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English Contents & Abstract

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English Abstract

The world of Post-communism is self-reordering, borderline world. This world has a floating form. It flows towards some stability in some new order. **When and “where” does Post-communist end?**

The ex-communist countries in South-East Europe and the former Soviet Union are in indefinite situation of a morbid movement, with accents and descents, shocks and chaos. **Why the transition here is restrained and why it is too chaotic?** For me the answer is implied by the **specific unbalanced (quasi-tectonic) dynamics**

in specific culture contexts. And this dynamics is - first of all - dynamics of mental forms.

Mental forms are thinking figures, attitudes, ways of discourses, forms of organising actions. Their dynamics determine the social dynamics. This is a new formula of the basic idea of the Phenomenological social philosophy and sociology (Schutz, Garfincle, Grathoff). I intend to use and test this idea in my research. It gives to me a coherent explanation of post-communist culturally individual and essentially irrational changes.

So, prove, that the system differentiation and dynamics is projection of a mental differentiation and dynamics. For instance, money and goods are signs and artefacts, which imply the meanings of wealth. Purely economic systems work with mental forms. Banking system functions thanks to the trust between bankers, depositors and debtors. Politics is such as politicians and the rest of people visualise and intend it. George Soros in “Warrants of Democracy” stresses, that the institutions of democracy do not work without public agreement about the values of democracy.

My second idea is, that **the mental forms in society are a kind of ordering of the life-world against the chaos.** The people are meaning-generating beings. In the stream of ordering their own life, they generate **meanings** (the contents of mental forms). Rational or irrational, there are alive and this means anti-chaotic. **Social chaos of post-communism arises from the “entropy production” of every life ordering.** Macro-irrationality is an effect of non-harmonised micro-rationalities. And in cultures far from western rational civilisation (Weber) the individual life-ordering is not “rational” in the content of some social agreement about “civilised order”. When the merchant pumps profit from the producer and the consumer, he produces inflation at macro-level. Rationality turns out in irrationality, order produces chaos. And here the mental form exists in some culturally defined as “traditional” (Weber) ethos.

Mental forms are given as texts. They are cannot be investigated directly, but only in texts. Such texts are the everyday speech, decisions, documents, action organising and free debates. Such texts are Constitution, laws, decreets of the Government, the regulation of the ministers... Important for me are such a concentrate texts as national statistics sociological data, and papers in the Press. But the best basis is the **everyday life.**

Post-communist mental dynamics is unbalanced. It is structuring and entropy production, order and chaos. This flow is a kind of “dissipation”. It has different time-forms like “inertia”, “drift”, “directed (synergetic) movement”, “shift”, “explosion”, “annihilation”, etc. I could identify such forms of mental (and social) dynamics in Balkans, and if possible, in Asia, Russia and Central Europe and so **to explain different phases and cultural differences of the Transition.** Here we need some models (only qualitative) of Unequilibrium Thermodynamics (Prigogine).

The Social entropy of the Post-Communism is produced by:

a) the explosion of the communism and the storm. Spontaneous disintegration of the socialist artefacts, texts and institutions. This reduces the mental forces of socialist thinking and organising the world;

b) the resistance of socialist mental forms: fear for the own social security, struggle for survival, egalitarianism, passivity, shortage of responsibility (everywhere in Post-communism);

c) the inertia of the traditional national forms (patriarchal ethos, distrust, irresponsibility of the individual word and action in social contracts, etc.) (most of all in Asia, Russia and Balkans);

d) the destructive effect of new local quasi-capitalist rational forms (pumping, monopolic speculation, bad market Ethics) (everywhere in Post-communism);

e) the Inappropriate, incoherent and shortage of rationality in the reform. The knowledge of postcommunist indefinite systems is limited. The actions of the government are highly fallible (in Asia, Russia and Balkans);

On the contrary, there exist a mental flow of increasing many positive mental forces:

a) energy and expansion of the new-born market and civil freedom: ambition, resoluteness, risking, creating, acting rationally, trust, agreement about central values of liberty and democracy (in Central, Nord-East and South-East Europe);

b) constructive effects of a competent, resolute and on the social agreement founded Reform (most of all, in Central Europe);

c) influence of the new institution (private property, free market, state institutions of liberal democracy) on the mentality (everywhere in Post-communism).

Interpretative comparisons of mental dynamics in different cultural contexts of the same contents: (a, b,c,d,e) will be made. So I sold answer the question how much and in what senses Asian, Russian, South-eastern and Central-European postcommunist (mental) dynamics differ. To approach to the answer when and where does Post-communist ends? Why the transition in South-East Europe, Russia and Asia is restrained and why it often becomes chaotic?

Post-communism can be comprehended phenomenologically - as a net of meanings in the living world. They are represented in available texts. So, I develop the main three ideas of my research.

The empirical hypotheses could be tested by:

a) living observation and interpreting life;

b) systematic analysis of sociological data (Gallup investigations, etc.), and some types of social text (everyday speech, economic statistics, public opinion, constitutions, laws, governmental decisions, ways of rational proceeding and acting of some groups). I may follow the dynamics of the basic mental streams, carrying the greatest amount of energy;

c) comparing some typical forms in different historical periods: pre-communism, - communism,-postcommunism. So we can have an clear answer what comes from communism and what comes from national tradition;

d) comparing some typical mental forms in same situations at different cultural contexts: Middle ex-soviet Asia - South-East Europe - Central Europe.

So, I could define my methodology as:

Analytic social phenomenology.

Participating observation.

Statistical investigation.

(Thermo)dynamic models. Unbalanced thermodynamics (the trend of Prigogine). They are used for identification of the conditions of postcommunist societies: **stabilities, dissipations, stationer conditions, streams and forces.**

And so my conceptual frame is a type of social phenomenology, dynamised in one conceptual analogy towards unbalanced thermodynamics or “theory of chaos”.

We have here new type of socio-phenomenological analysis - **analysis of mental dynamics.** New hypotheses are put forth and tested, concerning mental forms, social texts, order and chaos in Post-communist dynamics. For the first time the **unbalanced dynamics of systems** is used in combination with phenomenology; in practising a new hermeneutics of the everyday life.

The practical sense of such investigation is the **orientation of the responsible institutions** towards the conditions of the reforms; orientation of the intellectuals and social researchers towards some **latent and unidentified forces**; ensuing reforms in education and culture, which will influence the manner of thinking of postcommunist citizens towards possessiveness, legality, responsibility and risk; binding the economic and political reforms with mental dynamics.