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THE ESTABLISHMENT OF "EXPERIENCE" CONCEPT AT SOCIAL CULTURAL PRACTICE TRANSFORMATIONS: THE ANALYSIS OF STRUCTURAL CONCEPT OF M. FOUCAULT

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Abstract. *The article is devoted to the analysis of structural concept of M. Foucault, at borders of which the influence of social cultural practice transformations on the establishment of "experience" concept content is researched. M. Foucault rejects the absolutization of subject-object opposition, under which the content of "experience" concept is gnoseologically analyzed, and reveals the necessity of understanding of subject decentralization experience*

Key words: *experience, existence, reflection, interpretation, episteme, discourse, subjectivation, destruction of subjectivity.*

Introduction. The difficult dynamics of sociocultural processes of present time results in deformation of maintenance of concepts of classic philosophy. As new organization of landscape of culture sets the new foreshortening of look of man on the own world, the necessity of revision of concepts of classic philosophy is formed so far as. Michel Foucault is one of the most well – known representatives of French Post-structuralism that finds out inadequacy of classic cultural orientations in a post-modern situation.

Analysis of recent researches and publications. This setting unites him research position with the concepts of such post-modernisms, as Gilles Deleuze, Jacques Derrida, Jean-François Lyotard, Jean Baudrillard (although on the whole in post-modern discourse, coming from his orientation on fundamental pluralism, any classifications lose any value).

Purpose. The task of this research consists in the exposure of new maintenance of concept experience in the light of modern transformation of sociocultural practices. Historical conditionality of knowledge cultural and

historical forms, that consist of discursive practices of expressions and undiscursive practices of appearances, are initial position of Michel Foucault as a representative of Structuralism. Knowledge is not strictly a scientific projection, but includes for itself both perceptual experience of epoch and charts of his clearing up. Historical combinations the visible and expressed is not hidden, but also cannot be fully rationalized.

Methods. The special methodological status gets a concept "experience" in the research searches of Michel Foucault. This term not only expresses the measure of unity discursive and undiscursive every epoch but also serves intention research of this archaeologist of knowledge, by a vector directing attention of researcher on the object: "...experience of phenomenologist what is that? It a certain method to set the look of reflection to being, that, definitely, can be it is unimportant that, can be a transitional daily occurrence. Look at all these experiences, a phenomenology appealed to that, – it experiences it is unimportant who or it is unimportant

what, daily occurrence in her transient form. And for a phenomenology language speech to deal with that to grasp, what it after a value, to execute certain work – reflexive work, that would allow to grab the values really suspended in experienced [6].

Results. Michel Foucault aimed to overcome limit nature of research situation, when "really, a western man was able to constitute itself in the own eyes as a science object. He took itself into the language and gave to the soba in him and through him discursive existence is certain only in correlation with the own destruction: from experience of misunderstanding all psychologies and possibility of psychology were born; from placing of death medicine that sets up for science dealing with individual" was born in a medical mind [2].

Historical approach allows to overcome limit nature of epoch, go out for the scopes of certain style of thinking: "We thought into the anonymous and limiting system thinking, systems of peculiar to her language and epoch. This system and this language have the own laws of transformation. Exposure of this thinking a prehumulone to every thinking, this system earlier all systems, and is the task of today's philosophy" [4, p. 19].

Michel Foucault creates the method of reconstruction of integrity of cultural and historical formations that have fundamentally "decentralized character", that is their center must be inferior of principle of self – realization. Movable character of the investigated object complicates understanding of nature an instance legitimations that set the specific of every episteme.

This methodological strategy explains locality of epistemic formations, possibility of "epistemological breaks", necessity of oblivion of every created archive of knowledge humanity. "Discursive practices are characterized limitation of the field of the objects determined by legitimacy of prospect for

the agent of knowledge and fixing of norms for making of conceptions and theories. Thus, every discursive practice means cooperation of orders that set her rules of exception and choice" [4, p. 20].

