

**UDC 116:316.3+572.028**I. M. HOIAN<sup>1\*</sup>, V. P. BUDZ<sup>2\*</sup><sup>1\*</sup>Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine), e-mail ihor.hoian@pnu.edu.ua, ORCID 0000-0003-2548-0488<sup>2\*</sup>Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail budzwołodymyr@gmail.com, ORCID 0000-0002-9245-7571**ANTHROPOLOGICAL AND AXIOLOGICAL DIMENSIONS OF SOCIAL EXPECTATIONS AND THEIR INFLUENCE ON SOCIETY'S SELF-ORGANIZATION**

**Purpose.** The paper aimed at analyzing the anthropological and axiological dimensions of human social expectations in the aspect of the self-organization processes of social phenomena and revealing their essence. **Theoretical basis.** The research is based on the synergetic paradigm, the theory of shared intentionality as well as the concept of hidden influence on the processes of socialization, synchronization of social influence on moral decisions, benefits of the cooperative learning, interpretation of social expectations as epistemological norms and standards, and the concept of social support. **Originality.** Social expectations are considered in a synergistic relationship to their anthropological and axiological nature. The anthropological dimension of social expectations based on human nature as a mortal and rational being is outlined. The paper highlights the axiological dimension of social expectations on the ground of the need for socialization and imitation of systems of material and spiritual values in the group. The *concept of stereotype and the thanatology of social expectations* is substantiated. It is proved that the stereotype of social expectations is dependent on its axiological dimension, and the thanatology of social expectations is dependent on its anthropological dimension, which is based on human mortality. It has been studied out that the stereotypical and thanatological nature of social expectations significantly influences the processes of social self-organization. **Conclusions.** The social expectations of a person are oriented mainly toward the anthropological dimension of values since by nature a human is a mortal being. Human social expectations are mainly related to life, health, and safety showing the priority of the thanatological nature of social expectations and their futuristic content. Social expectations are also oriented towards social values. The latter is related to the collective rational nature of a person who is prone to social imitation, which affects the stereotypical nature of social expectations. Any social expectation is an axiological one. It is an expectation of material and spiritual values. The axiological dimension of social expectations has a stereotypical nature since it is linked to the specificity of collective socialization and coexistence. The anthropological dimension of social expectations has a thanatological character and is based on human nature as a mortal and at the same time rational being forming own rationality in the group. The concept of stereotypical and thanatological social expectations is promising for further scientific exploration as its methodological basis.

**Keywords:** social expectations; axiological dimension of social expectations; anthropological dimension of social expectations; stereotype of social expectations; the thanatology of social expectations; public self-organization; values

**Introduction**

The theme of human social expectations is relevant in the context of modern complex socio-political processes in the world and in Ukraine. Any human activity is based on social expectations, which are the basis for social self-organization. Therefore, social expectations are the foundation of self-organization in various social processes. Hence, the theoretical consideration in the essence of social expectations is a topical issue and an important contribution to the theory of social self-organization and building of social relations.

Consideration of the problem of social expectations will allow conducting a comprehensive analysis of the motivation of human activity and investigating the specifics of self-organization of social relations at the anthropological and axiological levels. The problem of social expectations has a systemic and interdisciplinary character. Its development will contribute to the

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creation of a basis for methodological influence on the consideration of a problem of social expectations in the field of psychology, sociology, political science, pedagogy, philosophy of education. Also, the study of this topic will create a basis for the formation of interdisciplinary scientific provisions on the essence of social expectations.

Analysis of the scientific literature on the problem of social expectations in its various dimensions provides grounds for expressing the following considerations. Social expectations are a fundamental principle of social interaction. They are based on values and ideals as the main factors of social interactions. But the anthropological and axiological aspects in the problem of social expectations are still insufficiently studied. Hence, the vital task of the article is to reveal the specifics and patterns in the formation and functioning of social expectations as a basis for the self-organization of social relations.

