

In all the interpretation of the concept of "kalokagathia" is a common feature: they are based on the idea of the harmonious coexistence of high intellectual, physical and moral qualities, as well as the corresponding way of life. Particular emphasis was placed to the ancient Greek philosophers who first spoke about the idea of "kalokagathia", which excites the greatest minds of that time in ancient times. It was from then on that "kalokagathia" began to form as a philosophical concept. The study identified cases of usage of this concept in the body of texts of Socrates, Plato's, Aristotle are revealed. "Kalokagathia" of Plato associated with ideas of happiness, reasonableness, harmony. The concept of Aristotle consists in the fact that he brings together the beautiful and the good, and between them the decisive differences are lost, and both of these terms integrate in an entirely new, third term, namely the term "kalokagathia".

An analysis of the main qualities of "kalokagathia" among ancient Greek philosophers revealed the similarity of the views of the philosophical comprehension of the concept of Plato and Aristotle – the harmony of the inner and outer, and the inner understood the wisdom, the comprehension of which in life and contributed to the fact that a person could approach "kalokagathia". The arguments given above prove that the principle of "kalokagathia" is not only the ancient acquisition, which loses its value and methodological value with the advent of new times and realities, but also represents a great philosophical interest and requires further scientific study.

Keywords: kalokagathia, good, beauty, beautiful, ideal, antiquity.

UDK 303.732.4

Y. V. Levcheniuk, PhD, docent

VIRTUALIZATION: ARTIFICIAL WORLD FOR ARTIFICIAL PEOPLE

The author of the article attempts to analyze the terms of "virtual reality" and "cyberspace" and the manner in which they determine social field of human being. The article also depicts these inseparable aspects of modern human being to influence on his further development, particularly showing the way an individual exists in real/virtual and real/artificial. The new conditions of development are represented by close interaction between man and technology that generates a new stage in human development such as appearing of the posthuman who loses all human characteristics and transforms into some techno being. The present time turns to be a qualitatively new stage that differs from the previous ones, namely by huge deployment of the modern period of the scientific and technological revolution, the consequence of these processes is posthuman turn. The main content of this turn is that people in their activities go beyond objective reality.

Keywords: virtualization, cyber space, human being, individual, reality.

Background. We can characterize modern stage of human development as a new level of cultural development, marked with various changes. We can observe "mutations" taking place in all spheres of human activity, including individual's spiritual condition. This process is connected to the intensification of such processes as technification and information system development, which in its turn enable qualitatively new stage of virtualization of all spheres of human activity as well virtualize the human itself. It was generally accepted to consider that social reality is a correlator of humans' everyday experience and stands as a self-evidence and thanks to that appears as a prime reality. Nevertheless, the Spanish Philosopher H. Ortega-i-Gasset defined: "what we consider to be reality or outer world is not prime and not free from any kinds of human interpretation of reality; still this is what we strongly believe in as if it is to be real being. The summation of everything we find in this world is doubtful or not full enough and forces us to restore our ideas about it. These ideas form "inner worlds" where we live, realizing that they are our invention like the one when we connect ourselves to map of the place where we travel." long before theoretical definition of virtualization processes. [1, p.432]. The author emphasizes his attention on the existence of so-called "inner worlds" located inside a real world thus creating a giant junction. Such researcher as W. James considered the existence of so-called "under worlds" to be part of the "general" world, still stating that any reality is subjective because only the things that call for our interest are real. And, when we state that something does exist it means nothing else but the fact that it is connected to us in this way or another [2, p.401]. Historical and philosophical discourse regarding interpretation of multiplicity of realities has its own tradition, which goes back to the era of Parmenides and Platon. Not only does the flow of time actualize, but also demands new understanding of reality caused by modern stage of human development.

