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DOLSKA O., Doctor. Philosophy, Professor, NTU "KhPI"

MEANING AND FORMATION TECHNOLOGY THINKING

The author reflects on the techniques of thinking. Cultural senses have influenced their forming. The sense represented as a method of organization of the world. With sense a man understands a world clearly: makes the world intelligible with the help of the sense. The author considers techniques of thinking, proposed by K. Jaspers. It is underlined that today it is “dangerous” to operate with “absolute senses”. An author specifies that all conditions for forming of a new technique of thinking were created today. As an argument an author refers to the nomadic way of G. Deleuze and F. Guattari. The new technique differs from non-linearity in the production of senses; it is turned to the polysemy of the sign. An author gives the general characteristics of nonlinear thinking.

Key words: technique of thinking, nomadic thinking, linear and non-linearity of thinking, “absolute sense”, causal-investigatory, experimental, dialectical and synergistic techniques of thinking.

Introduction. Formation of thinking rigidly tied to such components as work of consciousness with senses of objects that are essential to the description of the world. Formation of the cultural senses of reality since Antiquity depends a lot on the actions of the so-called ‘world view’, the meanings of which has not lost its relevance in the various sciences today. Senses acquire the status of a way of the organization of understanding. V. Frankl wrote arbitrarily constructed senses can satisfy only partly and not everyone [1]. A human have a need of a nonfictional and eternal foundation of senses. Analyzing the production of cultural meanings, A. Belokobylsky points out: ‘The reality opens to the mind in sociomeasuring images. The reality itself and its any empirical element in a particular way were given to a man by reason, and the organizations strategies of the outside mind of the material determine the structure of the universe and cultural senses [2, p. 220].

Statement of the Problem. There are different traditions of understanding the sense. In the logical semantics the sense is connected with mental content,

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which absorbs with the linguistic expression understanding. In the philosophy of knowledge the cultural sense serves as a structural correlate of the understanding in which knowledge organize understanding in such a way that thinking fixes the functional characteristics of the elements of the world relatively to each other. The process of knowledge in this context serves as a way of being in the world, with which it forms its sense description. But the content of commonly accepted notions changes dramatically just because their senses are ambiguous. Examples include the notions of “spirituality”, “person”, “mind”, “spirit”, “death”, “live”. Today we own terms the sense of which even people of the XX century would not understand: “interface”, “mega”, “nano”, “browser”, “gadget”, “aypad”, “spichrayder” etc.

Novelty. Today there is a need to introduce the concept of "linear and nonlinear thinking." The article provides the characteristics of the linear and nonlinear thinking techniques.

The main part. Karl Jaspers wrote about certain techniques of thinking. He developed the doctrine of the ideal-typical constructions of philosophical thinking and suggested the following techniques: causal-investigatory, scholastic, experimental and dialectical [3]. We believe that the formation of any technique of thinking is influenced by the cultural senses. This thesis allows us to show conditions of the formation of a new technique of thinking while analyzing senses of today. Analysis of modern philosophical concepts of thinking and the conditions of formation of senses will let to tell about linear and nonlinear principles of the modern techniques of thinking.

Senses, which operate the thinking, provide an opportunity not only to navigate and describe the world around us, but also to organize it. The appeal of Socrates, Plato and Aristotle to the sharpness and clarity of senses of the reality is marked by the introduction of the notions with the definitions – the specific senses. Aristotle created a formal logic, which is located in the center of the theory of the syllogism. Rules of use the terms with specific senses are becoming the norm in the use and production of knowledge. Causal-investigatory technique of thinking formed. Although Socrates, Plato and Aristotle are considered to be the discoverers of this technique, but Euclid was the first to put it into practice consistently. He is the author of the famous geometry. In Modern times, the principles of this technique R. Descartes has proved, it was finally formed in a mathematical logic. This type of evidence was seen as a massive stereotype removal of knowledge through the axiomatic – deductive method.

The reasoning of the technique of thinking can be compared with a chain the links of which are well aligned to each other. The loss of even one of them leads to the loss of all constructed logic. However, this method is seen as a sterile approach to the knowledge, since its effectiveness extends to the logical design of an existing knowledge. New discoveries in this approach are fundamentally impossible.