### Purpose

Human social expectations are the basis of the self-organization of various types of social processes. However, axiological and anthropological dimensions of social expectations as the foundations of social self-organization often go unheeded by researchers. Therefore, the main objective of our article is to study the features of the relationship between anthropological and axiological aspects of social expectations, which are prerequisites for social self-organization.

In the study we raise the problem to identify the anthropological specificity of social expectations, which is based on the nature of man as a mortal being. The constituent objectives of the research are, first, the analysis of the futurological aspect of social expectations. Secondly, the axiological essence of social expectations should be studied. The fact is that in immediate intersubjective interactions, social expectations are manifested primarily *as expectations of values*. Such axiological expectations are indisputably corrected with the needs of man and his nature as a mortal being.

In general, the research aims to analyse the relationship between anthropological and axiological aspects of social expectations. The latter are the foundations of social self-organization due to the synergistic connection of anthropological and axiological factors. The article is aimed at identifying the patterns of manifestation of social expectations and studying their common properties.

### Statement of basic materials

The phenomenon of social expectations is the subject of consideration in various scientific aspects. We can state the existence of various theoretical and methodological approaches to the problem of social expectations, ranging from neurological to philosophical-anthropological ones. Scientific research studies various aspects of social expectations, in particular anthropological and axiological. At the same time, the ratio of axiological and anthropological factors and their influence on social self-organization are not analyzed.

Social expectations are studied from neuroscience to sociology, psychology, and philosophy. In particular, a group of scientists points to the *anthropological mechanism* of social expectations. It is associated with unconscious neurochemical connections that are formed under the influence of positive emotions, including social laughter, which "...increased pleasurable sensations and triggered endogenous opioid release in thalamus, caudate nucleus, and anterior insula" (Manninen et al., 2017, p. 6125). At this, according to the researchers, "...modulation of the opioidergic activity by social laughter may be an important neurochemical pathway that sup-

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ports the formation, reinforcement, and maintenance of human social bonds" (Manninen et al., 2017, p. 6125). In the context of such research, it may be assumed that the mechanism of functioning of social expectations may have, in addition to the conscious level, a subconscious *anthropological* one that connects neurochemical processes and emotions. If laughter at the neurochemical level affects the support of social bonds (Manninen et al., 2017, p. 6125), then accordingly it causes a tolerant association between laughter, its source in the aspect of decision making. Therefore, a person becomes more favorable to a source of laughter, which brings him pleasurable sensations and optimistic social expectations. At the same time, on the contrary, a person feels social alienation towards the source of suffering and negative feelings.

Analyzing the neural mechanisms of expectations, another group of researchers argues that "... expectations influence how we perceive the world" (Caplette, Gosselin, Mermillod, & Wicker, 2020, p. 1). That is, "... we live in a world where most objects are associated with specific contexts" (Caplette, Gosselin, Mermillod, & Wicker, 2020, p. 1). In this perspective, social expectations, in our opinion, are certain cognitive *stereotypes* in the perception of reality. But the *stereotype* of social expectations depends not on the uniformity of the worldview, but on the similarity of human nature at its ontological and cognitive level. Therefore, indeed, most social expectations are stereotypical, in fact, identical ones, since "the identity of human nature... is inherent in all epochs and peoples" (Budz, 2017, p. 205).

Social expectations, in our opinion, can be classified into two levels: *personal* and *group*. These levels are based on the specifics of social interactions in *small* and *large* social groups. At the *personal* intersubjective level, people interact primarily on the basis of emotions and feelings. The latter take the form of social expectations. At the *group* level, people interact on the basis of values. The latter also take the form of social expectations.

In this aspect, social expectations may be based either on the emotional-sensory nature of man or on the axiological one. In addition, they are able to combine these forms into social ideals within a particular worldview. That is, in general, indeed, "... the person models the emotional futuristic expectations of the consequences of the decision made in the context of the social environment on the basis of the worldview" (Hoian, 2019, p. 73). In this perspective, social expectations, which combine emotional, sensory, axiological, and ideological components, can be considered as a kind of "center of motivation" of human activity at different social levels of self-organization in the community.

