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**To live in the complete open world**

*People since the ancient times aimed to create for themselves favorable conditions for life. But between the initial plans, purposes, strategy, tasks, priorities (as the huge distance comprising the diverse determining and "the factors distracting from the "correct" line of conduct is available certain vital reference points and the resulting achieved effects). Among them the system of the worlds including myths, beliefs, art, leisure, private life, education and so forth has the major methodological potential. Over time there was clear a role of factors which can determine the content of safe and favorable life: their systemacity, social focus, possibility of choice, purposeful activities for its achievement and so forth. These aspects of methodology of forming of favorable living environment of people are actual for Russia in connection with its modern upgrade and reforming of the administrative system of law, the power, science, economy, technologies, education and in general their social orientation. Special value has the openness of the worlds in which the Russians have been included now and will be involved in the worlds of the future constructing nowadays. Favorable availability of such worlds is important.*

**Жить в целостном открытом мире**

*Люди издревле стремились сформировать для себя благоприятные условия жизни. Но между исходными замыслами, целями, стратегиями, задачами, приоритетами (как некими жизненными ориентирами и конечными достигаемыми результатами) имеется огромная дистанция, содержащая в себе многообразные детерминирующие и «отвлекающие от «правильной» линии поведения факторы. Среди них важнейшим методологическим потенциалом располагает система миров, включающая в себя мифы, верования, искусство, досуг, личную жизнь, образование и пр. Со временем стала понятной роль факторов, которые могут определять содержание благополучной и благоприятной жизни: их системность, социальная ориентированность, возможность выбора, целенаправленная деятельность по её достижению и пр. Эти аспекты методологии формирования благоприятной среды жизнедеятельности людей актуальны для России в связи с её современной модернизацией и реформированием административно-правовой системы, власти, науки, экономики, технологий, образования и в целом социальной их ориентацией. Особое значение имеет открытость миров, в которые включены в настоящее время россияне и будут вовлекаться в конструируемые ныне миры будущего. Важна благоприятная доступность таких миров.*

***Keywords:*** *world, worlds: valid, virtual, illusory; integrity of the world, opened and closed worlds; world of the nature, world of the person, society world; social world, world of culture.*

***Ключевые слова:*** *мир, миры: действительный, виртуальный, иллюзорный; целостность мира, открытый и закрытый миры; мир природы, мир человека, мир общества; социальный мир, мир культуры.*

1. The world in a system of research methodology. People since the ancient times aimed to create to themselves the model of happy activity, realizing themselves as creative, active, reasonable cultural beings. They expressed the implementation process of opportunities for the creation of happiness the means which are available for them, including in their structure not only the valid available material (physical, chemical, biological, energy), technical, financial, gnoseological, communication, information, educational resources, but also the other creations of images (pictures) of the life located at the right time (imperious, financial, ideological, etc.) the other instruments. The good example of creation of such image was set by the Roman statesman Akipiy Claudius Tsekh with whose name is connected the expression of capability of the person contacts to control the destiny and the environment in the course of work. It is considered that stealing of fire by Prometheus from the Hephaestus's blacksmith shop has laid the foundation of tradition of conscious forming of a labor conduct of life as the most worthy for the person: each is the smith of his destiny [8, p. 14 – 15]. And the gods have punished him not for fire, and for the nature of acquisition of this of the major mankind survival facilities – for stealing. We will try to seize ideas of the worlds of our activity by the legal, worthy cultural means on the basis of the analysis of methodology of achievement of happiness and the benefit.

The analysis of historical process of methodology of development by mankind of the space of activity allows allocate its essential elements which have served as the peculiar "strong points" of such progress. Among them on one of the first on time and the most significant on the substance of places it is necessary to designate the requirement of forming of generalized instruments of activity of people. It is dictated by those circumstances that the person is capable to function effectively as a certain social, i.e. joint: natural and public, natural and technogenic, psychological and physiological, rational and irrational, teleologic and intuitive cultural being, – only having for this purpose the appropriate communicative, behavioural, information and the other social resources. And, owing to the same circumstances, these generalized instruments of activity shall express the certain private properties corresponding to the conditions of their application. Many social, communication, behavioural, gnoseological, information and other instruments developed by mankind have such capabilities and potential. Among them a specific place is held by the worlds.

