



# InterAcción y Perspectiv

Revista de Trabajo Social

ISSN 2244-808X  
D.L. pp 201002Z43506

**Enero-Junio 2023**

**Vol. 13 No. 1**

Universidad del Zulia  
Facultad de Ciencias Jurídicas y Políticas  
Centro de Investigaciones en Trabajo Social

## ARTÍCULO DE INVESTIGACIÓN

### **Cooperación de sujetos en formación como base metodológica para enriquecer la experiencia de la interacción social en los jóvenes estudiantes** **/DOI: 10.5281/zenodo.7382732**

---

Sergey Ivanovich Kurgansky\*, Elena Viktorovna Kovalenko\*\* y Olga Aleksandrovna Sokolova\*\*\*

#### **Resumen**

Los procesos de globalización, principalmente el aumento de las comunicaciones y los procesos de integración, han agravado los problemas de interacción entre los sistemas sociales y biosociales grandes y pequeños. Se ha agudizado el problema de encontrar nuevas plataformas y formas de cooperación y diálogo. El hábito de la juventud de la sociedad de consumo está saturado del espíritu del individualismo, la competencia y el poder del dinero se ajusta a la escala de los problemas emergentes de integración social y desarrollo sostenible. La juventud estudiantil no tiene la experiencia necesaria para resolver estos problemas. El objetivo del estudio fue establecer las herramientas pedagógicas para preparar a la juventud para la interacción social en el mundo cambiante. Es fundamental para el estudio el enfoque sistémico-dialéctico, que proporciona un modelo teórico de la experiencia de interacción social de un individuo y el proceso de su enriquecimiento apoyándose en conocimientos científicos interdisciplinarios. El artículo informa de los resultados de un análisis comparativo de las características esenciales de los conceptos de interacción social y experiencia en el discurso filosófico, sociológico, psicológico y pedagógico, reflejando su génesis y funciones en el contexto del problema de investigación. La integración de las ideas de la teoría de la Interacción de los sujetos en sus relaciones sociales y la teoría del cooperativismo, "el arte de vivir juntos", permiten superar la disociación metodológica del objeto interdisciplinario de la investigación, aclarar la definición de la experiencia de interacción social de los estudiantes y desarrollar la tecnología de su enriquecimiento pedagógico, cuyo contenido y etapas se presentan en el artículo.

**Palabras clave:** interacción social, experiencia, enriquecimiento pedagógico, cooperativismo.

#### **Abstract**

### **Cooperation of training individuals as a methodological basis for enriching the experience of social interaction in young students**

Globalization processes (a dramatic increase in communications and integration processes) have exacerbated the problems of interaction between large and small social and biosocial systems. The problem of finding new platforms and ways to cooperate and build dialogue has become more acute. The habitus of the youth of consumer society is saturated with the spirit of individualism, competition, and the power of money and does

not match the scale of the emerging problems of social integration and sustainable development. Student youth does not have the experience of solving these problems. The goal of the study is to establish the pedagogical tools for preparing youth for social interaction in the changing world. Fundamental to the study is the system-dialectical approach, which provides a theoretical model of an individual's experience of social interaction and the process of its enrichment relying on interdisciplinary scientific knowledge. The paper reports the results of a comparative analysis of the essential features of the concepts of social interaction and experience in philosophical, sociological, psychological, and pedagogical discourse, reflecting their genesis and functions in the context of the research problem. Integration of ideas of the theory of Interaction of subjects in their social relations and the theory of cooperativism, "the art of living together", allow to overcome methodological dissociation of the interdisciplinary object of research, clarify the definition of students' experience of social interaction, and develop the technology of its pedagogical enrichment, the content and stages of which are presented in the article.

**Keywords:** social interaction, experience, pedagogical enrichment, cooperativism.

---

Recibido: 01/10/2022 Aceptado: 25/11/2022

---

\* Doctorado en Educación, Departamento de Pedagogía y Métodos de Formación Profesional, Universidad Estatal de Arte y Cultura de Belgorod, Belgorod, Rusia. Correo electrónico: [bjik@bjik.ru](mailto:bjik@bjik.ru)

\*\* Candidato de Ciencias Pedagógicas, Departamento de Pedagogía y Métodos de Formación Profesional, Universidad Estatal de Arte y Cultura de Belgorod, Belgorod, Rusia. Correo electrónico: [pmpo@bjik.ru](mailto:pmpo@bjik.ru)