Mostly *personal expectations* tend to be *identical and stereotyped*. They are grounded on a similar anthropological basis, such as mortality and human rationality. *Group social expectations* are often radically different because the facts of cultural and axiological, and in general mental differences between peoples are self-evident. In this aspect, the determinants of social expectations, including educational ones, according to A. Behtoui (2017) are certain forms of social capital, since, for example, "...social capital along with economic and cultural capital, is an essential factor in the educational expectations of young people" (p. 488). In our opinion, social capital has essentially axiological factors that are associated with mental characteristics. The latter affect the specifics of social expectations and, accordingly, social self-organization.

M. Tomasello speaks about the tendencies that contribute to *stereotyped* social expectations. He substantiates the theory of shared intentionality, pointing out that "...humans operate with skills and motivations of shared intentionality" (Tomasello, 2016, p. 60). The researcher shows that even "...pre-linguistic human infants – well before they have become cultural creatures in any active sense – already collaborate and communicate with a partner..." (Tomasello, 2016, p. 60). In

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this sense, the most fundamental social expectations, that have an *anthropological* dimension, are the expectations of *cooperation*, *solidarity*, and *communication*, which are the basis for joining the team and at the same time it the basis for the formation of social reality. Actually, interacting with another person, the social subject expects cooperation, and on this basis to achieve security, solidarity, recognition, praise, promotion, assistance. On the other hand, a person expects to avoid fear and danger. Cooperation eliminates these negative situations from human interactions. In this perspective, social expectations, in our opinion, have an *ethical* dimension, because they are associated primarily with the expectations of the desired social relations, states, benefits that are safe for humans. But social expectations are not only *ethical* in nature, which indicates their *axiology*. They also express the *anthropological* dimension of human existence – fear of one's existence, fear of death, that is, they have, in our opinion, also a *phobic* nature, which, in turn, has an *existential-futurological* orientation. The *phobic nature of social expectations* is based on the fact that man, due to mortality, is permanently afraid of negative natural and social situations and phenomena. He/she is guided by the expectation of danger, and therefore may become alienated, apathetic, and apolitical, as can be afraid, for example, of power and expect from it a certain danger on personal values.

In this aspect, one of the fundamental social expectations, which is a spontaneous *anthropological* basis for self-organization of human activity and the principle of self-organization of society is the *contemplation of death*. Awareness of mortality, in turn, influences the formation of derived social expectations in the form of feelings of fear and anxiety, which indicate a more fundamental social expectation – expectations of security in relation to one's own health and life. In this perspective, the values of health and life are the fundamental basis for the formation of a system of social expectations affecting the social self-organization. Accordingly, ways and knowledge to avoid dangerous situations are the basic social expectations that a person tries to realize in his being. Hence, social expectations in its content and in our opinion, are also *futurological* in nature, based on fear and concern for one's own life, which is under threat. Therefore, overcoming the possible danger and threat is the ground of the *futurological* nature of social expectations. Hence, social expectations are formed mainly in the *thanatological* aspect and are aimed at overcoming the fear of death, fear of loss of livelihood – work, property.

Social expectations at the *anthropological* level are based on the value of human life since there is a permanent need to preserve it. In particular, for example, social expectations regarding the COVID-19 pandemic are inherently *panic* and *phobic* in nature, since a person encounters something unknown, poorly understood, dreaded for their nature, personal life. Therefore, in dangerous living conditions, the *anthropological-existential* content of social expectations dominates. In the event of mortal danger, a person is willing to limit the *axiological-social* content of social expectations. That means, he is ready to limit social, spiritual, material values and give preference to the *anthropological* dimension of values, including the values of health and life. This tendency in limiting the axiological content of social expectations in favor of anthropological content has a *thanatological* foundation and can be seen in all current cultures and civilizations. Most countries where the COVID-19 pandemic is spreading take identical or stereotypical measures to prevent a pandemic. Societies restrict personal physical and political freedom by using self-imposed or compulsory isolation and quarantine. Such security steps in a pandemic are taking place despite the material and economic values and the values of freedom and democracy.