Analysis of recent research and publications. The philosophy of second half of XX century conditioned by the problematization of multiplicity of worlds which on the one hand are man-made and on the other hand conditioned by the subjective way of its perception. The philosophic discourse as a result has enriched itself with terms that have corresponding meaning towards it: "underworlds" by

W. James; "symbolic fields" by P. Purdjo; "sociality production" K. Wulf; "game space" J. Geising; "humans projects" J. Ortega-i-Gasset' "simulakres" J. Bodiir etc. We will draw a special attention to aspects of society virtualization in terms of this research. N. Carr "The Shallows: What the Internet Is Doing to Our Brains". The author points out that being fond of the Internet essentially transforms a person. Indeed, a quite reasonable question arises: is a modern person capable of thinking and enjoying the data the Network provides us with? In the aspect of our study, the convincing conclusions as for the man-machine interaction seem to be interesting, giving neurophysiological evidence how the human brain was changing under the influence of technology. According to the author, the Internet has changed the way people think. Modern people quickly consume unrelated fragments of information from a large number of sources. That has led to the situation when people begin to lose their ability to focus attention, to think and to reflect.

In her work "How We Became Posthuman?" N.K. Hayles focuses on the contemporary stage of cultural development. The Internet introduction into all spheres of societies' life caused dramatic changes in the people's worldview, their perception and awareness of themselves as individuals and as a biological species. The emphasis is put on considering three stories. The first one is when the information lost its body, that is, when the essence was separated from material forms. The second one is about the cultural and technological construction of the cyborg. The third one is devoted to the dismantling of the subject and the emergence of the posthuman.

The purpose. We will concentrate our attention on those modern conditions that determine the development of the new human type. They are represented by market-technological progress of the modern society.

Materials and Methods. The research materials were represented by different approaches of both national and western researchers regarding the processes of virtualization of the reality and the person who simultaneously exists in two worlds: in the real world and in the virtual one. A wide range of philosophical and general scientific research methods was used in this work including metaphysical and dialectical, and phenomenological methods as well as generalization, comparative analysis, system analyses and others.

Presenting main material. "Virtual reality" is a multi-meaning term nowadays. Thus, for example, we may indicate elementary particles and objects in space system, fantasy, dreams with this notion. Still, it is often used as a characteristic of computer science. Today there are many publications dedicated to 3D-Helmets, glasses, boiler suits, which help dive into virtual reality.

J. Lanier introduced the term "virtual reality" at the end of 80s of the last century. He considered that "electronic devices enter the user to other dimension of existence, into the world of information, digital and absolutely undetermined interactive environment of technologically produced simulakres of everything that can only be given to a person in experience of sensory reality. [3, p. 53 – 69]. The present term was widely spread in philosophic discourse and, there are many researches, that cover this issue problem today.

There is no decisive interpretation of "cyberspace". W. Gibson, Canadian fantasy writer, introduced this term in the 80s of XX century. He defines the existence of an individual in conditions of total computerization. W. Gibson characterized cyberspace and made an emphasis on individuals being and on the interaction of the individual with other individuals, and society in whole in new conditions. These conditions are characterized by summation of IT industry development, which create essentially different technologies for individuals interactions. "Cyberspace" is a communication space in the network, considering robust existence of an individual in a virtual world. [4, p.16]. Concluding this, cyberspace presents itself as a virtual social field for individual that allows to express oneself in terms of interaction computer-network-individual.

The cyberspace individual formation problem is not new. It started when the personal computer appeared at homes, with the development of the internet, with the numerous complications of PC capability etc., thus captivating newer and newer spheres of social activity of an individual. "Still, once the individual enters cyberspace he becomes virtual, the process of virtualization captures all the sides, attributes, all social connections gain virtual features." [4, p.16].

The transformation of an individual takes place in cyberspace, and we can track it in peer to peer communications via networks. A person creates his/her prototype, in other words virtualizing, he starts a new life in cyberspace: a person chooses a new name (Nick); may have many faces herewith none of them may correspond him (real user). "A person in cyberspace is a virtual, in the view of internet capacity is omnipresent, and more talented but anonymous personality, and there is no definite positive or negative answer to a question: is it a destructive mutation or a benefit." [4, p.16].

Personal virtualization occurs via virtualization of all his/her sides: liberty, freedom, pride, dignity, conscience etc., and they also obtain virtual form of existence. The consequences of such transformations may carry constructive as well as destructive aspects. In particular anonymity and total freedom, the absence of responsibility in the network calls for the feeling of permissiveness. As a result the destructive virtual people are formed distract the freedom and liberty of other people, also committing crimes in network (hackers, online fraudsters etc).