The worlds as methodological instruments are used in different areas of organizational and research activities of people: linguistics, sociology, mathematics, informatics, logic, mythology, religion, philosophy, science, etc. In the dictionary of Russian language more than ten examples of addressing the term "world" are given [9, p. 274 – 275]. They cover the variants of its application both in the spheres of natural and public humanities, and in everyday and linguistic and practical organizational communications. And thus does not make considerable difficulties to fix the absence among the given examples and a number of widely used terms (such as a world picture, unity of the world, etc.) and the other concepts formed on their basis (for example, outlook, attitude, etc.).

2. The world as a specific form of life, structure of the worlds. In mythology "routine case" is made by the plots of origin of the worlds of life of the person as ontologo-genetic legendary and historical components of streamlining of social systems and their transition from a chaos condition to the organization. Ontologic aspects of mythological pictures widely narrate about the subjects of functioning of these worlds: about onto-genetic, imperious and political, household, art and behavioural events. Such methods perform the facts of fixing of the ontologic status of certain worlds. Characteristic for myths are also the mechanisms of creation of complete images of the created mythological worlds. In the mechanisms of functioning of mythological worlds are noted: interpretation of reality by the means of comments of sensual and evident images; syncretic perception of vital pictures on the basis of generated mass creative imagination; lack of accurate sides of distinction of the natural and supernatural processes; substitution the cause and effect and the object - subject logical relationships by the relations on similarity and analogy; forming of images of an independent harmony of the created mythical worlds and their not subjection to the logic-standard ordering on the basis of empirically saved up experience, etc. In a general view the mythical worlds represent a result of a peculiar designing of the irreal objects created by the spontaneous creativity of story with the help of archaic mentality of the population (classical mythology) or a conscious reflexive goal-setting of ideological practice in a system of mass consciousness (modern mythology).

The religious worlds are closely connected with the mythological, but differ from them both on the ontologic content, and on the functioning mechanisms. In them the specific component of integrity of understanding and expression of the world is created too, a peculiar methodology of creating of the objects of consideration is used. But owing to some specifics of the objects of religious interests and technologies of goal achievement and tasks of activities the logical designs of religious worlds which can include significant substantial and formal differences are created. So, in the contents of the Christian religious concept laymen as a social group which rural inhabitants, commoners treat or (on the old customs) those who live in the world, i.e. mortal life contrary to unearthly, heavenly are allocated [p. 277]. Here the world terrestrial and heavenly is given. The religious worlds on the nature of their divine creation (tvarnost), therefore, and on the social importance (value) of the creation and purpose of beliefs are accurately subdivided. In the Russian divinity a long time the discussions about the nature of creation of the world by god are conducted. One of their essential side is the question of god's nature in case of creation the acts as it the world, many efforts for the proof of creation of the person by god as free activities of the personality as an act of the divine will resulting from love of god to creation of a role of "divine spark" in the course of this creation, about "deity beams" and "light", their "energy" in realizing of divine grace as its natures, etc. are made [5, p. 289 – 467].

The worlds serve as initial ontologic designs in philosophy (from latin constructio – the devices constituting creation, a relative positioning of parts, structure of any mechanisms) – since its forming (Antiquity and the East) up to now. Compound and constructional nature of these philosophical structures has well expressed by A.G. Maslivchenko in an interview to the Philosophy Questions journal. At one of the stages of philosophical way he happened to participate in development of the problems of philosophical anthropology. In the project he has given a number of questions which make a structure of its subject: anthropogenesis, essence and existence of the person, a ratio in it of mute biological and social, internal freedom, activities and creativity, alienation and meaning of life. In case of discussion of a perspective of the project discussion was developed concerning legitimacy of inclusion of the questions of internal freedom of the person, its essence and existence. Objections were based that they do not enter the tradition of philosophy of dialectic materialism and researches in its framework of a perspective of the person. The conflict situation was resolved on the basis of the agreement that in philosophy, including and Russian, it is necessary to be beyond a privte-scientific studying of the person, to rise to the level of generalization of the person as "world of the person" as a special form of life [6, p. 41 – 42].