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In this aspect, human mortality (as its natural property) influences the formation of stereotypes of social expectations, which receive an *anthropological* dimension. The *thanatological nature* of human nature significantly corrects social expectations, and on this basis affects the self-organization of social relations. Even such important social expectations and at the same time values as freedom, democracy, property, respect for the man and his rights (actually, humane and liberal-democratic values) are significantly corrected with the thanatological aspect of human existence. Therefore, most of the deeply-rooted material and spiritual values as the current situation with the COVID-19 pandemic shows, are possible mainly in stable societies, where the level of anthropological values is ensured, in fact, where nothing threatens human life. Hence, in our opinion, material and spiritual values, and accordingly the *axiological-social* content of social expectations are important only in relation to the *thanatological* aspect of human nature, in fact, in relation to the value of human life, which is finite. In this perspective, the *anthropological dimension of social expectations* which is associated with life and its safe conditions is dominant in the motivations, in the social expectations of citizens, in the processes of social self-organization. Therefore, under unstable conditions, the most optimal social expectation that a person shows in his mentality is the "expectation of security". It helps to overcome fear, uncertainty, indeterminacy. Simultaneously, "expectations of security" are stereotypical social expectations based on human nature. It is the *anthropological content of social expectations influences their stereotypes*.

Stereotypes of social expectations can also be seen in other patterns of becoming human nature. In particular, for example, M. Tomasello (2016) shows that "...only people simultaneously understand others as intentional agents and have the skills and motivation to share with them intentional states" (p. 59). That is, in this sense, a person is capable of cooperation, solidarity, and partnership, which undoubtedly contributes to social self-organization. On the other hand, this ability to cooperate and partner influences the development of stereotyped social expectations.

Social expectations are generally based on shared intentionality that is unique to humans (Tomasello, 2016, p. 60). People are able to exchange rational views and expectations about a certain situation in the process of learning and socialization. From this position, in our view, a significant aspect in the stereotype of social expectations, which has an *anthropological meaning* lies in the fact that people in the context of their own nature tend to *imitate* each other and are able to be in solidarity. Therefore, most social expectations are the result of *imitating* the expectations of others. In this or that collective, social group, there are identical expectations having the character of stereotypes of a worldview that exist in this or that culture. In this aspect, N. Dasgupta (2013) substantiates the concept of the hidden influence of collective consciousness on socialization processes. The researcher believes that implicit "...attitudes and beliefs are often acquired without individuals' awareness and influence judgments, decisions, and actions without intention" (Dasgupta, 2013, p. 234). In this sense, social expectations, which are included in the individuals' worldview in most cases, in our opinion, are *stereotyped* ones, i.e. dependent on the socialization environment where a person constantly works.

In bringing the idea of stereotyped social expectations, we should take into consideration the stance of C. Chen, R. Martinez, and Y. Cheng (2020), who substantiate the concept of synchronization of social influence on moral decision-making. Researchers claim that "the presence of another significantly impacts moral attitudes as well as neural correlates underlying moral behavior" (Chen, Martinez, & Cheng, 2020, p. 1). Therefore, the presence of a reference

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person or group of people significantly corrects personal expectations and balances them with group social expectations, which have a predominantly stereotyped nature.