The other prospective of persons realization in cyberspace is that a person is provided with more and newer possibilities that when unavailable till now, such as: stable and voluntary change of "masks"; anonymity, diversity etc. Still, the images that live in a cyberspace change the real world insensibly, by enforcing the problem of person's deprivation.

So, the modern stage of human development differs greatly from all previous stages and has its own peculiarities. These transformations carry the following existence features: diversity of truth, values; technification of society influenced on the system of human relations greatly, especially where the presence of networks created virtual reality, which in its turn changes not only the way of communication, but also the character of reality perception. Relations as a treatment in "simulation space" lead to the game, conversation simulation. "The game here is as if they are talking to each other, listen to one another, communicate. The thinnest mechanisms of communication are illustrated in this game. Contact for the sake of contact becomes sort of a vain language self seduction, when there is nothing left to talk about [5, p.5]. A. Buhl another very famous author of virtual society theory states that "the process of substitution real world with the help of computers – the place of society reproduction – is nothing else but society virtualization" [6, p.24]. It is worth paying attention to the opinion of A. Krockner and M Weinstein regarding society virtualization. They consider virtualization to be a new stage of subtraction: the subtraction of own flash in the process of using the computer and changing it into the rays of electronic information. [7, p.24 – 25]. Considering mentioned above it is worth making some generalizations: the process of virtualization has double character of existence. On the one hand it is purely technological process, and on the other hand it carries tangible consequences. Still the characteristics of virtualization as a consequence of technological progress foresees that virtualization of society is possible only via computer implications, without them it is impossible. The keystone in all that is that creating virtual reality the real world still exists. Herewith we should stress that virtualization is not limited with the progressive achievements in the field of technics and technology. "Virtualization is any substitution of reality by its simulation/image – not necessarily with the help of computer technics, but necessarily by creating virtual reality" [8, p.30]. Concerning definition of virtualization there are few rather important remarks. First of all, it is the implication of "simulation" term. J. Bodiari is considered to be the founder of the term "simulation" and, to his point of view, to simulate is to make a vision that you mean something that does not exist. Its means that the reality itself turns into a model, opposition between reality and signs vanishes, turning into simulakre. There no borders any more between real and imaginary world, reality turns to hyper reality. " Simulakre is never something that hides the truth – it is the truth that hides something that does not exist". [5, p.16]. Thus, such transition means that simulakre does not concern either reality or truth. The era of simulation destroys all abstracters and restores them in an artificial way. However, it is not a parody, not a copy, not a duplicate. In other words the subtraction of real with signs of real is taking place, though by its operational duplicate, metastable sign machine. The author of classical "Simulakres and Simulation" J. Bodiari provides stage scheme of simulakre evolution that consists of three stages. But, in his later work "The translucence of evil" the author depicts this scheme and enters the fourth stage. The third and the fourth are the most modern and correspond the present conditions of things. They are the start of unmaterial processing simulakres production. Corresponding these two stages the reality itself becomes secondary towards simulakres. "Since this time all social interaction are regulated by code. The long lasting process, when God, Human, Progress, the History itself dies, finds its end at this stage if simulation, leaving the space for the

code. The transcendence died compromising for immanency, respectively much higher stage of extraordinary manipulation of social relations." [5, p.130]. In other words, J. Bodiär considers the simulation is an imitation of unreal, on the contrary to the process of hiding something. "To hide means to make a vision that one does not have something that is real. To simulate means to have something one does not have in reality. The first is presence, the second – absence." [5, p.12]. Concluding this, simulation is not a substitution of reality and it is not copying, it is when reality turns into a model that is accepted, and thought as reality. In other words, virtualization is a process of artificial world creation, and at the same time trying to create an artificial person.

Our next remark refers to the logic of virtual reality. D. Ivanov defines universal qualities with three basic characteristics: first of all immaterial nature (image corresponds to reality); secondary, conditional nature of settings (artificial objects can be changed); effemerity (the enter/exit freedom provides to break and restore existence). [7, p.30].

