

Realization of Spiritual Potential in the Sociocultural Space: the Philosophy of Education

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Abstract: *The relevance of the article lies in the fact that the development of Ukrainian statehood, implementation of reforms in education and development of civil society is impossible without the development of Ukrainian spirituality. The process of globalization of today's society has a huge number of global problems associated with the obstacles to achieving harmony between man and nature, underestimating the development of each individual as unique, playing a crucial role in creating a special spiritual atmosphere, in revealing the creativity of life. Spirituality in the socio-cultural space should be understood as "man in man", as a quality of man, characterizing the motivation of human behavior, the process of his self-knowledge and the choice of life goals. The highest value of human existence is the human person. The notions of human qualities that allow full self-expression in the service of universal human interests are analyzed. Philosophy of education notes that the main purpose of human development is not only the satisfaction of needs, but also self-development, the full disclosure of the intellectual and cultural abilities of man. The article deepens the concept of the spiritual potential of today's mass culture in the current philosophy of education; reveals the ways of formation of spiritual potential in the postmodern space; outlines the quality of time in the socio-cultural space of postmodernism.*

Keywords: *Philosophical tradition, spiritual information-value system, reproduction of social being, teleological time, personal time.*

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Introduction

The philosophical tradition in education, starting with Nietzsche (2004) with his statement about the coming of the era of domination of man - the mass of the average European, has actualized the philosophical intensions of the study of mass man, mass culture. In education, the situation of the threat of dissolution of personality and, accordingly, the problem of personal self-consciousness, self-determination was noted. In this aspect, the concepts of mass man and the bearer of spirituality are opposite, if under spirituality we understand such a quality of man, which involves the search for the meaning of his own existence or the implementation of sense-making. Spiritual can be defined as such human activity, which is the realization of certain values, meanings. Such personal meanings spiritualize any human activity, illuminate it, turning such activity into a service, saturate it with reflections on the ideals, meanings. It is this way of growing spirituality that needs to be considered in the current philosophy of education.

According to Ortega y Gasset (2005), Canetti (2009) and Moscovichi (2009), mass culture in the aspect of thematization of the problems of existential self-determination began to be linked to the phenomenon of existential frustration. Thus mass culture is explicated as a stultifying instrument on human consciousness. At the same time, according to Arendt (2008) this type of culture is evolving, transforming, which allows today to consider it as a tool for the growth of spirituality. Thus, Diamond (2012), Klages (2001) and Węgrzyn-Odziob (2012) believe that the postmodern socio-cultural genotext transforms the concept of mass culture, elevates it, deprives it of the halo of low quality as a consequence of democratization of society. The postmodern educational cultural-historical background changes the understanding of meanings and orientations and scientific activity. Straubhaar et al. (2019), believe that science is unbiased, that the goal of scientific activity is to achieve truth. However, it turns out that the scientist has many goals. These include the thirst for fame, material well-being, self-affirmation, and the desire to justify any new position. The variety of orientations of scientific activity contributes to the fact that science is becoming a mass phenomenon.

The purpose of the article is to deepen the concept of spiritual potential of modern mass culture in the philosophy of education; to reveal ways of formation of spiritual potential in the philosophy of education; to determine the quality of time in the socio-cultural space of the philosophy of education.

The spiritual potential of today's mass culture in the philosophy of education

In the philosophy of education the problem of the loss of spirituality is considered the most tragic for man. This opinion was highlighted and formulated by Nietzsche (2004). Subsequently it was defined as the problem of each individual's search for his/her existence. Mass culture in the philosophy of education in the aspect of thematization of the problems of existential self-determination began to be linked to the phenomenon of existential frustration. In this way mass culture is explicated as a stultifying tool for human consciousness. At the same time, this type of culture evolves and transforms, which allows us to consider it today as a tool for the growth of spirituality (Nerubasska & Maksymchuk, 2020; Nerubasska et al., 2020).

Indeed, there are three interrelated thematizations of the role of mass culture in the formation of subjectivity in the philosophy of education. The first is actually the studies of mass culture, begun by such a prominent thinker as Ortega y Gasset (2005), continued by the equally prominent philosopher Marcuze (2003) and other authors. All of them usually evaluate negatively the content of mass culture, the quality of which becomes low due to its democratization, increasing level of comprehensibility. Such culture cannot and indeed does not bring anything positive to those who become the object of its influence. It destroys all individuality, dulls the mind, simplifies a person's idea of the world, in the end turns him into a consumer of low-grade spiritual goods, for which the bearers of elite culture, national cultures are justly shamed.