The formal-logical thinking gave a rise to a causal view picture of the world. This is a picture of the world of classical physics, the cornerstone of which is the mechanics of Galileo and Newton. The rationality of the Enlightenment was also rigidly determined by Newtonian-Kantian view of the world: consciousness was presented to the realities expressed by a specific terminology, the senses of which were determined through a comparison with the standards and samples. There were unchanging cultural senses in them. The reality in this case was represented as a single integral with rigidly tied to specific phenomena and processes of senses and images. Legislative mind monologue of thinking became to focus on the three-dimensional space with the “absolute space” and “absolute time” (the terms of Newton). A strict framework of thinking that set the “absolute sense”, and which assigned to the notions became natural for the sense. Thinking begins to not only focus on the “absolute sense”, but also its functionality (technique) determined the ability to work with a certain logical-conceptual apparatus. The pragmatic aspect of thinking relied on precisely this ability.

The experimental technique of thinking puts in focus not a phenomenon, but communication. That’s why, in the thinking all kinds of communication are constructed, then there comes checking of their validity in experience. The work of thinking in this technique goes like the interaction of theory and practice, and the theory of thought is an engine. This paradigm prevailed until the early XXth century. This technique of thinking reflects the functioning of the rigid systems “mechanism – the organism”, and the description of the mechanisms needed it. However, the place where multi-factorial process (psyche, society) are going, the explanation of complex phenomena through their simple components loses its explanatory power.

The support of this technique used to the stable, ready representations about the realities of the world, it anticipates the senses, and its occurrence in the real world is limited to a certain amount of assimilation of cultural meanings and the ability to operate with them. This situation is a consequence of the classical Cartesian paradigm of modern times, in which the development of the world is relying on the only true cause-investigatory and experimental techniques.

Next technique is the dialectical-algorithmic. Its working title is the dialectical- algorithmic one. This technique comes from the collision of consciousness and the unconscious, a collision of opposites. The carrier of technique seeks to synthesize opposites, reduce conflicts, trying to find an intermediate point of dynamic balance between the extremes. This technique aims to explain the world on the basis of the objective reasons. Aristotle believed that the basis of the dialectic is the predictive understanding of the world, which, at its core, is teleological. In modern times, dialectic evolved into a complex of rational system. Its author was H. Hegel.

Dialectical thinking corresponds to the quantum-probabilistic view of the world, worked out by the non-classical physics. In this picture, the world is not the rigidity of laws. But a sufficient amount of probability. Quantum mechanics is based on the principle of wave-particle duality. This means that the objects in the world may have the form of a particle and a wave form. Modern British mathematician Roger Penrose suggested that human intelligence uses quantum gravity as a tool for intuitive insights. In his books, he argues that the brain is a quantum computer, and causal-investigation technique of thinking is not natural for human beings.

Under such technique of thinking meanings (of things, processes, events) are taken 'on faith' by a carrier, they are out of his reflection. Dialectical thinking technique makes it possible to ensure the integrity of the scope of the phenomenon. But at the same time dialectical thinking technique presented, for example, by the Marxist paradigm ignores the important moments in sociological terms the relation of formal and the senses sides of the new. Habermas points out that this scheme works in all historical epochs, except present.

Today we are talking about the birth of a new technique of thinking. For example, G. G. Gadamer and R. Rorty insisted on education was not reduced only to learn the results of the "normal" research. The task of education is reduced to rewriting itself, opens unexpectedly in unexpected situations: a collision with a paradox [4]. At the same time, the thought process is largely based on the old technology: enter a new phase; a new frontier is difficult and problematic. Jaspers emphasized this feature of the thought process: "Even if we consciously choose a new technique of thinking, suddenly you can see the clinging to our old habits of thinking" [3, p. 94].

On the interaction of technique of thinking with semantic descriptions of the world pointed M. Mamardashvili. In the classical picture world conditions assumed to be finished and complete, and this leads to the fact that "acts themselves and space of constructing a picture of them are removed from interactions" [5, p. 238]. But it is in the interactions "objects change continuously, so that we will not be able to obtain an analytical picture of these things" [5, p. 238]. Deleuze criticizes a "logic of sense" Platonic-Hegelian tradition, in which the senses endowed with the status of transcendence, task-giving. In his view, the problem of sense is a problem of language, which is a sign system. The meaning is something fluid, moving and becoming. "The point expressed in a sentence is incorporeal, complex and not reducible to anything else on the nature of the surface of things, a pure event inherent in the proposal. Verb is a form of expression, with the help of which the sense is constituted, at the same time, the verb is an event, because it is procedural and is included into the system of relations between language and things" [6, p.37]. The sense is the event and co-event at the same time: an

event, because it is included into the system of relations of language and things, and co-event, because it has connections with Being.

As a bright image that highlights the difference between the old and the new techniques of thinking, it is possible to use the comparison of the philosophical thinking of the tree. Descartes tells that philosophy is a tree, which symbolizes the roots of metaphysics, the trunk – the physics, and the branches – all the other sciences. The appearance of the tree metaphor was not accidental. In it there is a reference to the geometric characteristics of the world in which the axis of the “up – down” symbolizes the direction of the process of cognition. Such geometry gives us the metaphor of Plato's cave. In it there is the need to move up, trying to overcome the “cave vision and understanding of the world”. Moving up to the sunlight forms the axis direction of knowledge.

