

Pronyakin V. I.,

doctor of philosophical sciences,
full professor, professor of the department of philosophy
Oles Honchar Dnipropetrovsk national university
(Dnepropetrovsk, Ukraine),
E-mail: ulysses1967@gmail.com

To the assessment of interpretive prospects of the nonlinear discourse

***Abstract.** Contemporary philosophy conceptualized its reflexive artefacts on semiotic field of cultural-ontological bifurcation made by Modern/Postmodern paradigm contradiction, in particular — by post-structuralism (deconstructionism). For authentic understanding of semiotic heterogeneity made by metaphysical «joint» between communicationism and deconstructionism, the adequate reflexive resources are necessary. The latter make possible comprehend polysemic, antinomic, ambivalent substantive artifacts of thought. In recent decades (at the turn of the XXth and XXIst centuries) native philosophers (such as I.V. Bychko, V.G. Tabachkovski and others) actively rejected discourse practices which comprehend semiotic spaces by means of non-Euclidean reflexivity interpretative resources. The constitutive productivity of these resources is especially proved out when they are applied in respect of the research of substantively heterogeneous cultural phenomena to which, without a shred of a doubt, both communicationism and deconstructionism are related to. If one uses the creative potential of the «transcontextual» intercultural discourse, the analysis of semantically multivalued content of such-like phenomena «placed» in «non-Euclidean» reflection sense field is most perspective. It is a comparative analysis of constitutive possibilities contained in the interpretative resources of transcendental pragmatics and deconstructionism that is carrying out in the proposed paper.*

Key words: interpretation, non-Euclidean reflexivity, nonlinear discourse, communicationism, deconstructionism.

One of the dominant features of modern philosophy is clearly expressed her anthropological orientation. From the end of the nineteenth and throughout the twentieth century, evolutionary pace anthropologically minded thoughts accompanied by bursts of doctrinal articulations, many of which were completely self-contained, conceptually completed artifacts spiritual ontology; paradigmatic status of this kind of articulation natural and clear.

Indeed, in its procedural dimension modern anthropological discourse is embodied in a series of outlandish metaphysical inversion and metamorphism. There were, and self-approved - in order "to each other", and the "mode" of the calendar and the mental "simultaneity" - powerful, culturally and historically significant personalities, philosophical schools, teaching course ... Existential "loaded" the symbolism of Nietzsche and Russian metaphysical renaissance (so called "Silver age"..); soulful world outlook and methodological synthesis of knowledge and understanding in the Baden school of neokantianism; semiotically constituted anthropology pragmatism; imbued with the idea of universal humanism religious anthropology of M. Scheler and evolutionism P. Teilhard de Chardin; "human" universalism of integrative intentions of many schools of psychoanalysis, phenomenology, philosophical hermeneutics; intense focus vital meaning-searching any and all kinds of existential paradigm of thought ... notwithstanding that the last decades of the last century and the first years of this century, already passing the stage of searching for a metaphysical self-identification has been presented philosophically and methodologically alternative sign between post-structuralism and communicationism. And ideologically and methodologically based on the first radical overcoming tradition, t h and anthropological, the second - on caring for the tradition with regard to the nature of transformation of its meaning-containing composition and the basic settings. Now that the philosophical consciousness passed, finally, the notorious "milestone" century, it stands or break (for the present and future of philosophy), the question of when to expect the appearance of any concept (or "at least" the idea) anthropological focus, "equivalent" (in its cultural and historical significance) prior? And on what is possible to build the foundation of this kind of concept?

There is reason to believe that the prospect of future anthropology opens in "metaphysical experience" communicationism, that creatively converted the legacy by means of its full semiotic metamorphism. It is known that since the period when the formed reflection of philosophical anthropology (it can be for a number of reasons, starting from Kant), in the European philosophy of reflexivity (the metaphysical foundation of discourse) gained transcendental-anthropological status. After passing a series of semiotic transformation (one of which was realized on the way from Kant's "through" Pierce to Apel and Habermas), reflexivity actualized in the status mode of transcendental pragmatics, which received a comprehensive development is in communication philosophy.

For an authentic understanding of the semiotic heterogeneity formed by metaphysical the "seam" of communicationism and deconstructivism, reflexive need adequate tools to develop polysemous, anti-nomical, ambivalent subject-content mental artifacts. It should be noted in this connection that in the last decade (at the turn of the past and there was centuries) national philosophy (I. Bychko, V. Tabachkovsky et al.) Were worked actively discursive practice, mastering the semiotic means of non-Euclidean space interpretive reflexivity; conceptually and doctrinally notwithstanding that practice turned into projection semiotically polymorphic, non-linear, open to the endless interpretive perspective, ontologies [cm .: 1; 3].

By polymorphism differs also the objective side of these ontologies. They naturally mated basic levels of existence: the bodily (real), historical (expressed in change of events and qualities), constitutive (creative, subjective), social (intersubjective, is carried out as an event).

Constitutive productivity interpretive tools of non-Euclidean reflexivity appears to particularly evident when applied in relation to the study of heterogeneous meaningful cultural phenomena, to what, no doubt, include both communicationism and deconstructivism.

No less important is as the value of the non-Euclidean reflexivity in the disclosure and evaluation of philosophical doctrines in their relation to tradition. This ratio can be performed by unmotivated unintentionally-sublimation psychogenetic actualized

artifacts metaphysical experience when successive link of philosophical ideas in the unfolding paradigmatic stages of metamorphic evolution is realized by removing ("rectification" of non-linearity) bifurcation of semiotic distinctions embedded in a continuously progressive smoldering tradition. It is essential that the phenomenon of non-Euclidean and reflexive cultural and ontologically rooted in the peculiarities of paradigm-successive historical course of philosophy. It is appropriate in this context to recall that the non-Euclidean reflexivity "put" in European culture is modern. Namely unlimitness of reflexive opportunities for European thinking "organized", "classic non-classical philosophy", the German Romantics. They discovered the immensity of interpretative prospects - and not only in the sense that it pointed to a fundamental lack of the initially "given" a limit to interpretation, and in the fact that the established "procedural" fact: moving in any discourse direction never return to the starting point.

It should also be borne in mind that in the postmodern era has its doctrinal, "inviting" to the game, "involving" in the game; as opposed to "serious" program, this conceptual doctrinal produce infantile ideological "nature"; inferiority complex metaphysical knowledge generated here frustrating inability (and failure) in one stage-inclusive comprehend the world as a whole and how things; besides, 'organizing' discourse in "promiscuous", polycentric space, focusing on the unmotivated-deviant "style", producing and relaying simulacra, you must always "keep in mind" that you participate in a grand "show".

However, it must be considered that the attitude to tradition and can be updated directly, by means of historical self-reflection of philosophy. No need to remind, that philosophy is interested in your story is not from an antique curiosity, but in order to self: through historical reflection philosophy is to comprehend and master their own essence, and therefore the reconstruction of the historical paths of philosophy is a convenient and reliable way leading to such a development.

Conclusions. If now, on the basis of the setting of priorities of transcendental pragmatics, try to assess the interpretive potential of syntactic model de-constructivist discourse, it becomes clear that, despite its constructive "non-Euclidean" discrete "fitted" semantic structure, actualized in this kind of discourse, It eliminates the

possibility of implanting the composition semiotically polymorphic interpretive space. If signifying deconstruction at the "Hamburg" account, then its appearance in the modern discursive space must be understood as a narcissistic receptive sublimate non-identifying philosophical classics [see .: 2].

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