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Iryna PREDBORSKA**MATRIX EFFECT IN SOCIAL PHILOSOPHY RESEARCHES**

The paper is devoted to examine the analytic tools for understanding the social and cultural processes. To analyze the influence of the social and cultural environment on some fixed economic, administrative, statebuilding, educational, informational and communicative process the notion of the matrix effect is introduced. It is defined as «imprinting», when the well-known political, civil, economic, educational and other institutions under the influence of introduced form outside obtain a certain form. Three types of the matrix effect (the family pattern, the ship pattern, and the sport pattern) were depicted as they represent the most common patterns of the social organization. The matrix is perceived not only as a form, but also as a pattern of certain kind of mass activity, and the symbol of existing institutions on individual daily level. The methodological possibilities of specific matrix mode of the social philosophy researches are examined. A necessity to utilize the matrix effect for describing the multidimensional phenomena such as society was highlighted.

Keywords: *matrix effect, social and cultural matrix, family, ship, sport, pattern, imprinting, social philosophy researches, social and cultural environment.*

There is a deep analogy between the development of natural and social processes as both of them take place in a certain environment. Scientists have agreed long time ago that the environment should be taken into account. Such phenomena as chemical reaction, the velocity of light and sound, the forms of plants, and behavior reactions of organism are described with a special emphasis on environment.

The things unfold in opposite way in the social science with a rare exception. For example, Ukrainian society demonstrates today the huge gap between proclaimed goals and real situation in all spheres of life. An indifferent observer may think that there is a tremendous mystification. In fact it means that historical environment has been taken “out of the brackets” of economic and political programs. Meanwhile the reforming activities do not represent a variety of political and legal ones, but a kind of more global social and cultural activity.

European market economy and state institutions required the formation of corresponding type of psychology, mentality, mass legal consciousness, a certain type of individual, schemes of civil relations, etc.

O. Spengler in his 2nd volume of *Decline of the West* mentioned a phenomenon of Historical Pseudomorphoses. The metaphor from mineralogy is used for its explanation:

“In a rock-stratum are embedded crystals of a mineral. Clefs and cracks occur, water filters in, and the crystals are gradually washed out so that in due course only their hollow mould remains. Then come volcanic outbursts which explode the mountain; molten masses pour in, stiffen, and crystallize... But these are not free to do so in their own special forms. They must fill up the spaces that they find available. Thus there arise distorted forms, crystals whose inner structure contradicts their external shape...” [Spengler, 1928, p.189].

O. Spengler examined the similar process in cultural sphere. This metaphor is very useful for understanding the societal processes.

The purpose of this paper is to examine the analytic tools for describing the influence of the social and cultural environment on some fixed economic, administrative, statebuilding, educational, informational and communicative process. To analyze it we introduce a notion of *sociological matrix*, based on the *matrix effect*. A similar phenomenon of “imprinting”, when the well-known civil, economic, educational and other institutions under the influence of introduced form from outside obtain a certain type, we call the *matrix effect*. Typically, we can observe the becoming and developing the institutions of social, economic, political and cultural life before they acquire a more or less stable form. This process is not chaotic and does not take place at somebody wills but it occurs according to a certain pattern. To explain it, some types of matrixes will be discussed.

One of them is the “*family*” pattern. In this case the state and administrative hierarchy as the part of social organism are modeled just as family subordinate relations and roles. We could find its implementation, for example, in Eastern European history. For instance, the Russian Tsar cannot be perceived only as a supreme leader. This is simply an unacceptable abstraction. He is Tsar-*batyushka* (Father) and Tsaritsa-*matuschka* (Mother). The new state was appeared after Bolshevik’s revolt in 1917. The USSR as a federal state has obtained the cultural comprehension and sanction of a “united family of “peoples-brothers”. In this case brothers were different by their age and their position in this family, i.e. “the oldest brother” or “the youngest brother”. There was even the “Father of peoples” (Stalin). Moreover, Stalin was the First Party Secretary and the Chairman of the Council of Ministers of the USSR as well. But these are formal circumstances. The Western political tradition would not possibly associate the “Father” with a “leader”, “president” or “functionary” of higher rank. The

First Party Secretary and the Head of the Government could obtain the cultural sanction only as “Father” at the given time and in the given country. He was not elected and discharged as such procedures are simply inapplicable to “Father’s” status.