In the course of scientific research of the worlds as the structural methodological component performs the actions on their ontologization, on achievement of a certain level of integrity of approaches to the considered objects too. But the acts which are carried out with them require accounting of the specifics of these worlds, as shall be reflected in a content and technology of the undertaken researches. For the argumentation of this thesis we will address to creativity of S.T. Melyukhin who has devoted to the solution of similar questions the central place in the philosophical activities [1, p. 207 – 211]. Formulating the problems opening the genetic line of directed variability of the inorganic nature which is beginning with the world of elementary particles and coming to an end with the developments of stars, planetary systems and galaxies he aimed to open the nature state in an evolution condition. According to V.Ya. Perminov, S.T. Melyukhin considered acceptable three types of philosophical world outlook provisions. First, those which represent a result of extremely sweeping generalization and which make a sense for any sphere of reality (as, for example, the principle of causality). Secondly, the provisions which are going beyond specific science and capable to exert the impact on it, being beyond its limits (the principles of dialectics are that). Thirdly, the provisions which are outside any possible experience and experiment (as the statements about infinity of the world in time and space) [in the same place, p. 208]. Melyukhin considered necessary the forming of philosophical ontology. On the basis of recognition of its provisions (including offered by him) he considered admissible to make wide hypotheses. Such, for example, as factual determination of emergence of life in the natural way based on the characteristics of understanding of internal dynamics of the nature reached so far, its evolution towards complication and growth of the organization. He pushed the ideas of specifics of dialectics depending on a form of motion of the matter, relying on the regulations that its laws belong to the dynamics of reality and thinking, but not to the structure of thought. Objective contradictions, according to Melyukhin, it is possible and shall think consistently. He assigned singular problems to the explaining ontology, development within its special approach to a justification of the ontologic principles which are essentially differing from the methodology of rectilinear inductivizm and traditional subjectivity extended and dominating nowadays.

Speaking about the innovative aspects of philosophical works of S.T. Melyukhin, V.Ya. Perminov especially pays attention to those side of his creativity which can increase the importance of offers on a creation of philosophical ontology. Among them it is specially noted that imposing of the concepts of dialectics on deep processes in the nature makes so far only a sense of philosophical hypothesis. Melyukhin has carried out a task of giving to this hypothesis of a type of the evidence-based concept [in the same place, p. 207]. The importance of special consideration of this characteristic of the worlds consists in a need of due structuring of the worlds. Since Parmenid who has designated as the bases of definition of the worlds (for a mirovost) their integrity, reality, clemency and beauty, activities for philosophical designing of the worlds are conducted. Platon has doubled the world, having allocated the world of ideas (the world of truth) and the reality (the world of similarity) in life. At Aristotle the life breaks up to the real and possible worlds. In the period of the Middle Ages the life is considered from the religious positions: as the world heavenly (divine, sacral, independent, self-sufficient) and the world terrestrial (created, not true, dependent, demanding a care from the God). Reconsideration of ideas of the worlds in the European outlook has happened after the XVII-XVIII centuries when in their basis not an existence (life), but the welfare factors began to rely. From this time there are the worlds of progress, civilizations, equipment, knowledge, cultures, etc. But the problem of philosophical classification of the worlds hasn't lost the importance so far. Yu.N. Davydov notes that M. Weber in the sociological research of the worlds as the logical constructions of science and philosophy pays the main attention to the religious and moral aspects of functioning [2, p. 736 – 769]. In this way the other factors also can be put in the foundations of the worlds by the other authors.

The compound nature of ontology and a constructive way of creation of the worlds have determined an actual state of their massifs which have arisen in the history of mankind. The created worlds on the structure integrated in the aspiration to a certain integrity not only the real elements of life, but different preferences, hopes, expectations. So there are fantastic worlds, utopias, virtual worlds, imaginary, etc. Along with one – already created – the worlds, are formed the others, having similar ontologic reasons or similar ways of forming: there are parallel worlds. There are the variants of the worlds which describe the contents close to the truth, but with some changes having the ideologically focused focus. As a result, the worlds pseudoscientific, quasiscientific, pseudoscientific, antiscientific, etc. appear. Probably, V.A. Perminov's concerns in relation to the creativity of S.T. Melyukhin are in this regard important, as imposings of the concepts of dialectics on the deep processes in the nature make only a sense of philosophical hypothesis. And no performance of a problem of giving to such hypothesis of a type of the evidence-based concept cancels the requirement of accurate expression first of all of its philosophical provisions.