Image of a tree has been transformed in the XXth century. These changes allow us to see new ontological characteristics of the world and thinking. If the Descartes' tree is the root that goes in depth, that Deleuze and Guattari offer the tree with rootstock (rhizome). Rhizome is situated not deep, but on the surface of the earth. If the root is a center, then the rhizomes are not. It is not growing in depth and width [7]. Square represents the sedentary culture, and rhizome – a nomadic [8]. The process of cognition was largely determined by not only the meaning but also information and communication. There is distrust legislative mind modernity, and in the XXth century. Thanks to the linguistic and communicative turns (Husserl, L. Vitsenshteyn), in the philosophy of “emerged” is the way of the development of new techniques of thinking.

Bearers of the new technique of thinking are the nomads. Nomadic thinking is like a destructive force. The clash of different techniques of thinking is tantamount to a clash of different civilizations and, as a result, the destruction of one of them. The nomadic thinking formed by a new meaning of space. Legislative mind, presented by a causal-investigation thinking technique relied on the Euclidean space. It has been clearly delineated, regulated and differentiated. This technique symbolized the State and is focused on the use of the senses, rigidly attached to the categorical and conceptual apparatus with the “absolute sense” that declared the State. Gilles Deleuze and Felix Guattari draw an image of such a community, which is opposed to the power of the State. The image of the nomads, a representative of the tribes of nomadic culture, symbolizes the war machine, with which victory was won over the State and the apparatus.

The nomad's space based on its own experience: there is no maximum depth distances. Nomads move in horizontal projection. The support of this technique destroys the legislative geometry of the space. And with the destruction of the “absolute space” the “absolute sense” terms were destroyed. The nomadic technique of thinking eliminates the dialogue. Another

interesting symbol of the new technique performs world-text, which is considered a metaphor for the garden trails branching H. Borhes's.

New images suggest a new technique of thinking, which is set not by classical logic, it is set by the logic of the paradoxes of dissonance, the logic of controversy: thinking, or rather its mental images, associates with uncertainty, fluidity, establishment. In the focus there is work with the signs. R. Barthes, U. Kristeva, J. Derrida bring together the study of the sign with the procedures of interpretation, which seeks to the "deeper sense", and the text is characterized as a position openness and access to the other codes and signs.

Today, there is a need to introduce the concept of "linear and non-linear thinking". Appeal to the sustainable patterns of interaction that describe the world is one of the characteristics of linear thinking. In the cultural perspective view of the world, which gave the ancient Greek Paideia, had the advantage over the mythological: the image of the world was given a rational sense. The development of scientific rationality led to the formation of that image of the world, which is only possible with reliance on "scientific picture of the world". This painting is also supposed to have a linear logic of thinking, which relied on inferential knowledge.

For the carrier of the linear logic of modern times there are the following essential characteristics. The belief that every ("genuine") knowledge can and has to find over the time solid and stable base (fundamentalism). There is an appeal to the analytics, the endless search for definitions, and the reduction of the validity of the truth. The description in the use of language dominates; there is a rejection of the comparative argument. The desire of universal mathematisation also dominates.

But the following should be noted. The provisions of linear logic are the core of rationality of any era, and yet they are not unique. First of all, there is no single logic, the laws of which would not cause controversy and debate. The logic is made up of countless numbers of private systems, the "logic" in principle infinite. The situation is especially difficult to argue is consistent with the requirement, which is fixed by the law of contradiction. Aristotle called the law to be the most important principle not only in thinking, but also in being itself. And at the same time in the history of logic there wasn't a period when the law considered to be a pure truth.

If the rationality of modern times relies on the science, the non-linear thinking is turned to the polysemy of the sign. Its carrier 'does not set authority ("classic") against mind'. It considers valid argument for the authority in all areas, including science. Not looking for final, absolutely reliable bases of knowledge, new knowledge is not interpreted as a simple addition on the same old foundation. It sets the fragmentation of perception of the world against system approach to it. It does not overestimate the role of definitions in the structure of knowledge, does not reduce the validity of a truth, and does not consider the description of the sole or leading function of

language. It uses, along with the absolute, comparative argument; it does not suggest that in every knowledge there is as much science as it is in mathematics etc” [9, p. 599 – 600].