We also see an argument in favor of the concept of *stereotype* and the *thanatology* of social expectations in the political-legal traditions. Social expectations are enshrined at the level of morality and law. Their destruction (even for security reasons) can have a negative effect on both public and private life. In particular, in the current COVID-19 pandemic, most states have closed their borders, and most companies have legally (compulsorily) terminated the manufacturing cycle. These political and economic measures are, of course, anthropologically appropriate for reasons of safety and health protection of their citizens. Simultaneously, they significantly limit the constitutional rights of citizens to freedom of movement, to work, to rest, to freely use their time, to participate in public and religious meetings. In this case, most spiritual values which are constant social expectations lose their meaning. The *anthropological* content of social expectations dominates here, as the value of human life comes to the fore. But long-term neglect of fundamental social expectations, the inability to meet them can cause negative self-organizing processes (including public resistance of various kinds and scope), or affect the health deterioration of citizens. Quarantine during the COVID-19 pandemic, on the one hand, saves the health and lives of citizens. But on the other hand, quarantine affects the restriction of freedoms, rising unemployment, rising social tensions, increasing the risk of psychosomatic illnesses and deaths due to panic, depression, and stressful situations.

The stereotype of social expectations can also be seen on the basis of the concept of the advantage of cooperative learning over individual one, which is expressed by M. Derex and R. Boyd (2018). Researchers believe that "... social learning inhibits cognitive effort but social learning provided individuals with information that individual learners were unlikely to gather on their own" (Derex & Boyd, 2018, p. 1). In this sense, the stereotype of group expectations is useful from the pragmatic side of human existence. It expresses a long and proven collective experience, using which one can significantly "save" anthropological potential. Therefore, group expectations are not always harmful, even if they have a stereotype character. S. Goldberg (2018) substantiates the concept of social expectations as epistemological norms and standards and notes the specifics of stereotyped perception of reality, which is that "... We expect certain things of each other as epistemic subjects, and it is the normativity of these expectations that underwrites the normativity of epistemic assessment itself" (p. 1). In this aspect, in our opinion, the *stereotype of social expectations is based on an anthropological basis*, in fact, on the cognitive man's ability and on the features of his socialization in linguistic and ideological aspects, since man tends to imitate others. That is why social expectations do not go beyond a particular worldview and a particular picture of the world, but in general – *mentality*. The latter dominates in the community at a certain time and offers a person a certain stereotyped "matrix" in the perception of society.

The *stereotype* of social expectations also has an *anthropological* foundation in the fact that man by nature has a necessary need for communication. His survival and socialization "requires" care by the collective at least at the initial stage of life. Therefore, the *need for coexistence and socialization in the team is the basis for the emergence of stereotype of social expectations*. This speaks about the anthropological reason for this stereotype. In this context, researchers E. Hornstein and N. Eisenberger (2018) express the concept of social support, which is that social support of close friends and family members "...increase feelings of safety, reduce threat responses, and improve health..." (p. 25). This vision of the specifics of human collective

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socialization suggests that social expectations associated with friendships and family ties are more optimistic, secure, and trusting. In this aspect, social expectations have both *anthropological* and *axiological* dimensions. They are based on the one hand on the psychological mechanism of trust, and on the other hand, on the cognitive capabilities of man.

Social expectations are nothing more than *expectations of the values* that are at the basis of social self-organization. In this perspective, social expectations are the means and methods of self-organization of social reality. Therefore, one can agree with the view that "expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people" (Khmil & Popovych, 2019, p. 62). Hence, social expectations are the basis of the individual motivation of human activity and at the same time, it is the basis of social self-organization. The latter is largely based on the anthropological dimension of social expectations.

### Originality

The relationship between anthropological and axiological dimensions of social expectations in their synergistic connection in the processes of social self-organization is considered. It is outlined that the anthropological dimension of social expectations is based on man's mortality and the specifics in the formation of his rationality. It is shown that the axiological dimension of social expectations is based on the need for collective socialization and collective coexistence of man, as well as on the tendency to imitate the system of material and spiritual values. The concept of *stereotype* and the *thanatology* of social expectations is substantiated. It is proved that the *stereotype* of social expectations depends on the *axiological dimension* of social expectations. The latter depends on the laws of collective socialization and coexistence. It is established that the thanatology of social expectations is based on the *anthropological dimension* of social expectations. The latter depends on the regularity of human mortality and the specifics in his acquisition of cognitive abilities. It has been found that stereotype and the thanatology of social expectations influence the processes of social self-organization. All social actions and interactions are significantly corrected depending on the dominance of anthropological or axiological content of social expectations.