The problem field of every episteme is filled by discursive practices, list of scientific disciplines created now. Them epistemological unity certainly-historical. The language code of orders and prohibitions however created in their cooperation provides homogeneity of the cultural field. "In every society of generation of discussion controlled simultaneously, yields to the selection, gets organized and limited to the certain set of procedures" [4, p. 20] – writes Michel Foucault. Collective irresponsible discursive practices determines language behavior, and, thus, and thinking of separate individuals.

In history of humanity to Michel Foucault five distinguishes such cultural codes: ancient, medieval, renaissance, elucidative and modern. But he develops only correlation three last. As writes N. S. Avtonomova, these three epistemes cardinal character differ in one from other: "In renaissance epistemes coexistence of words and things is alike; in a classic epoch they are commensurable by representation in thinking, in spacious presentations; beginning from XIX of century of word and thing contact one with one yet more difficult mediated connection – such measurements, as labour, life, language, that function already not in spacious presentations, but in time, in history" [1, 58].

Michel Foucault fixes three signifying by contemporary culture of interrelated tendency. Firstly, it forming of new language (exactly as well as new attitude toward a language), related to radical abandonment from the unambiguous conjugating of language reality with the certain and stable archive of cultural tradition, that sets to the language phenomena an extralanguage dimension it, as a rule, results in a

volume, that maintenance of cultural tradition gets possibility to apply on status "natural condition" of discourse. A modern culture can be expressed, in opinion of Foucault, only in other language unconnected with tradition (and unconnected tradition): "this inflexible, this inevitable language, and a language, whose substantial elements a break, tormented profile, will be, appears a circular language – that sends to itself and snapped to on raising under the question of the limits". Similar transformation of language entails and transformation of style of philosophizing that phenomenologically appears in "have engulfed our philosophy" "confusion of word", but really related to the deep changes in the type of thinking, signifying not "so much loss of language, on what, it would seem, the end of dialectics specifies, how many self-immersion of philosophical experience in a language and opening of that in her, in a language, and in the same vein, that a language accomplishes, when talk that not can be said, – exactly there accomplished experience limit as him be, as must him from now on think philosophy". After Michel Foucault, "language... speaks for itself – without a speaker subject and without an interlocutor"; a "language exposes his existence in overcoming of the limits... a language talks that cannot be said"

For setting of contemporaneity the high value of present tense is inalienable from aspiration to present him to other, than he is, to convert him, thus not destroying, but grabbing him such, as he is. Charles Baudelaire contemporaneity is experience in that clash, from one side, maximum attention to reality, and from other is practice of freedom, simultaneously and respecting this reality, and such that encroaches for her [5].

By the feature of modern experience, there is that at visibility of silence in him takes place intensive increase of discourses that watches

content of this experience in all his fineness, – "discourses-delights" formulated power. How can experience be organized in certain charts that express and organize the spirit of epoch? How are read these charts an epoch, crystallizable in the specific of every corresponding type of practice? Here those questions that are visible in every new turn of opinion of Foucault. An appeal is to initial experience of life, that will allow to justify every scientific ignorance for the archaeologist of knowledge is not sufficient. Even a historical and philosophical reconstruction of theories of the soul and body must be the necessary moment of researches of episteme, but not sufficient.

Classic philosophy in the attempt of psychologization of experience, point is concentrated on that, to explain why a subject that he is in the transcendental functions is the founder of this experience and his value. Determination of subject and cooperation of his capabilities, as a subject only and can be certain as totality of cognitive capabilities, are initial so far as, as he is the founder of experience. In opinion of Foucault, "Education" as cultural setting or "philosophical ethos", that assumed "permanent criticism of our historical existence", just and set related to finding out of these procedures cognitive setting: there is an original philosophical "question", problem – based "simultaneously relation of to present tense, modus of historical existence and constituting itself as an autonomous subject". In opinion of Foucault, to Edging to the main questions of "criticism" it was finding out of limits, that it had to refuse to cross cognition, for it – a problem consisted in the following, "that – in that us it is given to as a common, necessary, obligatory, is part single, casual and that come from arbitrary compulsions. Speech about that criticism that leaves in form necessary

limitation, to transform in practical criticism in form possible overcoming".