The situation of existence of the facts of insufficiently accurate separating of philosophical and the other worlds from scientific takes place in a number of the research directions. So, as a research of the worlds assumes a considerable support on logical material, here the special attention has to be paid to the corresponding instruments (to its completeness, sequence of an arrangement, system of the argument and so forth). The criterion of integrity as one of the leading requirements of scientific approach to the forming, including also the worlds, is declared, for example, in medicine since the time of Hippocrates. But it is difficult even to present that the present medicine proceeds from him in a treatment of the person, in creation of a healthy lifestyle. In the Russian tradition of the last decades this aspect of the requirements of science isn't always observed. Sometimes it is difficult to distinguish preliminary assumptions as presumptions from the statements in the actual reality owing to what the facts and fiction can be equalized [7, p. 79]. The evolving discrepancies of the real results of historical development of the society with the assumed are numerous discontent. During a time of formation of the concepts of constitutional state and the civil society it was supposed that the mankind will choose the ways of movement connected with the movement to general happiness, pleasure, knowledge, freedom, etc. of the benefits. G.S. Kiselyov considers that this idea needs serious reconsideration as the situation of today in general doesn't confirm it. Our world is still full of contradictions and conflicts: social, socio-cultural, civilization, – solutions of which aren't looked through [4, p. 16.].

The other problem put by the history of progress of methodology of knowledge expresses the extreme width of the analyzed ontologic objects. In our case the worlds act as them, and about it already repeatedly there were references in the text of the article. The question consists, first of all, what is understood under the worlds, where are borders of their self-determination? But not in what I. Kant to whom quite often many authors aiming to solve this problem refer, are understood as them. A certain contribution to its decision was made by M. Heidegger. The available approaches to this philosophical problem consist in aspiration to subdivide ideas of the world, having limited them to the cognitive sphere of life of the person and that life about which the cognitive field about the worlds is created. At the same time, the essential suspense of this of the major methodological, gnoseological, practical (in the educational, ideological and the world outlook relations) a question can be explained with a considerable uncertainty in the development of its instruments. It should be noted that similar problems of "limiting wideness" of the questions in point have historically arisen not only in philosophy, but also in the other fields of culture: understanding of traditionalism and fundamentalism, science and pseudo science, traditional axiomatics and new science, etc.

Development of philosophy (and not only) has actually set the task of openness of its subject, instruments and functioning in a system of spiritual system of the society. I. Kant including in the work "Anthropology from the pragmatical point of view" in which he introduces the concept "world vision" into philosophical circulation repeatedly addressed to this subject in many works. From the text clear that here it is about the world of the person, about vision of the world from the person, about the place and a role of the person in the environment of his activity. And this medium which can be characterized as his world enter the other elements, vital for people (dream, hope, idea of happiness, imagination, passion and other components) which make the worlds as structures, complete for their environment, about what told A.G Myslivchenko in the interview about (join) not only direct material and spiritual, physiological, intellectual and judicious. It is quite clear that historically (since the development by the person of realities) they enter his worlds virtually, really, etc., making an impact on their dynamics. Therefore, from the philosophical point of view, this level of ontology covers not the research of the nature, and the analysis of the world of the nature, not the research of the person, and the analysis of the world of the person(s) etc.

As the philosopher dialectician, I. Kant could not bypass in the researches of a subject of interaction of the person with the world and his attitudes in a state of its development. In its set the philosophical provisions stated by him in this relation have formed the basis of development of the concept of development (G. Hegel, K. Marx, etc.). Now they are significantly concentrated around the idea of forming of methodology of the open world and the development of modern problems of dialectics [10, p. 6 – 28].

In a general flow of developments of of the open world subject [3] the noticeable place is taken by the researches of n innovative orientation. As their most characteristic feature the orientation on creation of new products (including also new knowledge as kinds of products) different levels of the organization acts: inventive, project, model, design, technical, etc., – which allow create the ideological and subject and material areas of activity of the people founded on the perspective and progressive forms of their practical implementation. The results of innovative activities allow create the basis for modern and breakthrough techniques and technologies of activity of the person and the society in all spheres of their life. These thoughts are especially actual for the characteristic of development mechanisms of the modern society. Speaking the technical and economic language, in the linear theory of innovative process already at the initial stages of a production cycle as its necessary starting points obtaining or inclusion of the open elements is supposed (detection of new knowledge, appeal to their parameters which are not used before, etc.). The new knowledge transformed to the new products and services finds the consumers in the national or regional innovative systems in the markets acting as the direct suppliers and distributors of these innovations. From the directions of development of practice and thinking of the person created in the XX century many should be carried to the innovative.