The second is represented by works on the problem of the behavior of both the crowd itself and the individual in it. Such thematization is characteristic of, for example, Kanetti and Moscovichi (2009), a number of other authors.

The third type of research is related to the development of problems of mutual influence of mass culture and totalitarian political regimes, especially of the XXI century, transforming mass culture into an instrument of ideology, aimed at preserving and maintaining the idea of totalitarianism, strengthening the status of totalitarianism. The synthesis of these aspects of the study of mass culture allows us to see those features and transformations in this type of culture, which can be explicated as changing its content in the aspect of the growth of spiritual potential, especially in the context of the anthropic principle.

Ways to form spiritual potential in philosophy education

The philosophy of education has confirmed that mass literacy is becoming the basis for cultural inclusion. At the same time, the advancement of the consuming person "homo consumatus" into the vanguard of social practices allows us to talk about the consumption of works of art. This judgment naturally fits into the context of the present postmodern cultural era with its principle of maximum approximation to life, reality, and each individual person. According to this cultural dominant, there is a convergence of the world of art and the world of reality, the question of not only general initiation into art, but also the problem of the creator, who can be anyone who can cut the text into words and compose a new one (Klages & Gensike, 2006).

Thus, the philosophy of education proves that the sociocultural genotext transforms the concept of mass culture, raises it up, and deprives it of the aureole of low quality as a consequence of the democratization of society. Maximum proximity to each individual person implies that the world of cultural meanings begins to exist in the interpretation of the reader and viewer. The author's intent goes into the background, leading to the poststructuralist paradigm to conclude that the author is dead. Now each subject, entering the world of cultural symbols, becomes the author, the creator of the world of meanings and values, the bearer of spiritual culture (Marianski, 2015).

Also in today's education, through inclusion in mass culture, one is introduced to a world that goes beyond the life world of the individual, beyond one's own experience. Television, radio, the Internet contribute to the merging of one's own life horizon with the global horizon, which allows one to receive a huge amount of information, to become acquainted with facts whose existence would not be possible otherwise, to virtually encounter other cultural systems of the present world. In addition, we should not forget that along with certain skills transmitted by the current technological environment, one also receives criteria for evaluating the phenomena of the surrounding world. It is enough to go to a group on one of the social networks to find quotations of the classics, often excerpts from their works, or even the entire work. Here, too, there is a discussion of them. Such criteria for evaluating various cultural phenomena, becoming an element of one's own existential choice, form an internal culture. Moreover, there is a consistent constitution of one's own existence, without which it is impossible to imagine the spiritual world of man. In this sense, the connection of spirituality with the presence of values and meanings is emphasized. The spiritual person does not simply function, his activity is a service, it is value-based (Penconek, 2007).

The notion that the present-day individual is illiterate seems contradictory. The methodology of sociocultural conditioning implies considering this phenomenon in a particular sociocultural context. Postmodernity, with its principle of maximum proximity to each individual, leads to a deconstruction of the concept of illiteracy. If one makes punctuation or grammatical mistakes, even if unconsciously, this does not mean that one is unaware of the existence of rules. At the same time he deliberately violates them in order to assert his own self-worth.

On the whole, if we look at the world through the prism of the priority of the postmodern mentality, we will find that the man of the present era of the Internet and television differs from the man of the big book culture with its emphasis on the formation of the moral Absolute. The moral norms of modernity have lost their aureole of absoluteness.

A concept is asserted - "non-traditional morality," suggesting traditional morality, but non-traditional also morality, also a system of norms governing relations between people, the behavior of people in society (Heidegger, 1993).

Through the philosophy of education there is a reassessment of values: not only do the former values fall victim to impairment, but that, above all, the very need for the values of the former kind in their former place, namely, the supersensible, is rooted out. Therefore, the average person is aware of the basic rules and norms of behavior and more or less consistently observes them, assuming that the multitude of these rules is characterized by a blurring, a recognition of their relative character even within the same Christian culture, a loss of their status of absoluteness. Thus the problem-if it exists in principle-is not that the morality of the population of our planet, included in the flows of mass culture, is being transformed. Such a modification is natural, it does not exclude the concept of morality from contemporary discourse, and it is due to the postmodern sociocultural context (Heidegger, 1998).