In New-European tradition of philosophizing initial maintenance of concept "experience" correlates with data of feeling (F. Bacon, T. Hobbes), and thus, first the role of direct sensuality confesses in becoming of human experience. But the orientation of rationalism of philosophy of New time, from one side, sets the gnoseological prospect of explication of experience, and, on the other hand, is simply abstract not equation of these terms (perceptual and to experience), but by the gradualness of clarification of their intercommunication, but at the same time, and by clarification of their definitions.

Epistemicization of problem of understanding of experience results in her psychologization – analysis of cognitive capabilities and in empiric strategies of his research and in rationalism. The preset of cult of mind is snapped to in the antithesis of naturalism and psychologism.

For non – classical style philosophizing experience becomes the that point of life, that maybe would be nearer to that it is impossible to outlive. Therefore, tension of research must be sent to that, to open out all possibilities of the investigated field of experience. Possibility of death of subject becomes the function of this experience, change of his experience is to such degree, that he no longer was by a himself, or, that he was completely other, than he is, or, that he over was brought to the elimination or to the explosion, to the dissociation.

Michel Foucault is interested in this context by such present in a culture forms ("forms and methods of subjectivation") by means of that people self – realization as subjects of that or other experience "...experience that is rationalization of process, in itself uncompleted, – and completed in a subject or, quicker, in subjects [4].

Before or later, in obedience to Foucault, unavoidable did the spectrum of problems have to be or it is legitimate to consider subject as only possible form of existence? Does self – identity of subject and his continuity as his attributes come forward? Is such "experiences " carried out, within the limits of that there would be a loss of these qualities a subject, is possible "dissociation of subject"? According to Foucault, for all of it philosophizing legitimately selection of "community of kernel" – load carrying structure as "discourses about experiences – limits, where it comes for a subject about that, to transform itself, discourse about transformation itself through constituting of knowledge" [4]. The structural overcoming of phenomenological tradition served for Foucault the condition of possibility of making of row fundamentally new world view and cognitive paradigms. It is an enterprise, what desubject. Idea certain to the experience-limit, the function of that is to tear up a subject for it.

Michel Foucault cast aside setting in obedience to that history is successive passing to the higher levels of development of the proof systems of knowledge. Thus substantially meaningful is that a "archaeological (or "genealogical", after Foucault) analysis" is accented oriented on the subjectless status of "cognitive space": "Genealogy is a form of history, that had to report in that constituting of knowledge, discourse, areas of objects touches et cetera, without that, to appeal to some subject – be that transcendental in relation to the field of events or that moves in the empty self – identity along history". Within the framework of analysis of the own going near procedures of transformation of "philosophy of subject", Foucault, as though "identifying" itself, marked: "I tried to go out from philosophy of subject, working over genealogy of modern subject to that I befit as to historical and cultural reality; id est as to something,

that can change... Coming from this general project two approaches are possible. One of methods to be approached to the subject in general consists in that, to consider modern theoretical constructions. In this prospect I tried to analyse the theories of the subject as speaker, living, working creature. But question about subject it is possible to examine also and by more practical character: leaving from the study of institutes that made the objects of knowledge and submission out of separate subjects, that is through the study of hospitals, prisons... I wanted to study the forms of perception, that a subject creates in relation to itself. But as I began with the second approach, it was me to change the opinion in a few points" [4].

It was to change the opinion in a few points" [4]. Considering philosophy "ontology of present" tense, by "historical ontology us", Foucault underlined that people were "historically certain creatures", here subjects, in opinion of Foucault, quite not come forward as terms of possibility of corresponding experience. He named a "subjectivation" process by means of that arrive at constituting of subject, more precisely are subjectivities that are only one of the given possibilities of organization of consciousness.