\*\*\* Candidato de Ciencias Pedagógicas, Departamento de Pedagogía y Métodos de Formación Profesional, Universidad Estatal de Arte y Cultura de Belgorod, Belgorod, Rusia. Correo electrónico: [pmpo@bjik.ru](mailto:pmpo@bjik.ru)

## 1.- Introduction

Globalization processes, representing a dramatic increase in the world of communicative connections and integration processes of large and small systems, have exacerbated the already complex social interactions in all spheres of human activity. Western states with developed economies, experiencing the objective consequences of the systemic crisis in the capitalist model of development and searching for explanations for the failure of their economic development strategies, exert unprecedented pressure on countries that in any way show their independence and autonomy and demonstrate their own national interests. The dominant way to resolve the increasingly acute economic and political contradictions is the use of pressure and the overt use of force. The world is on the brink of World War III, international law and the age-old foundations of diplomacy are no longer valid, and the right of the strongest is becoming a priority in the development of new models of interaction between the leading players of today. The strongest pressure of the isolationist policy of the West is now experienced by Russia, which is forced to fight with it for survival by all available economic and military means.

It has become extremely important to develop new mechanisms to mitigate the escalation of conflicts around the world, search for new platforms to build a balanced, multipolar world order, expand the fields of mutually beneficial cooperation and dialogue,

and find points of common interest. The habitual and tested by social practice methods of negotiation prove to be ineffective. Too acute are the value-meaning contradictions of the conflicting parties and too narrow is the range of possible mutually acceptable variations in the decisions made by specific people. The managerial resource of common sense has proven to be limited in the face of the destruction of traditional rules of social interaction.

The sphere of humanitarian education of the younger generation faces a problem of how and by what pedagogical means to prepare students for social interaction in a changing world. Pedagogical science is confronted with urgent problems of developing methodology, educational strategies, and theoretical and methodological foundations for implementing the socially integrating function of education in the new social reality. The solution to these problems raises an important question for researchers: in what discourse should the experience of social interaction among student youth be described and from what methodological positions?

## **2. Methods**

The peculiarity of scientific knowledge about the experience of human social interaction is its fragmentation and dispersion in some branches of the humanities (philosophy, sociology, psychology, pedagogy) due to the lack of integrative approaches to developing the methods of mutually enriching productive synthesis of its knowledge. Meanwhile, the field of general systems theory and systems methodology has extensive scientific knowledge of the nature of systems, patterns of their development, and research methodology. Great potential for overcoming the disparate, differentiated nature of knowledge about this type of social experience is found in dialectics, which in its essence reconciles the logic of human activity and the universal logic of existence.

Dialectics is a tool of comprehensive systemic study of the object in its movement, genesis of development, and the contradictions of its components. The system-dialectical approach served as a foundation for the study of A.G. Vinograi (2014) and allowed the author to create a theoretical model of an individual's experience of social interaction and the process of its enrichment relying on interdisciplinary scientific knowledge.

## **3. Results and discussion**

The category of interaction is a universal scientific concept that expresses the relations and connections of all things. The notion of interaction in philosophy is defined through the interdependence of objects, changes of state, inter-transitions, and each other's generation. Interaction is the anthropological principle of the integrity of existence (Feuerbach, 1955) and expresses the direct or indirect, external or internal relations, the relationship of cause and effect, and the basis of the dialectic of self-development and movement of objects (Spirkin, 1972; Osnitsky & Korneeva, 2017).

V.A. Gert (2012: 8) notes that through social interaction "the generic (social) essence of the supreme being of nature is preserved and maintained".

In sociological discourse, the essence of social interaction is expressed as the basis for the construction of human activity (Parsons, 2018); the form of its organization and the formation of personality, communication in an adequate system of symbols (Mead, 1996; Kelly, 2000); "the basic element of the social structure" (Comte, 2011: 28); the ties that draw people to each other (Napso, 2017).

Psychology considers interaction through the lens of interpersonal relationships in a dyad (Kelley & Thibaut, 1978), as the mental beginning of personality (Spinoza, 1957; Kholodnaia, 2002). P. Sorokin (1994) considers social interaction as an exchange of ideas (perceptions, information, beliefs), volitional impulses (coordination of actions in achieving common goals), and feelings that unite or divide people (love, hate, contempt, condemnation, etc.). As the predominant factor of interaction, Sorokin highlights culture, noting that

"The essence of social interaction consists of the individual as the subject of interaction, society as a set of interacting individuals, culture as a set of meanings, values, and norms, which interacting persons possess, and a set of carriers that objectify, socialize, and disclose these meanings" (Sorokin, 1994: 223).