Thus, in the philosophy of education, the postmodern sociocultural genotext transforms the concept of mass culture, elevates it, deprives it of the halo of low quality as a consequence of the democratization of society. The postmodern cultural and historical background changes the understanding of the meanings and reference points of scientific activity. Science is thought to be unbiased, and the goal of scientific activity is to achieve the truth. At the same time, it turns out that the scientist pursues many goals. These include the thirst for fame, material well-being, self-assertion, and the desire to justify any new position. The diversity of orientation of scientific activity contributes to the fact that science is

becoming a mass phenomenon. However, this does not cancel out the transformation of the listed orientations of scientific activity into values that set the meaning of the scientific search. Thus scientific activity turns out to be service to idea, realization of the certain system of values and meanings. The last explicates activity of the scientist as growth in spirituality, as process of semantic acquisition and realization of meanings.

The latter, however, does not negate truth as the primary goal of scientific inquiry. Indeed, contemporary studies of the concept of truth define it as the fundamental value of scientific inquiry. Thus, in the phenomenological tradition, truth is a testifying identification. Such identification between thinking and being is possible because being is given in an intensional act in which the correspondence of being in the aspect of its perception, the identity of the perceived (*intentum*, *noema*) and the perceived (*inrentio*, *noesis*) is realized. Similarly, Smyrnova (2008), exploring the phenomenological definition of truth, shows that the concept of truth in the social-phenomenological interpretation reflects the transformation of the classical cognitive relation: the correspondence of knowledge to the ontological reference is presented here as the correspondence of scientific-theoretical social knowledge to the basic structures of understanding. Thus, with any reference point, truth remains central.

Such a person always exists and is characterized by an intension of self-preservation. This is why there is a mass culture that deals with large groups of individuals, realizing the intention of averaging. Accordingly, products that would make all of us think intently and intensely (like the famous art-house) about their content are quite alien to mass culture. And so it has always been.

And despite the fact that today we live in rather complexly organized societies, our passions have remained the same, almost the same as those of our ancestors.

The enlighteners, the adepts of high culture, exclude the majority from their potential audience because they do not go beyond the tradition of understanding elitism as an essential attribute of culture. In fact, a significant majority gets what it wants in the first place. Today's television, for example, easily allows us to switch between channels without even getting off the couch, so it does not force us to do anything. Ratings convince us that no one intends to give up convenient consumption of programs.

The problem, however, is that the assimilation of great works of art or the consumption of highly artistic works requires not only a certain level of intelligence, but also specialized skills. People, as a rule, rarely invest their resources in such measures, given the questionable value of such endeavors

in their eyes. It is always easier and more fun to turn on the TV and let it entertain you. It takes nothing more than a light touch on the remote control to do this, whereas visiting a museum requires effort and, importantly, material expense. Of course, watching a movie in a movie theater involves the same expense, but at least it requires nothing except sitting in one place for a while. A visit to an art gallery, for example, requires both physical and spiritual effort. We do not mean to imply that the main guideline for the creation of programs and other works of art is the convenience of their consumption, their low quality (Michael & Tavernor, 2019).

Of course, the familiar forms of mass culture can and do become the basis of deep content in the postmodern era, which contributes to the growth of spirituality.

In any case, mass culture deals primarily with the crowd, and therefore is oriented to its preferences. People get, in general, what they expect. And if we are already complaining about the banality and low-grade content of today's media, then it would be more correct to shift the responsibility from the authors to the viewers. At the same time, contemporary postmodernist artistic culture is looking for and finding ways of synthesizing mass and elitism, and using the forms of mass culture to embody profound content. Note that the author always leaves the reader and viewer free to choose whether to see the deep spiritual content or to disregard the latter.

The quality of time in the sociocultural philosophical space

As Freud (2005) once rightly noted, "culture does not save or justify anything or anyone. But it is the creation of man: he projects himself in it, recognizes himself in it; only in this critical mirror does it see its image". This image, noticeably changing depending on the quality of the spiritual information-value system of reproduction of social being, however, was invariably formed, including under the influence of the representations of the human mind in the present. Discussions on the nature of time, its attributes, qualitative characteristics and laws have been and are being conducted almost continuously for more than two thousand years and have not brought Mankind any closer to the understanding of its essence by any assessment. Obviously, the huge complexity of the object deliberately denies stereotype of research methods and unambiguity of the obtained results. Moreover, it is the complexity and ambiguity that are, in this case, the generators of intellectual reflection (Thon, 2018).