So called “family” terminology is still widely used in the practice of international relations between the former Soviet republics. But its utilization, to my mind, is not correct. The “*family*” pattern in social philosophy researches (for example, in Ukrainian studies) helps us to bring to light the hidden relations of dominance and submission between nations. These relations preserve the inferiority complex — the complex of “the youngest brother”. It prevents a creative comprehension of other peoples’ values; complexifies the introduction of a market economy and development of international relations with other countries (including the post-communist) based on strategic partnerships.

The “*family*” pattern is considered as Spengler’s analogy of a certain mineral with external traits of other one. It is not at all inevitably, that the role structure of family in the above given examples has made an imprint on the face of economic, state and civil institutions. This is rather a result of a certain conjuncture. A pattern may be a quite another one.

Other matrix’s type — the “*ship*” pattern — is suggested in A. J. Toynbee’s *A Study of History*. He directly links the new type of political system in Ancient Greece with an overseas migration. It was meant as a *ship crew*, which was formed on the base of functional indication and presupposed the new kind of social connections:

“...polity in the likeness of a ship’s company on an enlarged scale and a permanent basis: a commonwealth in which the binding element is not community of blood but that common obedience to freely chosen leader and common respect for a freely accepted law which has been called ‘social contract’...” [Toynbee, 1934, p.94].

It is known, that conception of a firm-family, an organization as community (Gemeinschaft — F. Tönnies) has taken root in Japanese companies and mode of thinking. The system of life style, stimuli and sanctions corresponds to this conception. West companies rather represent associations, built as a ship crew pattern. As an owner’s institution the firm is economical, legal and administrative one. But this is so to say its official evident structure. Besides it, there is a deep and latent one, which sometimes is more significant and fundamental.

The matrix influence is deep and variable. The main mass type of social imagination and cognition, behavior dominants, principles of administrative institutions construction come into view. The socialization process, the daily experience transmission, the adoption and assimilation process of other cultural values take place with the matrix help; the necessary stereotype recreates, propagates and popularizes.

The matrix effect is general everywhere. Of course, it is not limited by above mentioned spheres. Its action extends from the labor relations to the canons of sport competitions and moral imaginations about duty and the justice. In general there are no restrictions in patterns. Any structure (family hierarchy, ship role, school organization, games rules, etc.) is able to perform the given functions. We can speak about the spontaneous matrix effect in the social and cultural processes. "Ship" and "family" examples belong to the given category. Besides this, the problem about the instrumental possibilities of the given phenomenon is very important. It is obvious that the ships were not built or families were not formed with the only purpose of achieving the necessary forms of polity. Another kind of structures with a similar purpose can be used (for example, sport games at schools or the patterns of communication in the mass media).

Sport is considered as another pattern of the matrix. We have quite wrong understanding of the fact, why sport is very popular, for example, in England. The reason is usually perceived in the popularity of healthy mode of life and the physical training cult ideal. T. Arnold led Rugby public school in 1827 and was the initiator of school innovations. Sport, to his mind, has become the main mean of character formation. Since then the sport games in the open air are the most important constituent part of the educational programs. Just sport, but not physical education is meant rather to establish co-operative forms of relations than achieving particular records or simply best results. The idea of "honest game" is reproduced then as the most important principle of the civil relations. To some extent the standards of civil interactions are modeled according to the game's rules. It is obvious, that the organization of school education in the given case is evidence in favor of the possible instrumental matrix effect.

It would be more relevant to speak about the specific matrix mode of the social phenomena researches. Firstly, the processional aspect of things, but not the static one, is emphasized. In the given case a state, church, political parties, etc. are represented mainly as the process of arising, reproduction, but not as static organization.