Postmodern philosophy addresses to the problem of non-linear thinking. Representatives of the postmodern regard thinking as one that realize itself outside the traditional functional-semantic oppositions, which in classical and non-classical culture acted as a fundamental axis of space thoughts. Postmodern Culture proposes the removal of the idea of a linear opposition, and this leads to the fact that binarizmy can no longer perform the function for the construction of structures in the organization of mental space [9, p. 77–79]. Criticizing binarizmy, Deleuze rethinks the concept of “difference”. In his opinion, the differences constitute an axis of relations in which there is no organizing, sequencing center [10]. Therefore, any system is characterized by decentering and chaotic. Linearity is manifested in the form of the context of the primary signifier, which involves reading monosemantic reading. It is impossible in a nonlinear thinking, where the emphasis is on polysemy.

Thus, there is in fact the rejection of the traditional classical European philosophy of perception of metaphysics as paradigms of interpretation of reality in the spirit of the deductive rationalism, which was formed on the basis of cause and-effect thinking technique. In the thinking space Postmodern excluded the idea of integrity, and the meaning is not understood as an immanent object, and as a result of arbitrarily implemented discursive practices. The constitution of any picture of reality was possible in two ways. The first addresses to the simulation, and the second associates with an arbitrary abstract modeling reality as nonfinal processuality.

The first way is most clearly represented in the philosophy of Jean-François Baudrillard. He believes that the signs only simulate reality [11] that a person produces images that do not pass and do not carry any sense: “Most of the images today that bring us television, painting, plastic arts, images, audio-visual or synthetic images do not mean anything” [11, p. 17]. There are so-called “wrappers” [11, p. 42], and not signs, they can be looked at, they can be fun, but they do not make sense: the signs do not reflect reality, they will pretend. The second position is very accurately characterized by N. Luhmann. It emphasizes the vastness of meaning: “The sense is an endless process that is uncertain attribution of communication, which can be accessed in a certain way, and be played” [12, p. 49].

Work on the “restoration” of the sense of the image of reality involves treating not only to the semantic analysis, but also its pragmatic focus. There is no coincidence that harmonic space of the classical picture of the world is changing to haokosmos, where it is difficult to recover all its component parts with the goal of pragmatic rooting ourselves in the world.

We can draw the following conclusion. In the non-classical picture a consistent image of the world is destroyed. Non-classical picture of the world

is characterized by the absence of strictly verified meanings pertaining to particular processes, phenomena. It creates a semantic space invariance, which can not “foresee” from the point of view of the semantic definition. The problem situation stimulates the collision of different meanings. But becoming a legitimate diversity and unpredictability, which causes the activation not only logical, but also sensually shaped, and intuitive.

The space vehicle of meaning becomes a space in which the work of the interpreter is included. The cultural production of meaning is aimed at the toplevel to restore logic symbols, words, gestures, to ‘write’ them in the cultural structure. In the most common form work aims to recreate the space where these meanings will ‘live’, that means ‘consumed’.

In modern science the clear leader in the study of nonlinear processes advocates synergy. It is regarded as the concept of nonlinear dynamics. Synergetics “teaches” that linear thinking can be “dangerous” in the nonlinear and complex world. The discoveries in the natural sciences, namely the inclusion of nonlinear interactions of physical, biological and social processes highlights the instability and uncertainty in the choice situation. It is also stated in its irreversibility and highlights the spontaneity of the formation of the new structures of the elements of the environment.

This methodological orientation suggests the formation of the features of this technique of thinking, which is based on the ability of seeing not the typical, not specified in the phenomena, processes and events. New technique puts emphasis on the cultivation of the ordinary, other than the stereotype. Hence, there is a special feeling of the opposite. The new technique of thinking is not about its destruction (rejection) or redoing. Now it must be noted and correlated with the rest of the world. Modern researchers have proposed a new technique of thinking – synergy. Technique involves storing a plurality of meanings in the minds of options and parallel testing on their practical application. With a favorable situation on the basis of self-knowledge there comes the right choice from the available information. The best variant of action stands out and through trial and error there comes its implementation. This technique is quite natural and is movable. It is positive because the smart search is designed for success. At the same time, there are negative connotations: it is chaotic and spontaneous. Synergetic technique explains the phenomenon, based on the substantial reasons. The link between the meanings of minimum, there is no intermediate links, they appear irregular.

Conclusions. Cultural meanings of real objects shape our view of the world. They influence the formation of the techniques of thinking. Today we need to talk about the linearity and nonlinearity of thinking. The essential feature of this technique becomes the rejection of the absolute value of “sense”. This feature allows one to put forward the idea of forming a new

technique of thinking. Thus, next to the causal-investigatory, experimental and dialectical synergistic technology thinking is forming.

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