Leaving aside abstract reasoning, let us designate two focuses in the analysis of this problem: teleological time - structuring the general picture of the universe and giving it meaning in the substantial context of a specific

cultural and philosophical paradigm, and personal time - the self-organized time of individual consciousness, the name of each act of the human. These two times form a particular quality dichotomy, where the complexity of the relationship is not exhausted by the question of the priority of any of the components. And only having begun to distinguish itself from the natural world, having realized its mortality, and to this day the human mind does not leave attempts to correlate both these times to understand the specifics of their mutual influence and interdependence.

Another paradigm shift "modernism - postmodernism" in culture and philosophy, the transformation of the whole system of socio-cultural codes and symbols, the very type of philosophical thinking inevitably provoke plurality of understanding the quality of today's space-time existence of both the individual and society as a whole. Acknowledging the heterogeneity of the cultural-philosophical postmodern, it is nevertheless common to distinguish its semantic principle, which determined the specificity of the dichotomy of teleological and personal time - the principle of subjectlessness as a result of the basic postmodern postulate of the "Death of the Subject". This "death" - of the Subject, of God, of the Author - leads in a subjectless postmodern culture and philosophy to the idea of the spiritual death of the individual, where death becomes life itself.

The centuries-long efforts of philosophical thought to reconcile the individual with the inevitability of death in postmodernism come up against nothing - in the resulting spiritual vacuum there is no one to reconcile, nor is there anything to reconcile. A completely socialized personality, identifying itself and others under the influence of current patterns and symbols of the establishment, which are compulsively and incessantly introduced from outside, is a set of various qualities, numerous combinations of which form fairly realistic, practical authentic personality types. They can be successfully studied and classified, which is done by such illusory personalities, so the line between illusion and reality disappears - because there is no one else to state its existence. And if there is a postmodern sociocultural space where pseudoreal personalities live their pseudoreal lives, then there should be correspondingly both teleological time of the universe and personal time of an individual human life.

Deleuze (1998) has already become a "classic" of postmodernism and, perhaps, paid more attention to this problem than any other. Obviously, it should be noted that the terminology - "teleological time" and "personal time" - is not used by these philosophers and its introduction to their ideas about time is entirely on the conscience of the author.

In the work "The Logic of Meaning" Deleuze (1998) investigates the specificity of time in postmodern culture in detail and in multiple layers, distinguishing two of its almost autonomous hypostases - Chronos (teleological time) and Aeon (personal time). These two times, existing simultaneously, are different in nature, but there is a certain mechanism of their interaction, as a result of which both universal history and individual human destiny are shaped. The teleological time of Chronos is the time of modernity, in relation to which the past and the future play only an auxiliary role of temporal dimensions. Total teleological reality is essentially an eternity of divine being - a chaotic, unstable, self-organized environment in the context of which the temporal chains of events of human lives are formed. The past and the future are always relative to the present, which absorbs them into itself, which, in turn, affects the substantive quality of teleological time, which also acquires relativity by becoming the receptacle of limited authentic multiple human lives. "Chronos is a receptacle, a skein of relative realities, whose limiting cycle or outer shell is God". The teleological time of the Divine Authentic is corporeal and cyclical and, being infinite, nevertheless, is not infinite - including all the present, it is cyclically restored, reproducing each time new cosmic periods identical to each other. Moreover, the teleological time of Chronos is peculiar both to the relative motion from which the relative real ones placed in it are connected, and to the absolute motion of the broadest and deepest absolute real. "Such movement contracts and expands in depth, absorbing and returning to the play of cosmic periods the moments of the relative real (to embrace - to ignite) that it embraces".

Deleuze (1998) describes a completely different quality of personal time of human life - Aeon - as a linear chain of events running from the past through the present to the future. The multitude of such chains, located on the surface of Chronos, splits to infinity the present into the past and the future in both directions at once. And any temporal point can become a choice point of events unfolding - a moment of "suddenly" that sets a vector linear direction to personal time. This moment is the source of emergence of numerous Aeons as potential scenario invariants of human life. Emerging from the teleological time of the present, linear at first sight personal time is nonlinear in the beginning. As an impulse of a "pure event" the moment "suddenly" determines the branching of event series - plural and variant Aeons in the immanently unstable temporal environment of Chronos.

The teleological time of Chronos, inseparable from corporeality, limited and infinite, cyclic and heterogeneous, generates temporal energy, released in deep rifts and necessary for production of numerous serial chains of Eons of personal time. Aeon personal time is corporeal, independent of

all matter, filled with all sorts of gliding effects, but never filled, living in an infinite distribution of abstract momentum, always evading the present. In essence, the Aeon is a "pure empty form of time," a straight line drawn by a random point, where each event, communicating with other events, forms the only Aeon event in which only speech is possible.