Secondly, the matrix is a form, but not only a form; it is main type, a pattern of certain kind of mass activity. The matrix is the symbol of existing institutions on individual daily level. A ship, a family, a sport in spatial and temporary scale are perceived proportionally to an individual. They are observed, visualized, understood in the form of individual living interconnection. The given patterns as matrixes are the algorithms of interconnection order in the society. The structures spread to something that is not proportionate, non-visual, and alien. The project evolves into a certain construction. So, such setting problem opens the possibilities of integration of sociological theorizing on micro and macro levels.

Thirdly, the sociological matrix can be used for describing multidimensional schemes. This utilization is another peculiarity of its examination, because

such analysis is based on the advantages of correlative mechanisms, but not on genetic and causal ones. The history of ship building and navigation, family or sport development is not the state and law history. It is quite another dimension of people's social and cultural activities. Why and in what way has the ship pattern (family or sport patterns) appeared? It's impossible to understand only from the history of state institutions. In the given case we have to deal with a superimposition, but not with generation and determination. At the certain time and space point two processes evolving in different dimensions (transformation of social institutions and evolution of social and technological system) have coincided. Hence, the analysis of necessity of varied phenomena and constellation (M. Weber) mechanisms follows.

The application of the sociological matrix to a phenomenon of form creation in the fixed social and cultural environment has a basic significance and universal character. For example, A. Toffler, W. Dizard, Teilhard de Chardin and others describe the situation in advanced countries created by the wave of change. They underline, specifically, that a factory pattern as a future model for other types of institutions will lose its significance. It is suggested that the appropriate organization of research work should be the premise of problems solution. The sociological matrix should be used in analysis of the post-communist countries, where the approbation of administrative algorithm, economic schemes, state and civil system takes place in the extreme conditions.

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Ірина Предборська. Матричний ефект у соціально-філософських дослідженнях.

Стаття присвячена визначенню методологічного інструментарію для вивчення соціокультурних процесів. Щоб проаналізувати вплив соціокультурного середовища на економічні, адміністративні, державотворчі, освітні, інформаційні та комунікативні процеси, вводиться поняття матричного ефекту, що розуміється як «відбиток», в результаті якого основні політичні, громадянські, економічні та інші структури та інститути під дією зовнішніх впливів набувають певної форми. Три типи матричного ефекту (моделі сім'ї, корабля та спорту) проаналізовані як найбільш загальні моделі соціальної організації. Соціокультурна матриця презентована не тільки як

форма, але й як патерн певного типу масової активності, а також як символ існуючих інститутів на індивідуальному повсякденному рівні. Показано методологічно-інструментальне значення матричного ефекту в соціально-філософських дослідженнях, а також можливості його використання для опису багатовимірних феноменів, таких, наприклад, як суспільство.

Ключові слова: матричний ефект, соціокультурна матриця, сім'я, корабель, спорт, модель, відбиток, соціально-філософські дослідження, соціокультурне середовище.

Ирина Предборская. Матричный эффект в социально-философских исследованиях

Статья посвящена определению методологического инструментария для изучения социокультурных процессов. Чтобы проанализировать влияние социокультурной среды на экономические, государственно-административные, образовательные, информационные и коммуникативные процессы, вводится понятие матричного эффекта, понимающееся как «отпечаток», в результате которого основные политические, гражданские, экономические и другие структуры и институты под влиянием внешних воздействий приобретают определенную форму. Три типа матричного эффекта (модели семьи, корабля и спорта) проанализированы как наиболее общие модели социальной организации. Социокультурная матрица представлена не только как форма, но и как паттерн определенного типа массовой активности, а также как символ существующих институтов на индивидуальном повседневном уровне. Показано методологическо-инструментальное значение матричного эффекта в социально-философских исследованиях, а также возможности его использования для описания многомерных феноменов, таких, например, как общество.

Ключевые слова: матричный эффект, социокультурная матрица, семья, корабль, спорт, модель, отпечаток, социально-философские исследования, социокультурная среда.