It is necessary to pay attention to another explanation of virtual reality for better understanding of virtualization. Some meaningful generalizations: "firstly, the notion "virtual" fixes ontological reality status, which is different from natural, beyond human – the one that resists human, independent from his will, from objective one" [9, p. 97]. That is to say, that virtual reality here is described as "under-reality" that has its being, but not existence. "Secondly, virtual reality is a so called diving effect." [9, p. 97]. It means that when a person finds himself inside he/she stops to realize the condition nature of its reality, its illusiveness. "Thirdly, the term "virtual reality" foresees on/off binary logics. The fourth point is that virtual reality allows work with symbols and meanings, ignoring the prior moment of creation and the person of creator." [9, p. 97 – 98].

So, considering everything mentioned above it is worth making some conclusions: firstly, virtual reality is an immaterial creation, but what is seen does not reflect reality; secondly, the threatening factor of persons development is the next aspect to be draw attention to, because diving into virtual reality foresees the emerge of so-called gamers, cyber punks, hackers, "zombi" etc. And, they consider that being in object world is a terrible obstacle; thirdly, virtualization has social consequences, in addition to what the simulation of institutional social structure is taking place. On that basis, the technical consequences of virtualization are secondary towards social simulation, because it is the computerization, that virtualizes the society, but the virtualization computerizes the society. "The spreading of virtual reality is happening like cyber prosthesis. It calls for necessity to compensate the absence of social reality with the help of computer simulations." [7, p. 31]. In other words, technification and computerization appear as a means society virtualization. This all calls for serious changes inside spiritual world of every single individual. "In the era of Postmodernity the essence of a person is subtracted not into the social, but rather into a virtual reality. [7, p. 32]. The basic difference between human of Modern Era and Postmodern Era is that the first takes reality as a natural gift, where his/her life is happening; when the second is down-dropped into virtual reality, bides in it, realizing its conditional nature and controllability and the possibility to exit. Characterizing the consequences of virtualization for human development, modern Ukrainian researcher V. Korabylova names human a "virtual creator" [9, p.98]. The human essence here is led to the capability to organize own realities, that the author calls virtual. The author also provides definition of virtual reality.

"Virtual reality – is intersubjective reality that has no verbal existence and is not regulated by physical measurements. As an inter subjective reality it does not coincide phsyich reality, though they both have many similarities. As an immaterial reality, it is not equal to phenomenal, because there are two worlds in our experience that are present at time: the real and virtual. [9, p. 100].

The topic of virtual reality is not new in philosophic discourse. Traditionally it was opposed social reality. The question of understanding the notion of virtual reality is becoming actual, starting with the second half of XX century, when the so-called high technologies emerged and were introduced in all life spheres of a human being. However, there is a very interesting opinion regarding human to have always been a virtual creature. It is hard to object it, as far as human was creating his own realities during his entire existence. Why? It is a very logical question. There are some theories: "first of all thanks to modernism... any "references" were discredited, and the rest is doubtful, and as a result the discourse of social reality was weakened. On the one hand, of philosophic reflexion, and on the other hand this reflexion was deprived from centurial stereotypes and stamps. Secondly, the cyber reality emerged as a quintessence of virtual reality, as virtual in pure look, totally deprived from "physics". [9, p. 101]. So, thanks to the emerge of cyber reality the research of virtual reality is done on principally new grounds which in its turn actualizes the problem of human development and existence. What a human becomes and turns into as a result of society technification. Russian researcher V. Kutyriov states that the development of modern person has a double perspective. "The personality is washed out; still it is too early to speak about direct self-liquidation. Cybers and artificial intelligence may be a close, but not absolute perspective. A human that is still pondering overtakes it, acting, but the reflexion regarding consequences about what she is doing is lessening in his mind. The individual is still in the mind, but no in his "own". Without realization and understanding." [8, p.63]. If we observe modern tendencies of human development, we can state the fact that moving into anthropogenic sphere, the human nature in the human dies, the person refuses from culture and forms so called "death culture", which leads to zombi emerging. "Zombi is a creature, looking like a man, but who does everything mechanically, without feelings, without a soul, without "inner senses", admonishing to the orders from outer world. Like the one who stands from the grave, corpse, or "undead – neither dead nor alive, or unburied" [8, p. 64].