Accordingly, the present teleological time of Chronos is the deep and nonlocal time of destruction and formation of Chaos and Order; the personal time of Aeon is the time of the moment, a quasi-cause devoid of self-identity and "thickness", a superficial nonsense that "...allows neither the existence of God as the original individuality, nor the Ego as Personality, nor the world as the element of Ego and God's creation. The divergence of the asserted series forms already "chaosmos" and not the world". And such a world is truly terrible - a pseudoreal world of the labyrinth (according to Borges), where there are constantly returning, but no longer personalities and worlds, but continuously divided events communicating with each other in the void (Strom, 2014).

"Desire" does not belong to the realm of ideology, nor is it a prolongation on the personality of innate unconscious drives for eros and destruction. "Desire production" is stimulated by social production, so personal desires are programmed by society's prevailing sociocultural stereotypes, resulting in the formation of a virtual world of missing human objects. The "leap of humanity from the realm of necessity into the realm of freedom," promised by Marxism almost a century ago, has finally taken place, while the well-known Freudian "principle of satisfaction" has finally found not only legitimacy in mass consciousness, but also its legitimacy. Such seemingly distant ideas turned out to be easily compatible - their interpenetration successfully took place in the social dimension of the individual. The Marxist desire for the free creation of history changed markedly into a desire for free consumption, and the primitive Freudian libido sublimated into the vital energy of man, desire as such, aimed at free consumption. But while Marxism's acquisition of freedom is preceded by the abolition of the state, and Freudianism recognizes that the full realization of desire is only possible in dreams, in postmodern culture both become achievable, and simultaneously in reality and without bloodshed.

This requires overcoming the existential sense of the linearity of teleological time by shifting to the personal temporal mode of the recent past or the delayed future. Both of these temporal modes are capable of successfully replacing the present and, in fact, not even replacing it, but becoming it. In such a fake real, in fact, social dream, people arrive almost always, perceiving as a bad dream rare situations of awakening, the

emotional effect of which is rather quickly silenced in individual consciousness by appropriate instances of repression and control. The main task of such instances is to keep the individual in a state of spiritual necrophilia, constantly reproducing this unreal present by means of special means and technologies (media, Internet, advertising, image-making, neuro-linguistic programming).

The sociocultural manipulation of the individual in the post-industrial consumer society leads to an absolute identity of the content of individual and mass consciousness. Thus, the Nietzschean "will to power" of the greatest individual is transformed into the subjectless "production of desire" - the all-consuming desire for consumption. Tolerant morality provides the consumer not only with the availability of relevant goods and services, but also with a spiritual self-sufficiency expressed in satisfaction with the facts of such consumption. As a result, the self-identification of the individual takes place in accordance with the current establishment system - by consuming virtual senso-symbols and identifying with them, the individual consumes himself, losing his uniqueness, and successfully self-represents himself, communicating in a spiritual void with the like. Deleuze (1998) defines this state of affairs in society as schizophrenia: "Schizophrenia as a process is the production of desire, but it emerges at the end, as the limit of social production, the conditions of which are determined by capitalism. It is our own illness, the illness of present-day people. The end of history has no other meaning".

Society - "body without organs" and the "desire machines" of the subjectless mass of schizophrenics form a closed circle: society programs through special institutions the mechanisms of "desire machines", which, in turn, ensure the functionality of society through the social involvement of the masses in the process of consumption. The most interesting thing here is that schizophrenia covers the whole continuum of social behavior in its traditional interpretation: at one pole - schizoid - desire is aimed at the negation of society, at the rejection of mass behavior and subjectless identifications, at the other - paranoid - desire for wealth, prestige, power. And it is impossible to draw even an approximate boundary between these poles, since both are constantly present not only in each individual, but also in social groups, both at micro- and macrolevels, generating an emotional state of uncertainty, insecurity, and therefore depression and embitterment.

This self-perception, especially if it is inherent in the mass consciousness, leads to the consequences of all attempts at spiritual regeneration of the individual--they are deliberately doomed to failure. However, according to the concept of schizoanalysis, a person has a chance for a spiritual breakthrough from the dead end of today's culture. This can

happen if the individual turns on the mechanism of his inner "desire machine" and unleashes the "production of desire," consciously directed toward the destruction, above all, of stereotypical codes of sociality. Decoding is the only possible way to find the ability to critically and evaluatively perceive reality and to reanimate your own personality, to organize your life space in accordance with natural desires and to live a full life, restoring harmonious relations with nature, society and yourself.