For determining the essential characteristics of the individual experience of social interaction, of importance is a philosophical understanding of the process by which this experience is formed. The present state of philosophical analysis of social interaction is marked by the presence of general methodological approaches to the definition of its dialogical nature, which highlight the natural ability of a person to the dialog, reveal to them the world, their existence, and the possibilities of their spiritual realm. Modern philosophy tends to shift the emphasis from the interaction system to the interacting person, for whom existence only makes sense in coexistence, co-presence with the other.

A special place in the history of cognition of social interaction is occupied by the phenomenological model of A. Schütz, which reflects the pattern of the formation of interaction under the influence of previously formed products of their previous experience – behavioral stereotypes. The author examines the phenomenon of social interaction in the context of the types of a person's previous social experience and the meanings ascribed to the situations of social interaction (Schütz, 2003: 3).

The followers of Schütz, P. Berger and T. Luckmann, developing this concept, convincingly prove the vital necessity of interaction and communication for human beings as the sources of formation of their social essence (Berger & Luckmann, 1995).

The genesis of the concept of social interaction testifies to the progressive movement of scientific ideas from a socially insignificant and little-studied phenomenon to its predominant role in the formation and development of social reality. "Social interactions are the basis, the essence of social reality, in relation to which other social structures

and institutions are seen as secondary" (Sergeeva, 2011: 36). In philosophy, experience is more often used to refer holistically and universally to the knowledge, skills, feelings, and will formed in the process of sensory reflection of the external world through interaction with it and as a result of that interaction. In psychology, the experience of personality acts as its most important structural component, providing its development and acting as a certain invariant regulator of human life activity in a changing world. E.V. Kovalenko (2018: 36) concludes that "the experience of social interaction constitutes the mental trace of a person's practice in society and fulfills a meta-objective function in their life".

The separation of a mental form in the experience of interaction requires its correlation with the basic subsystems of personality, in which this experience is reflected, transformed, and preserved. In psychology, the concept of experience is interpreted as "a dynamic information system of the external and internal world of a personality that defines the strategy and success of activity and has personal meaning at its core" (Istomina, 2015: 21); as "a system of personal constructs" (DeLanda, 2006: 34); as "a personal coordinate system" (Goffman, 2004: 124); as "systemically organized knowledge, abilities, and feelings comprising value experience; the experience of reflection; the experience of habitual activation; operational experience; the experience of cooperation".

As demonstrated in the study, the experience of social interaction, being a fundamental component of a person's social experience, is isomorphic in its structure to personality and activity, and in the degree of awareness corresponds to the levels of consciousness. Placing experience in the coordinates "activity-personality-consciousness" allows studying it as an integral system of current mental reflection of previous activities and interactions in which the person was a participant. This structural-dynamic (systemic) approach makes it possible to model and shape experience based on the integration of elements of activity and personality. In this, there arises the problem of correlating the forms of these elements.

An attempt to summarize and integrate the methodological foundations applied in various areas of humanities to the study of the experience of social interaction, which constitutes the source of the emergence and development of personality and its basic characteristics, reveals a certain set of ideologically unrelated methodological approaches and concepts, which reflect various facets of this experience outside of the integrity of personality. As one of the theoretical and methodological foundations allowing us to remove this contradiction and present the learner's experience of social interaction as part of the integrity of personality, we employ the psychological theory of personality proposed by D.A. Leontiev. In this concept, the notion of personality is interpreted as "the ability of a person to act as an autonomous bearer of universal human experience and the historically developed forms of human behavior and activity". In the structure of personality, Leontiev (1993) distinguishes three hierarchical levels with conditional boundaries: the level of nuclear structures, the level of a person's relationship with the world, and the level of expressive-instrumental structures. In the vein of this concept, the experience of social interaction of a person represents three functionally

interrelated levels, shaping three components within its structure: the value-meaning component (performing the function of a nuclear element), the thought-activity component (the function of a person's inner world), and the expressive-activity component (the function of external presentation in society).

The social experience of personality is established in the nearest social environment, the expanding circle of social contacts, and interactions in objective activities, which largely depend on the state of society in the given time period and the processes taking place in it. The factors and regularities of mutual influence of society and personality must be considered in the purposeful process of transformation of individual experience of social interaction, which necessitates the further search for a common methodological basis for the integration of sociological and psychological concepts of socialization and personality development in interaction with society.