In connection with the problem of destruction of subjectivity in Foucault there is interest in the phenomenon of madness. The last for Foucault is related first of all not to the natural defects of function of brain, not with violation of genetic code, but with the psychonosema caused by difficulties of adaptation of man to the external circumstances (that is, with the problem of socialization of person). For him is the pathological form of action of nocifensor against an existential "anxiety". If for a "normal man" a conflict situation creates "experience of ambiguity", then for a "pathological individual" she grows into unsolvable contradiction that generates

"internal experience of unendurable ambivalence": a "anxiety" is an affect change of self-contradiction. It is a total disorganization of affective life, basic expression of ambivalence, form in that this ambivalence will be realized in manipulation with mass consciousness and, thus, serves as the index of "indisputable error".

This crisis of individuality is usually traced by the theorists of poststructuralism and post-modernism from the second half of XIX of century, when, on their opinion, he began to be in theory comprehended in such different spheres, as a Marxist political economy, psycho-analysis, anthropology of culture and Saussurean linguistics, that were based on models methods not consonant with the fundamental concepts of traditional individualism. Internal logic of argumentation of these manoeuvres denies normative power of autonomous individuality and reduces subjective consciousness to constantly itself recreating, superpersonality mechanism.

In these theories the personal experience of man is determined as something, determined by a class, family, culture or other not less than by the superpersonality after the existence phenomenon – language consciousness. All of it, on presentations of Foucault as a representative of poststructuralism, small such result, that similarity of man lost in literature of modernism and post-modernism integrity she owned that in the art of realism.

Discussion. Thus, the analysis of becoming of concept "experience" in transformations of sociocultural practices demonstrates the historical conditionality of maintenance of the investigated term. The dynamics of episteme in Foucault finds out conformities to law of this genesis. If in classic rationalism of the maximum epistemology understanding of experience, as a result of compatible representation of words and things by means of thinking (the extreme form of this process is formed in setting of

transcendentalism), leads, from one side, to naturalization of his maintenance, as data of perception, and, with other – to psychologization of method of connection of experience data, as she is possible only as a sequence of recreation of material of the outer world in the cognitive capabilities of subject. In a modern situation more difficult connection of mediation of discursive and undiscursive practices results in deconstruction of binary opposition of subject and object. As a result of concept of experience finds the contextual maintenance and value of "limit" as to the method of decentralization subject.

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СТАНОВЛЕННЯ ПОНЯТТЯ «ДОСВІД» В ТРАНСФОРМАЦІЇ СОЦІОКУЛЬТУРНИХ ПРАКТИК: АНАЛІЗ СТРУКТУРАЛІСТСЬКОЇ КОНЦЕПЦІЇ М. ФУКО

О. Д. Лаута, С. М. Гейко

Анотація. Стаття присвячена аналізу структуралістської концепції М. Фуко, в межах якої досліджується вплив трансформації соціокультурних практик на формування змісту поняття "досвід". М. Фуко заперечує абсолютизацію суб'єкт-об'єктної опозиції, в межах якої ґносеологізується зміст досвіду, та виявляє необхідність розуміння досвіду децентрації суб'єкта. Особливий методологічний статус одержує поняття «досвід» в дослідницьких пошуках Фуко. Він є одним із найбільш відомих представників французького постструктуралізму, який виявляє неадекватність класичних культурних орієнтацій в постсучасній ситуації. Історична обумовленість знання культурно-історичними формами, які складаються з дискурсивних практик висловів і недискурсивних практик видимостей, є вихідною позицією М. Фуко як представника

структуралізму. Задача цього дослідження полягає у виявленні нового змісту поняття досвід в світлі сучасної трансформації соціокультурних практик. Аналіз становлення поняття «досвід» в трансформаціях соціокультурних практик демонструє історичну обумовленість змісту досліджуваного терміну. Динаміка епістем у Фуко виявляє закономірності цього генезису.

Ключові слова: досвід, епістема, дискурс, екзистенція, рефлексія, інтерпретація, суб'єктивація, деструкція суб'єктивності.