### Conclusions

The analysis allowed us to conclude that human social expectations are mainly oriented towards *anthropological and existential values* since man by nature is a *mortal being*. First of all, human *social expectations* are related to life, health, safety, and family well-being. They emphasize the *biological* essence of man, and therefore social expectations are of a *thanatological* nature. In the context of dangerous conditions for human life, the *anthropological* content of social expectations dominates. In the case of mortal danger, man tends to limit the *axiological* meaning of social expectations, that is, to limit the systems of spiritual and material values for the sake of the value of life. But *social expectations* also have an axiological meaning, which is aimed at true knowledge, justice, humanism, responsibility, democracy, freedom, patriotism. They are important for the *social* (collective) nature of man. In this aspect, social expectations have a *stereotyped* nature.

Any social expectation (regardless of whether it is *personal* or *group*) is without exception axiological. A person always expects from other, small, and large social groups, state institutions *certain material or spiritual values*.

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Social expectations should be considered in a complex of *anthropological* and *axiological* phenomena that are correlated and in synergy. The *axiological* dimension of social expectations has a stereotypical character since it is associated with the specifics of collective socialization and human coexistence. The anthropological dimension of social expectations has a thanatological character and is based on the *thanatological* nature of man, as a *mortal* and at the same time *rational* being, which forms the own rationality in the team.

We proceed from the synergistic relationship of anthropological and axiological dimensions of social expectations in the processes of social self-organization. The concept of *stereotype* and the *thanatology* of social expectations, which we substantiate, has prospects for further scientific research. It can be a methodological basis for interpreting the role of social expectations in a variety of humanitarian studies.

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## АНТРОПОЛОГІЧНІ ТА АКСІОЛОГІЧНІ ВИМІРИ СОЦІАЛЬНИХ ОЧІКУВАНЬ І ЇХ ВПЛИВ НА САМООРГАНІЗАЦІЮ СУСПІЛЬСТВА

**Мета** – проаналізувати антропологічний та аксіологічний виміри соціальних очікувань людини в аспекті процесів самоорганізації суспільних явищ та розкрити їх сутність. **Теоретичний базис.** Дослідження ґрунтується на синергетичній парадигмі, теорії спільної інтенціональності, а також концепціях прихованого впливу на соціалізаційні процеси, синхронізації соціального впливу на моральні рішення, переваги колективного навчання, тлумачення соціальних очікувань як епістемологічних норм і стандартів та концепції соціальної підтримки. **Наукова новизна.** Соціальні очікування розглянуто у синергійному співвідношенні їх антропологічної та аксіологічної природи. Окреслено антропологічний вимір соціальних очікувань, що ґрунтується на природі людини як смертної та раціональної істоти. Показано аксіологічний вимір соціальних очікувань, який ґрунтується на необхідності соціалізації та наслідування систем матеріальних і духовних цінностей у колективі. Обґрунтовано *концепцію стереотипності та танатологічності соціальних очікувань*. Доведено, що стереотипність соціальних очікувань є залежною від їх аксіологічного виміру, а танато-