Globalization and deep changes in the social environment are also accompanied by real dynamic reorganization and regrouping of many parts of self-organizing social systems that present the environment of the existence and coexistence of people included in them. These uncontrollable processes differ from the evolutionary, or revolutionary, processes of the operation of ideas, which express ideal essences. These processes do not fit in the theoretical constructs of classical metaphysics laid down in the ontological basis of the social sciences by E. Durkheim and T. Parsons. Neither can they be explained by the common sense of the thematically divided knowledge of the social sciences. These processes acquire the status of causality that conditions the emergence of new knowledge about them, while not complying with the static knowledge allocated to them in social concepts.

In modern psychology, there is a growing research interest in problems of mental self-organization of a person as a subject of life, creativity, professional activity, their own development, and other forms of selfhood. The increasing number and quality of studies on this problem testify to the formation of a scientific paradigm of the subject and subjectivity in psychology. In modern Russia, the process of the acquisition of subjectivity is not only of scientific interest, but also of vital interest to the state, Russian society, and every citizen. The collective West is making tremendous efforts to suppress Russia's subjectivity in the global community, depriving the country of its right to exist and to uphold its national interests. In Russia, the discovery and affirmation of individual activism, support for initiatives, and trust in the collective mind are extremely complicated.

Pedagogical science is increasingly showing a tendency to integrate extensive knowledge about the human being into a single interdisciplinary project of "assemblage of development subjects" without separating the biological nature of an individual, their cultural essence, and their existence in culture. The creation of the educational process with consideration of the mechanisms of a person's socio-cultural development will contribute to the softening and permeability of discursive boundaries and to the formation of integrated discourse about the human being in pedagogy.

One of the fundamental social theories concerning this process is the assemblage theory by the contemporary American philosopher Manuel DeLanda (2006). The basic concepts of this theory, i.e. assemblage, multiplicity, and complexity, express the essence of not only the changes occurring in society but also the process of a person becoming a subject of their own life, reaching their optimal assemblage.

The notion of subject is polysemantic and has the universality of denoting the holistic characteristic of subjectivity (which includes self-movement, autonomy, referring to oneself, and reflection) as applied to humans, the collective human world and its subsystems, etc. The assemblage of a subject and the assemblage of society are mutually determined, interrelated, and conditioned. The process of a person's assemblage as the subject of their own life, activity, cognition, transformation, etc. in the process of socialization is integrated into the assemblage of a subject-society, which is formed by individual and group subjects. Marcel Mauss (1996) and later Pierre Bourdieu (1998) by introducing and grounding the concept of habitus in sociology essentially labeled the concentrated result of the assembly of the individual subject of social action in the likeness of the social structures that influence this process.

In the broad sense, the habitus of personality includes any learning and habits acquired and inherited in childhood. In a narrow sense, in Bourdieu's interpretation, it is a person's sense of their own place in society, which enables them to choose or discard the opportunities open to them based on an understanding of what they can and cannot claim in life. This sense determines the level of a person's pretensions to a place under the sun and largely results from the influence of the subculture in which the personality has been formed (economic, class, professional). Habitus is a certain model of the integrated result of the influence of society and personality development, which synthesizes the structure of the mind, the acquired cognitive constructs, dispositions, attitudes, meanings, ways of life, and everything that encapsulates the human experience gained in communication, interaction with people, social communities, and social institutions.

"The individual draws the social world into itself; it, like the world, is constructed through the dispositions of the consciousnesses of individuals, serving as nodes for the growth of social structures, and its structure of consciousness is isomorphic to the structural conditions of the world in which it emerges" (Kniazeva, 2010: 86).

The assemblage of subjects occurs in a self-organizing society by means of their synergistic interactions in the forming social groups, which gives these groups clear advantages over other formal communities in the economic, political, or geopolitical spheres. These advantages of highly synergistic groups of the proper assemblage are accomplished primarily by their ability to reduce aggression and increase cooperation. Secondly, these groups are less centralized and have significantly more internal variability and diversity. Thirdly, they have a higher level of trust, collectivism, and a sense of responsibility for the whole, which makes the collective mind and collective intellect more productive.



