

## TO A PROBLEM OF UNIVERSAL, AS THE UNITY OF THE ONTOLOGICAL AND VALUE-RATIONAL: THE ATTEMPT OF CONCEPTUALIZATION

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### ABSTRACT

The article makes a categorical analysis of the universal as a fundamental manifestation of a person's social nature from the position of ontology and from the position of axiology. Empirical and transcendental understanding of the universe throughout history has led people to understand the value of the unity of all mankind. The research is based on a categorical analysis of the general and concrete connections in the diverse forms of human existence. The analysis of the universal as a philosophical definition can not do without an ascent from the abstract to the concrete objectivity, that is, without dialectical methodology. When identifying the various interrelations between the abstract and the concrete, it is necessary to use the same cultural, anthropological, historical approaches among sociocultural; socio-historical; axiological; system, civilizational, formational approaches. The identification of the concrete objectness of the universal as an ontological and axiological phenomenon allows us to more deeply reveal its nature. The authors make an attempt to identify different approaches to understanding the category of the universal and analyze the designated problem by expanding the notion of this philosophical category as a complex, dynamic relationship that manifests itself not only in the sphere of public consciousness but also as an objectively given sociocultural phenomenon. The universal in the history of thought is usually treated, in the context of religious dogmas. Through the prism of a naturalistic picture of the world; in the framework of socio-historical ideas. The conclusion is drawn that the problem of the universal has a synthetic, interdisciplinary character that requires an appeal to philosophical anthropology, philosophy of history, social philosophy, philosophy and history of culture, intellectual history, axiology, ethics.

**Keywords:** globalization, social transformation, universal, cultural dialogue, rational values, humanity, socio-cultural phenomena.

### INTRODUCTION

In historical periods marked by social transformations it is always keenly felt the need to rethink the established values. Today we stand at the birth threshold of "philosophizing society" as a form of answers to the challenges of a globalizing world. The need for sustainability forces us now denote basic, fundamental categories. The contradictory conditions of our time, in a situation of crisis, cultural foundations, multi-directional vectors of development of national and global relevance seems to appeal to a rational value as "common to all mankind". Man today really understood that he was "inhabitant of the planet and can be - and should be - to think and act in new conditions, not only in the aspect of the individual, family or kin states or their unions, but also in the planetary aspect"[1]. The relevance of understanding the topic is related to the contradictory socio-cultural and political integration processes taking place not only in recent times. Before the human race throughout the history of the last several millennia periodically raised the question of the cultural dialogue, the question of unity and harmonious ordering of internal social relations in the framework of a separate culture, a separate civilization, a separate region, a separate state. It can be said that the internal understanding of universality covered the

human race at the stage of mythological premonition "about the environment, infinitely-volume, multi-level world, controlled by the gods, were the original stage of the worldview, the science of knowledge art"[2]. Human civilization arose in circumstances where the person became comprehend itself in the context of the whole cosmos. Plunging into the transcendental understanding of the universe people became aware and intuitively sense the ontological unity of the himself and the universe.

### **PURPOSE OF THE STUDY**

The main purpose of this study is categorical analyze of universal as a fundamental manifestation of the social nature of man. Identify different approaches to understanding the category of universal and analysis indicated the problem involves the expansion of representations about the philosophical category as a complex, dynamic relationship is manifested not only in the public consciousness, but objectively this, social and cultural phenomenon.

### **MATERIALS AND METHODS**

The idea of universal, common to all mankind, a transcontinental union of the peoples of the world gave rise to the states of antiquity which were various by scale, for example, recall the power of Alexander Macedonian. Epoch of its large-scale political transformations corresponded intelligent rational desire to "catch" the world by the mind, not only as a kind of whole, manifested in a certain set of individual parts, but also as a specific law of perception of the world. The crisis of polis system, which arose in the Hellenistic pointed out that the previous concepts are not enough for social consolidation. West merged with "barbarian East into a single entity. Torn from the familiar world a person being in the border situation, keenly aware the importance of his own personality. At this point, there was an intensive process of human adaptation to a new cultural situation" [3]. There was a need completely new and broad base corresponding latitude and flexibility arising political and cultural integration. This new form of association of people became Cosmopolis, as a general space state of gods and humans based on a common law for all [4]. Zeno expressed this idea in its depth exceeded all previous attempts to reveal this ingenious conjecture [5].

Early Stoics, relying on the idea of the primary addiction believed that the state is essentially a family. The primary unit of human society - it is integrated on the same principle as the sentient beings across the world, the cosmos as a single and common to all homes [6]. Stoic cosmopolis rich and self-sufficient, it is a universal space for living. This order exists only thanks to the agreement with nature, reason and virtue [7]. According to the Stoics, all legal norms that integrate and regulate the lives of the people come from the universal nature embodied in the logo, universal, cosmic reasonable start penetrating and controlling the material and spiritual world [8]. According to M. Polenz "community in which we are born, there is a community of men, and here the Stoics, themselves representing a type of Hellenistic folk mixing become interpreters of a new perception of life, perceiving all people as essentially equal. Let humanity divided as a result of multiple influences, let there are differences between nations and tribes, but all this is irrelevant compared to the fact that all human beings as rational beings are very different from any animal that they have the same physical and spiritual structure of the same inclinations and aspirations, and that predestination moral way of life" [9].