Be that as it may, Deleuze (1998) does describe a certain optimistic scenario of the transformation of the quality of culture and spiritual life, although he does not predict the extent of such a process - whether it is possible on the individual level, for social groups or society as a whole. According to Deleuze (1998), the human situation in the current sociocultural situation is not just tragic - it is hopeless. This is reflected, of course, in his analysis of time ("Symbolic exchange and death"), which in the philosopher's understanding is conditioned by tanaticism - the programming of spiritual life takes place with the help of symbols of death - simulacres of all aspects of sociocultural reality. Turning the familiar dichotomy of teleological time and personal time into a single temporal spiral accelerating to infinity, Baudrillard explores in detail the interrelationship of culture, economy, and labor, the deadened time of human lives. "Even those who do not believe in personal immortality believe in the infinity of time, which creates, as it were, a generic capital of humanity with supercomplex interest.

The infinity of time transforms into the infinity of capital, the eternity of the production system, into which there is no longer a turnover of exchange/gift, but only the irreversibility of quantitative growth. It turns out that the energy of personal time, spent by people during their lifetime mainly in making money, is transformed after their death into irreversibly increasing quantitative capital. The objectification of such aggregate capital is teleological time, which easily clarifies the meaning of the enigmatic formula "time is money". The process of accumulating capital is the accumulation of teleological time by the method of summing up the energies of personal time of the dead. The total transformation of productive forces into capital as a result of the immortalization and then the self-reproduction of "immortalized labor" in a continuous monetary circulation leads to its domination over the living (Nietzsche, 2004).

Moreover, the quality of the personal time of the earthly existence of the dead and capital-transformed generations is inevitably projected onto future generations - because the living use this money, seeing in it, in turn, as the main goal of their own lives already. This is why the past always determines the future and attempts to overcome this state of affairs are

hopeless: the process of the primary accumulation of capital is the process of the accumulation of dead labor. This is the general model of time: the time spiral "personal time - death - capital = teleological time = capital - personal time - death, etc.", unwinding to infinity, where the personal time of individual human lives loses its uniqueness and becomes a simulation of itself, the same social as space, with which it is connected through a specific "fourth dimension" - money.

Having ceased to be only a means of interaction in society, money fearfully and imperceptibly becomes society itself, where the entire system of social relations is transformed into a continuous circulation of money flow. Money, "freed from the market itself, becomes an autonomous simulacrum, unencumbered by any message or exchange value, becoming a message in and of itself.

Conclusions

The importance of the article lies in the fact that it deepens the concept of the spiritual potential of modern mass culture and concludes that in the philosophy of education the culture of post-modernity is the culture of post-modernity, the culture of "Babel towers" of past cultural institutions and values existing in the "other" at the same time, not yet completed, but already destroyed by the eternal desire of society "to keep up with the times". And although it is impossible to calculate the speed of this movement, as well as to determine the possible direction of the route, the inertia of spiritual and cultural discourse will invariably be stimulated, apparently, by an innate human desire not only to gain access to symbols of social, intellectual and spiritual prestige, but also the desire to constantly demonstrate this access to others. This is what motivates, in essence, any variants of social behavior at any point on the behavioral continuum - social always, because there is simply no other.

The ways of formation of spiritual potential in Enlightenment philosophy are also revealed; the quality of time in the sociocultural space of philosophical education is outlined. It is in such culture that the models of intellectual comprehension of the dichotomy of teleological time and personal time discussed above become possible, based on the unchanging experience of everyday individual and collective illusionality and non-existence, the only difference being that one is given "freedom of choice" of three options: "Eternal present", where teleological time is a chaotic self-organizing environment cyclically reproducing identical cosmic periods. Its "deep rifts" generate powerful flows of negative tonic energy necessary for formation of surface event chains of personal time. Sensor generation of both individual

events and their sequences takes place exclusively in the communication process, in which habitual cause-and-effect relationships give way to semantic branching of events of series of space-time situations. Therefore, personal time is a temporal labyrinth of "diverging paths" (according to Borges), with possible combinations of any events at any point in time. But the number of these combinations is still limited, and sooner or later undetected situations will inevitably arise in everyday life. Moreover, already detected situations may come back again, prompting a different choice of life scenario.

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The Author 4 outlined the quality of time in the socio-cultural philosophical space.

The Authors 5,6 worked on the study of the work "The Logic of Meaning" by G. Deleuze, a detailed and multidimensional study of the specificity of time in philosophical culture.

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