The synergetic interaction of subjects based on the coevolutionary principles of the art of living together conditions the formation of a holistic evolutionary structure of an emergent nature (higher efficiency of the whole than the sum of its elements, novelty, mutual influence, and non-reducibility of the whole and the part). The ideas of coevolution as a social model of the strategy of partnership are aimed at ensuring sustainable co-development of subjects, i.e. their integration and connection, in living with and in each other, cooperation, and empowerment of the individual.

“The art of living together’ consists in the ability to support unity with variability, the cultivation of selfhood, the uniqueness of the personal ‘Self’ with simultaneous isolation from the environment and fusion with it” (Kniazeva, 2010: 88). The young generations raised in an era of capitalist economic development, competition, and selfish consumerism do not have the necessary experience of coevolution, the art of living together for the sake of the future. Their structures of social consciousness are dominated by the ways of differentiating and dividing people based on differences rather than by ways of integrating and uniting subjects based on their shared values, ideals, and meanings. The habitus inherited by these generations poses an obstacle to cooperative sustainable development with the self-organizing social structures in which they live.

The pedagogical concept of enriching the experience of social interaction considers the nonlinear nature of growth and transformation of personal constructs in the process of self-interaction and self-generation of a person. Contrary to the traditional notions of the formation of personality in the process of socialization, determined only by the unfolding of time and the linear evolution of society, the concept of enriching students’ individual social experience utilizes the synergistic factor of the dynamics of change and the mechanisms of formation of personal neoformations in the context of increasing environmental uncertainty.

The technology of enriching the experience of social interaction of student youth (Kovalenko, 2018) is based on the methodology of the assemblage of development subjects and consistently:

- formats, saturates, and conceptualizes the conceptual field of students’ social interaction in the coordinates of the values, meanings, and norms of the traditional collectivist culture of the Russian world and the image of their nation’s future;
- anchors students’ worldview in traditional culture through practices of cultural inheritance and the inclusion of youth in socially significant and personally acceptable forms of joint activities and interaction;
- expands the socio-intellectual resources of the individual through the development of skills of a systemic analysis of objects, phenomena, and processes of the changing world, the skills of strategic planning of the image of the future, not present in the current situation and in personal experience, and the skills of creating systems of collective intelligence in network communities and teamwork;

- develops the subjectivity of future specialists by forming an individual managerial concept based on the full management function, the methods of self-regulation and self-organization, and increasing the scale of responsibility for decisions made;
- forms the skills of individual and group reflection, control over one's own consciousness, and a reflexive mode of students' life activity.

#### 4. Conclusion

In the face of globalization, the modern world experiences the problem of the sharp decline in the effectiveness of strategies to resolve social contradictions on the basis of the right of the strongest in a unipolar world. Thus, new methods and platforms for building dialogue and cooperation need to be found.

The inherited habitus of the youth of consumer society is saturated with the spirit of individualism, competition, and the power of money and does not match the scale of the emerging problems of social integration and sustainable development of coexisting communities. Humanitarian education is suffering a conceptual and philosophical crisis. Demand arises for an educational paradigm of training subjects of life activity and development.

One of the directions of preparing future generations for life in an uncertain future is the practical implementation in the education of the ideas of coevolution, as the art of living together for the sake of the future based on the assemblage of development subjects in their synergistic interaction.

The concept of pedagogical enrichment of the student's social interaction experience is, in our view, one of the promising attempts to improve the traditional educational process in higher education on such an integrative theoretical and methodological basis.

#### Bibliographic references

- Berger, P., & Luckmann, T. (1995). **Sotsialnoe konstruirovaniye realnosti. Traktat po sotsiologii znaniya** [The social construction of reality: A treatise in the sociology of knowledge]. Trans. by E. Rutkevich. Moscow: Academia-center, Medium, pp. 334.
- Bourdieu, P. (1998). "Struktura, gabitus, praktika" [Structure, habitus, practices]. **Journal of Sociology and Social Anthropology**, 1 (2), 44-59.
- Comte, A. (2011). **Obshchii obzor pozitivizma** [A general view of positivism]. Moscow: Librokom, pp. 200.
- DeLanda, M. A. (2006). **New philosophy of society: Assemblage theory and social complexity**. London; New York: Continuum.
- Feuerbach, L. (1955). **Izbrannyye filosofskie proizvedeniya** [Selected works in philosophy]: In 2 vols. Vol. 1. Moscow: Gospolitizdat.