Cosmopolitan notes sound in Judaism. According to the Torah, the main purpose of the Jewish people - a better world, the restoration of the lost harmony with the Creator, and thus, to the flourishing of all mankind. Rava Uri Shirky in his commentary notes - "a personal example of national sanctity can fix all the nations of the earth" [10, 21]. Abram task - to make good people of them all, regardless of their nationality. "The political, territorial division of the nations engenders war, and in the future will remain a" family ", that is separation of Culture. Only Abrams' people remain people, because it is inherently selfish, because it is created for others. He will play the role of focal point for humanity" [9].

Philosophers of the Enlightenment start intensively comprehend the problem of universal [11]. The main aspect studied is related to the identification and understanding of the nature of a single person. The unity of mankind indirectly understand religious thinkers, idealistic metaphysics, and even the French materialists [12]. Comprehension of common to all mankind unity contributes the idea of world history in works by Voltaire, Herder [13]. However, during the second half of the XVIII century, and, in particular, in the era before and after the Napoleonic Wars, it found a mismatch between conceivable common to all mankind and specific historical, political and social state of affairs, which was manifested in the debate between Rousseau and Kant [14]. Against this background, the German idealism gradually matured the idea of universal unity in connection with the development of the idea of a single-substance, which in turn gave an impulse to the development of this topic in Russia [15, 16, 17, 18].

Special contribution to the understanding of common to all mankind introduced Marxism, identified as the "cornerstone" of human unity duality of "common to all mankind - class." With its emphasis on class, Marxism sees the universal in terms of social struggle as an idealistic notion of an effective link of social action [19; 20; 21]. At the same time, considering the objective basis of universal, it represents its development in the context of overcoming the class forms of social life and foresees in the long term the triumph of common to all mankind in a classless communist society [22].

In the future, it has spread and the term "universal", which is interpreted like a spiritual content related to Western European cultural heritage. We note that a significant contribution to the development of test concepts have Solov'ev, Danilevsky, Berdyaev, Vernadsky, Tsiolkovsky and others [23, 24, 25].

It may be noted that the term "universal" is popular today both in publicism and in the scientific literature. The various texts can be found word usage "universal meaning", "universal sympathy", "universal heritage", "universal education", "universal partnership", etc. To the problem of universal appeal in different contexts J. Arnason Archibugi, W. Beck, J. Derrida, G. Delanty, A. Dirling D. Held, H. and G. Brock Brighouse, S. Vetrovec and R. Cohen, M. Featherstone, D. Hollinger, F. Kurasawa S. Malcolmson, S. Pollock, Turner, M. Nussbaum, R. Robertson, J. Tomlinson D., Zolo, N. Stevenson, KS Tang, J. Habermas and etc. [26-35]. This interest in the "universal" speaks of special significance for modernity [36].

Other fixing all human beginning, resulting from communication is friendship and brotherhood. They are a manifestation of personal communication, going from person to person and relying on the sense of over empirical reality of each other members of society as independent units-monads. Connective tissue can act here perceptions of each other in the light of the idea of the whole society, and then the front of each unit is not a person by itself, and society as a whole.

## **DISCUSSION**

Using the principle of subsidiarity it is organically linked with the dialectical perception of general and specific relationship. Considering the problem of universal human need to turn to its integrated, multi-disciplinary analysis and from the standpoint of philosophical anthropology, philosophy of history, philosophy, and cultural history, intellectual history. In this context, the key point is to appeal to the contemporary social and humanitarian concepts, for example, such as dialogic V. Bibler. Current today the idea of the dialogue of cultures complements and refines known dialectical thesis of the unity of opposites that seems promising in the study of phenomena common to all mankind. The call for equality and harmonization of all existing forms of universal life, their complementarity is an important starting point on the path and study of nature universal.

The concept of dialogue and the principle of subsidiarity is an important methodological basis of the study of universal creation and synthesis of universal theory.

## CONCLUSION

So we see that the problem is a synthesis of universal, interdisciplinary, requiring recourse to philosophical anthropology, philosophy of history, social philosophy, philosophy and cultural history, intellectual history, axiology, ethics. Referring to the history of the concept of "universal" in the philosophical tradition it can be seen that the content has been multi-valued and transformed from one era to another, depending on some or other cultural, political and socio-cultural characteristics. Of universal interpreted, first, in the context of religious dogma; secondly, through the prism of a naturalistic picture of the world; Third part of a socio-historical representations. Its contents are objectified, through its relation to general and specific forms of existence of man and mankind.

In essence, the issue of universal facing the problem of man, which in turn requires consideration of its unpredictable and complex nature. All of the above allows you to specify a particular set of universal as the interrelationships of various aspects of general and specific to the human being, with its complex ontological-axiological nature. "Universal" is first of all very abstract and at the same time a particular social phenomenon caused by multi-level interconnection, local, specific historical forms of human existence.

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