Let’s address to the other side of a case in point. Determinancy of philosophy causes the variability of its provisions. This principle works also concerning philosophy of the open world. The XVII-XIX century of the European history are marked by the expectations of great "breaks" in many directions of development of its culture and equipment. As it was already noted earlier, such expectations were significantly justified. At the same time, not all received the results fully match the expected tendencies of changes. The development of art, education, science, as we know, was connected considerably with an enhancement of spirituality of people, their intellectual qualities and good breeding. Strengthening of the attention to rational aspects of the public relations originally corresponded to an enhancement of the standard life forms, deepening of the importance of legal relations and sense of justice, to the forming of civil society. But already since the beginning of the XX century the diverse forms of anti-scientizm and pseudo-culture are widely adopted. Change of a basis of the social relations in the direction of an increase of the importance of group forms of activity in the spheres of managing, management, life, leisure, etc. was significantly reflected back in a wide circulation of individualism, kinds of negative management, pop-culture, etc. It is easy to find similar "discrepancies" also in the other fields of functioning of culture and all activity of the person and the society. This situation is characterized often as a crisis of modern outlook (philosophy, culture and so forth). In our opinion, more productive aspect for philosophy of the open world is not a search of "the louder" names of this situation (classical, post-classical, post-nonclassical, etc.) and a search of the real directions of an exit from it by detection of its new specific conditions meeting the modern requirements of dialectic enhancement. We will address to the most obvious of them.

One of the central places in the mass of available discrepancies is occupied by a problem of a ratio of openness and closeness of the world. As the world represents the specific characteristic of living environment of the person, and its openness shall be researched mainly from the relation of the person by this environment, including both the internal, and external worlds of the person here. Their differentiation on the opened and closed is especially conditional high-quality regularity expressing the level of gnoseological and practical mastering by the person of the available living environment which, in turn, acts as "a function" of cultural development of the society, its cultural, technical, social and the other resource base. The convention of absolute opposition of openness and closeness of the world easily is found historically and is actual on the basis of analysis of the activity of people, social groups, institutes and other structures of the society. The most "closed" components of the society (imperious, ideological, terrorist, religious and so forth) are capable to function really only on the basis of their interaction with the world. The states of openness (closeness) of the world and its separate components give in to planning, modeling, forecasting, designing and many other organizational subject impacts. These activities make a subject of interests, values, motives of behavior of many subjects, expressing as the needs for them from "the consumers of openness", and possibilities of a specific state of the person’s world. During these cogitative and practical activities the state of closeness of the world changes and at the same time the new level of its openness is created.

3. Prospects of "openness" of methodology of the open world? We will note these aspects briefly.

The results of functioning of philosophy achieved so far to demonstrate that statement of questions of a crisis of philosophy, about death of its subject, etc. characterizes in it temporary situations. Growth of interests in the philosophical problems of the open world reflecting the accruing situation not only in philosophy, but also in the all methodology of practical and spiritual spheres of activity of mankind acts as one of the encouraging facts. This challenge in a due measure of modern philosophy needs to be accepted with destinity.

Concerning a perspective of methodology of the open world subjects were staticized:

- characteristics of the specifics of mirovost (components of the world, integrity of the world);

 - structuring the worlds from the point of view of their ontologic allocation: mythological, religious, philosophical, scientific, etc.;

- constructional characteristic of the worlds (owing to their constructional – compound – the nature (origin), specifics of methodology of constructing of the worlds;

- limiting wideness of the worlds, including limiting the wideness of philosophical world as such and its instruments (concepts, conceptual framework, hypotheses, doctrines, world pictures and so forth;

- recognitions of "not smoothness" of the worlds, their "real" evolution and a need of development of the corresponding methodology of their logical analysis: availability in it of gaps, returns, extremes and so forth situations, characteristic "points of concentration" of the logical and empirical material opening their specific interaction as a transition from one quality to another – a measure point;

- promotions in development of the levels of analysis: certaining of insufficiency both a dikhotomnost' level, and triadnost’; the openness requires identification of an orientation of movement (regress, progress) therefore it is necessary to reach at least five steps and achievements of a level of identification of "a line of measure" in the analysis.

The development of methodology of the open world will allow reveal and the other problems actual for the separate territories, national groups and spheres of culture.

We will conclude conversation by the situation noted at the beginning of this article: about a search of favorable conditions for life. It is discussed by many people. Mankind, choosing happy variants of the organization of life, is guided by the complete and open worlds. But there aremany unresolved questions. So far it is unknown why the passers give each other hands for handshake. On one of versions, at the heart of this custom demonstration by the counter people of the fact of absence in their hands of dangerous objects. But ignorance of the answer to this interesting question does not reject people from a desire to give each other a hand with a kind smile.

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