- Gert, V. A. (2012). "K metodologicheskoi tselostnosti v professionalnom obrazovanii spetsialista" [Towards methodological integrity in the professional education of a specialist]. **Pedagogical Education in Russia**, 4, 6-13.
- Goffman, E. (2004). **Analiz freimov: Esse ob organizatsii povsednevnogo opyta** [Frame analysis: An essay on the organization of experience]. Moscow: Institute of Sociology, RAS, pp. 752.
- Istomina, S. V. (2015). "Gendernye razlichiiia tsennostnogo opyta v iunosheskom vozraste" [Gender differences in value experiences in adolescence]. **Koncept**, S12, 21-25.
- Kelley, H. H., Thibaut, G. W. (1978). **Interpersonal relations. A theory of interdependence**. New York: Wiley, pp. 324.
- Kelly, G. (2000). **Teoriia lichnosti (teoriia lichnykh konstruktov)** [Personality theory (personal construct theory)]. St. Petersburg: Rech, pp. 249.
- Kholodnaia, M. A. (2002). **Psikhologiiia intellekta: Paradoksy issledovaniia** [The psychology of intelligence: Paradoxes of research]. 2nd ed., remastered and supplemented. St. Petersburg: Piter, pp. 272.
- Kniazeva, E. N. (2010). Sboraka subekta s tochki zreniia koevoliutsii slozhnykh sistem [Subject assemblage from the point of view of complex systems coevolution]. In: Arshinov, V. I., Lepsky, V. E. (Eds.) **Problema sborki subektov v postneklassicheskoi nauke** (pp. 86-96). Moscow: Institute of Philosophy, RAS.
- Kovalenko, E. V. (2018). **Opyt sotsialnogo vzaimodeistviia budushchego spetsialista: Teoriia i praktika formirovaniia. Monografiia** [Experience of social interaction of a future specialist: Theory and practice of formation. Monograph]. Belgorod: Publishing house of the I.D. Putilin Belgorod Law Institute of the Ministry of Internal Affairs of Russia, pp. 184.
- Leontiev, D. A. (1993). **Ocherk psikhologii lichnosti** [An essay on the psychology of personality]. Moscow: Smysl, pp. 43.
- Mauss, M. (1996). Tekhniki tela [Body techniques]. In: **Obshchestva. Obmen. Lichnost. Trudy po sotsialnoi antropologii** (pp. 242-264). Moscow: Vostochnaia literatura.
- Mead, G. (1996). Ot zhesta k simvolu [From gesture to symbol]. In: **Amerikanskaia sotsiologicheskaiia mysl: Teksty** (pp. 213-221). Moscow: Publishing House of Moscow State University.
- Napso, M. D. (2017). "Teoriia anomii E. Diurkgeima i sovremennost" [E. Durkheim's theory of anomie and modernity]. **Sotsiodinamika**, 2, 22-30.
- Osnitsky, A. K., & Korneeva, S. A. (2017). "Neuropsychological phenomenology of self-regulation processes". **Research result, Pedagogy and Psychology of Education**, 3 (4), 64-72.

- Parsons, T. (2018). **Sotsialnaia sistema** [Social system]. Moscow: Akademicheskii proekt, pp. 529.
- Schütz, A. (2003). "O mnozhestvennosti realnostei" [On multiple realities]. **Sociological Review**, 3 (2), 3-34.
- Sergeeva, E. A. (2011). "Sotsialnoe vzaimodeistvie kak osnova postroeniia sotsialnoi realnosti: Sotsialno-filosofskii analiz" [Social interaction as the basis for the construction of social reality: A socio-philosophical analysis]. **Theory and Practice of Social Development**, 5, 36-41.
- Sorokin, P. A. (1994). **Obshchedostupnyi uchebnik sotsiologii. Stati raznykh let** [A public textbook of sociology. Articles from various years]. Moscow: Nauka, pp. 560.
- Spinoza, B. (1957). Etika [Ethics]. In: **Izbrannye proizvedeniia** [Selected works]: In 2 vols. Vol. 1. Moscow: Nauka.
- Spirkin, A. G. (1972). **Soznanie i samosoznanie** [Consciousness and self-awareness]. Moscow: Politizdat, pp. 303.
- Vinograi, E. G. (2014). **Sistemno-dialekticheskii podkhod: Teoriia i metodologiia** [System-dialectical approach: Theory and methodology]. Kemerovo: Kemerovo Technological Institute of Food Industry (University), pp. 308.