for his own integrity. Transversality testifies to the flexible configuration of the network society, therefore it is a factor that forms a new form of polylogue. Transversality eliminates dispositives (D. Petrenko) and forms a new plane where flows of desires, values and opportunities freely intersect. The conceptualization of transversality gives new intentions, interpretations and creates a new assemblage, forcing us to turn to the problem of human self-care in the situation of anthropological collisions. Transversality becomes both an unconscious source of actions / archetype and a process by which the integrity of the phenomenon is preserved.

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ЛЮДИНА В КОНТЕКСТІ ТРАНСВЕРСАЛЬНОСТІ МЕРЕЖЕВОГО СУСПІЛЬСТВА

Стаття присвячена феномену мережевого суспільства, що зумовлює нову концептуалізацію людини в контексті формування нових цінностей та нових можливостей. Зазначається багатовимірність сучасної ситуації, яка потребує нової оптики для осмислення наявних взаємодій, які можуть слугувати відповіддю на виклики епохи постмодерну. Підкреслюється, що людина залишилася наодинці із собою в ситуації соціокультурних парадоксів, зумовлених сучасними глобальними процесами, які здійснюють тиск на екзистенції людини.

Метою статті є аналіз ситуації людини в контексті мережевого суспільства в оптиці трансверсальності як парадигми плінної сучасності. Це актуалізує питання групової солідарності в контексті мережевого суспільства, можливої гомогенності / гетерогенності. Ідеться, по-перше, про семантики людини в площинах мережевого суспільства / мережевої реальності, по-друге, про семантики трансверсальності, які резонують з руйнуванням і формуванням нової конфігурації взаємодій.

Виникає нова злитість / гетерогенна зчепленість, що в межах концепту «трансверсальність» постає оптикою та артикулює як проблему простору мережевого суспільства, так і проблему есенції / екзистенції людини, серед яких чільне місце посідає турбота людини про себе в умовах інформаційної сучасності. Це зумовлює проблему відповідальності в ситуації усунення розмежування між утаємниченим / особистим та відкритим / суспільним, між бажанням бути належним до певної соціальної спільноти / мати можливість утілювати власні бажання й переконання тощо.

Проблемне поле трансверсальності надає нові інтенції та інтерпретації трансформаційних процесів сучасності. Зазначається, що визначення трансверсальності є умовою подолання небезпеки «розпорошення» людського існування. Застосування маркера «трансверсальність» дозволяє зробити висновок, що мережеве суспільство варто концептуалізувати як феномен, який залучає як фізичні, так і віртуальні аспекти взаємодії, та остаточно долає лінійний підхід до розуміння людини, соціальної спільноти та людства в цілому.

Ключові слова: **мережеве суспільство, глобалізація, турбота людини про себе, трансверсальність, парадигма, «інтегрований світовий капіталізм».**

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