These are threatening tendencies in the existence and development of humans, as far as the vital characteristic of a human is the presence of consciousness, with its questionable conclusions, subjective assessments etc., and it is no longer needed. One can normally live and function without it. That is why such classification as "zombie" is possible. "Defining "zombi" index of this or that society it is appropriate to differentiate at least two types of zombie. Strong and weak. It is an accepted analogy regarding division of weak and strong artificial intelligence. Weak (light, partial) zombie – thinking zombie. He thinks and acts, but replies to "how" question, without asking why and for what he is doing it, what his thinking may lead to. [8, p. 64–65]. It shows that such thinking person does it without realizing the consequences of his/her actions. In other words it is meaningless thinking. The most important for them is to introduce innovations, but they remain in voice sphere, and many of them keep ability to only to think, but also to realize what is going on beyond borders of professional sphere. On the contrary, to "weak zombie",

there are "strong zombie". "Strong zombie" are oriented on calculations, mathesis. These are representatives' of cognitive and informational knowledge, and they exist in virtual reality longer. Their thinking is semi- or totally formalized, they never return to meaning, sense." [8, p. 66]. Therefore, the difference between weak and strong zombie is impressive. Weak zombie express the desire think of the consequences of their actions, on the contrary to strong zombie – they totally lose the ability to think (in human dimension). V. Kutirov calls them "programmed" zombie. "They sort, combine and process information. Thought-like communication is what remains with zombie from traditional thinking, is something does remain. This is "Homo digitalis" of trans modern era, which on the contrary to postmodern era not "post", but trances through the human." [8, p. 66]. In this understanding, a person turn into the agent of network, "gamers" and "cybers". "Within the rising speed of race posthuman technologies, zombie orientation is becoming more influential and aggressive. Schizoids invade. They are the nearest footstep to "cybers" and artificial intelligence. To the otherness, which is called immortality for self-deceit." [8, p. 67]. In other words the person is turning into an agent or a zombie, refuses for the sake of something robot-like.

Thus, virtualization has led to virtual societies that became alternative to real society. The person is "separating" him/herself from old, traditional connections, ways to interact with real friends, relatives, neighbors etc., and is becoming more oriented at virtual partners. The interaction with the help of technologies is turning a person into impersonal creature; the depersonification is taking place, which opens new possibilities for voluntary construction and virtual person transformation in its turn. In traditional society freedom was determined by responsibility, and in virtual reality the anonymity deprives agent from freedom of responsibility for braking role expectation, that are determined by agent's status. One more difference between real and virtual person is the identification freedom. It means that a person may choose virtual name, virtual body, virtual status, virtual habits, virtual drawbacks etc. "An individual may simulate the belonging to any social community and broaden the sphere of possible interactions radically. Such kind of institutionalistic freedom may open a possibility for virtual co-societies to exist, the "virtuality" term in case of which means first of all "hyper reality [7, p. 137–138]. It is necessary to mention here that virtual does not mean hyper reality, as far as hyper realities exist online on the

contrary to effermal virtual communities, and even if they emerged online, and when interaction takes place directly between people, still these co-communities do not stop being socially virtual (for example such social networks as VKontakte, Facebook). In other words, co-communities of that type exist, until their member support interconnections between those images they created in virtual reality.

In **conclusion**, we may say that modern stage of human development is described by growing level of virtualization. Thanks to this acting nature humans created techniques and, which eventually turned their nature: corporal and spiritual meaning. The body was initially treated as a gift of nature, God. Still the body is treated as a suit, which can be cut and changed nowadays. Plastic surgery is called not to save people from ugliness as it is considered, but on the contrary, as a means to accomplish courageous fantasies of its clients, rather than patients. It is worth stressing that not everyone is having plastic surgery, but the tendencies to boast something artificial, gained, (any implants, trained press muscles, whitened teeth etc.) is gaining all-absorbing character. That is why we should not search virtual reality in cyber space on the modern stage of human development.