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логічність соціальних очікувань є залежною від їх антропологічного виміру, який ґрунтується на смертності людини. З'ясовано, що стереотипність та танатологічність соціальних очікувань суттєво впливає на процеси суспільної самоорганізації. **Висновки.** Соціальні очікування людини зорієнтовані переважно на антропологічний вимір цінностей, оскільки за своєю природою людина – це смертна істота. Соціальні очікування людини пов'язані переважно із життям, здоров'ям, безпекою, що показує пріоритет танатологічного характеру соціальних очікувань та їх футурологічний зміст. Соціальні очікування зорієнтовані також на соціальні цінності. Останні пов'язані із колективною раціональною природою людини, яка схильна до соціального наслідування, що впливає на стереотипний характер соціальних очікувань. Будь-яке соціальне очікування є аксіологічним. Воно є очікуванням матеріальних і духовних цінностей. Аксіологічний вимір соціальних очікувань має стереотипний характер, оскільки він пов'язаний зі специфікою колективної соціалізації та співжиття людини. Антропологічний вимір соціальних очікувань має танатологічний характер і ґрунтується на природі людини як смертної та водночас раціональної істоти, що формує свою раціональність у колективі. Концепція стереотипності та танатологічності соціальних очікувань є перспективною для подальших наукових розвідок як їх методологічне підґрунтя.

*Ключові слова:* соціальні очікування; аксіологічний вимір соціальних очікувань; антропологічний вимір соціальних очікувань; стереотипність соціальних очікувань; танатологічність соціальних очікувань; суспільна самоорганізація; цінності

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## АНТРОПОЛОГИЧЕСКИЕ И АКСИОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ СОЦИАЛЬНЫХ ОЖИДАНИЙ И ИХ ВЛИЯНИЕ НА САМООРГАНИЗАЦИЮ ОБЩЕСТВА

**Цель** – проанализировать антропологический и аксиологический аспекты социальных ожиданий человека в контексте процессов самоорганизации общественных явлений и раскрыть их сущность. **Теоретический базис.** Исследование основывается на синергетической парадигме, теории общей интенциональности, а также концепциях скрытого влияния на социализационные процессы, синхронизации социального воздействия на нравственные решения, преимущества коллективного обучения, социальных ожиданий как эпистемологических норм и стандартов, а также концепции социальной поддержки. **Научная новизна.** Социальные ожидания рассмотрены в синергичном соотношении их антропологической и аксиологической природы. Определено антропологическое измерение социальных ожиданий, основанное на природе человека как смертного и рационального существа. Показано аксиологическое измерение социальных ожиданий, которое основывается на необходимости социализации и подражания системам материальных и духовных ценностей в коллективе. Обоснована *концепция стереотипности и танатологичности социальных ожиданий*. Доказано, что стереотипность социальных ожиданий является зависимой от их аксиологического измерения, а танатологичность социальных ожиданий является зависимой от их антропологического измерения, которое основано на смертности человека. Выяснено, что стереотипность и танатологичность социальных ожиданий существенно влияет на процессы общественной самоорганизации. **Выводы.** Социальные ожидания человека ориентированы преимущественно на антропологическое измерение ценностей, поскольку по своей природе человек – это смертное существо. Социальные ожидания человека связаны преимущественно с жизнью, здоровьем, безопасностью, что показывает приоритет танатологического характера социальных ожиданий и их футурологическое содержание. Социальные ожидания ориентированы также на социальные ценности. Последние связанные с коллективной рациональной природой человека, которая подвержена социальному наследованию, влияющему на стереотипный характер социальных ожиданий. Любое социальное ожидание является аксиологическим. Оно есть ожиданием материальных и духовных ценностей. Аксиологическое измерение социальных ожиданий имеет стереотипный характер, поскольку оно связано со спецификой коллективной социализации и жизни человека. Антропологическое измерение социальных ожиданий имеет

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танатологический характер и основывается на природе человека как смертного и одновременно рационального существа, которое формирует свою рациональность в коллективе. Концепция стереотипности и танатологичности социальных ожиданий является перспективной для дальнейших научных исследований как их методологическое основание.

*Ключевые слова:* социальные ожидания; аксиологическое измерение социальных ожиданий; антропологическое измерение социальных ожиданий; стереотипность социальных ожиданий; танатологичность социальных ожиданий; общественная самоорганизация; ценности

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