References:

1. Ортега-и-Гассет Х. Идеи и верования / Х. Ортега-и-Гассет; [Сост., предисл. и общ. ред. А.М.Путкевич] – М.: Изд-во "Весь мир", 1997 – 704 с.
2. Шютц А. Избранное: мир, священный смыслом / А.Шютц; [пер. с нем. и англ.: В.Г.Николаев и др.; сост.: Н.М.Смирнова; общ. и науч.ред., послесл. Н.М.Смирновой]. – М.: РОССПЭН, 2004. – 1056 с.
3. Грамши А. Искусство и политика: в 2-х т. / Антонио Грамши; [пер. с итал.] – М.: Искусство, 1991. – Т.1. – 432 с.
4. Барышев Р.А. Личность в контексте киберпространства / Р.А.Барышев // Вестник Челябинского государственного университета. – 2011. № 2 (217). Философия. Социология. Культурология. Вып. 20. – С. 15 – 18.
5. Бодрийяр Ж. Симулякры и симуляция / Жан Бодрийяр; [пер. с фр. И вступ. статья О.А.Печенкиной] – Тула. – 2013. – 204 с.
6. Buhl A. Die virtuelle Gesellschaft. uonomie, Politik und Kultur im Zeichen des Cyberspace. / A. Buhl. Opladen. – 1997. – 260 p.
7. Иванов Д.В. Виртуализация общества. Версия 2.0 / Д.В.Иванов. – СПб "Петербургское Востоковедение", – 2002. – 224 с.
8. Кутырев В.А. Здравствуйте, зомби! / В.А.Кутырев // Вестник российского философского общества № 1 (73). – М. – С.63 – 67.
9. Корабльова В. Соціальні смисли ідеології / Валерія Корабльова [Монографія]. – К.:VADEX. – 2014. – 350 с.
10. Бодрийяр Ж. Прозрачность зла / Жан Бодрийяр [пер. с фр. Л.Любарской, Е.Марковской] – М.:Добросвет. – 2000. – 258 с.
11. Hayles K. How We Became Posthuman / Virtual Bodies in Cybernetics, Literature, and Informatics / K. Hayles. – K.: Nik-center. – 2013. – 426 p.

Надійшла до редколегії 13.02.18

Є. В. Левченко

ВІРТУАЛІЗАЦІЯ: ШТУЧНИЙ СВІТ ДЛЯ ШТУЧНИХ ЛЮДЕЙ

У статті здійснений аналіз співвідношення понять "віртуальна реальність" і "кіберпростір", яким чином вони визначають соціальне поле існування людини. Автор акцентує увагу на тому, що ці, вже невід'ємні, аспекти існування сучасної людини впливають на її подальший розвиток, а саме як людина існує одночасно в двох світах реальному / віртуальному, справжньому / штучному. Виникають нові, безпрецедентні умови розвитку людини. Ці умови є наслідком тісної взаємодії людини і техніки. Цей новий етап в розвитку людини, в сучасній філософській літературі називають – постлюдським. Де людина втрачає усі людські характеристики і перетворюється на щось штучне і техноподібне.

Сучасний етап розвитку світової цивілізації обумовлений корінними змінами, швидкістю і складністю соціальних взаємодій. Людина переживає перехідний етап: зміни ціннісного відношення до світу на соціально-гуманістичні технології. Це свідчить про те, що сучасність перестала бути тільки людською. Вже наше з'ясування стає симбіозом людини і машини. Перетворення людини на постлюдини характеризується дегуманізацією, заміною цінностей на технології.

Ключові слова: віртуалізація, кіберпростір, людина, особистість, реальність.

Є. В. Левченко

ВІРТУАЛІЗАЦІЯ: ИСКУССТВЕННЫЙ МИР ДЛЯ ИСКУССТВЕННЫХ ЛЮДЕЙ

В статье осуществлен анализ соотношения понятий "виртуальная реальность" и "киберпространство", каким образом они определяют социальное поле существования человека. Автор акцентирует внимание на том, что эти, уже неотъемлемые, аспекты существования современного человека влияют на его дальнейшее развитие, а именно как человек существует одновременно в двух мирах реальном / виртуальном, настоящем / искусственном. Возникают новые, беспрецедентные условия развития человека. Эти условия есть следствием тесного взаимодействия человека и техники. Этот новый этап в развитии человека, в современной философской литературе называют – постчеловеческим. Где человек теряет все человеческие характеристики и превращается в что-то искусственное и технообразное.