

UDC 5:1+61:1

DOI <https://doi.org/10.32782/2519-4151-2025-1-3>

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**FROM SYNERGETICS TO PSYCHOSYNERGETICS
AND ALPHALOGY: A NEW PHILOSOPHICAL
CONCEPT “BRAIN-PSYCHE” / “B-P(M/C,...)”
AS “WHOLE-IN-WHOLE”¹**

Ukrainian State University named after Mykhailo Dragomanov, Kyiv, Ukraine

In memory of Hermann Haken, the German scientist and the founder of synergetics as a science

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І. В. Єршова-Бабенко

**ВІД СИНЕРГЕТИКИ ДО ПСИХОСИНЕРГЕТИКИ І АЛЬФАЛОГІЇ:
НОВИЙ ФІЛОСОФСЬКИЙ КОНЦЕПТ «МОЗОК-ПСИХІКА» / «B-P(M/C,...)»
ЯК «ЦІЛЕ-В-ЦІЛОМУ»**

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Актуальність. Виявляються нові концептуальні та теоретико-методологічні підстави уявлення психіки людини та продукту її спільної активності з мозком. Запропоновано психосинергетичні стратегії дослідження людської діяльності та спільної активності психіки та мозку, альфалогічні стратегії дослідження продукту їхньої спільної активності – альфалогія.

Мета – зробити філософський, концептуальний та теоретико-методологічний перехід від людиномірності соціосинергетичності до розгляду психомірності людини та її поведінки. Такими засобами є концептуальна модель (нова філософська категорія, принцип) «ціле в цілому / ціле-в-цілому», концепт і гіпертеорія «b-p (m/c, ...)».

Методологія. Методологія та філософія психосинергетики та альфалогії базуються на методології поведінки дисипативних структур та синергетики. Парадигмально ця методологія вбудована в парадигму В. І. Вернадського: біосфера-ноосфера-альфасфера, тобто шляхом введення поняття «альфасфера» як продукту ноосфери, сфери розуму (у логіці Вернадського ноосфера розглядається ним як продукт біосфери – сфери розуму. У нашому трактуванні альфасфера розглядається як продукт ноосфери).

Результати. Створено концептуальну модель (нову філософську категорію, принцип) «ціле в цілому / ціле-в-цілому» і трифазову модель психіки: дожиттєву, прижиттєву, післяжиттєву, відповідно, загальну і приватну теорію психіки.

Ключові слова: альфалогія, психосинергетика, концептуальна модель (нова філософська категорія, принцип) «ціле в цілому / ціле-в-цілому», концепт і гіпертеорія «b-p (m/c, ...)», метод «Створювальна сила».

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**FROM SYNERGETICS TO PSYCHOSYNERGETICS AND ALPHALOGY:
A NEW PHILOSOPHICAL CONCEPT “BRAIN-PSYCHE” / “B-P(M/C,...)”
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Actuality. New conceptual and theoretical-methodological foundations of the representation of the human psyche and the product of its joint activity with the brain are revealed. Proposed psychosynergetic strategies for the study of human activity and joint activity of the psyche and brain, alphalogical strategies for the study of the product of their joint activity – alphalogy.

¹ Ключові ідеї цієї роботи оприлюднені в доповіді на VII Міжнародній науковій конференції «Людина як цілісність: філософський, мовознавчий та педагогічний дискурси» (31 жовтня 2024 р., м. Одеса, ОНМедУ).

The goal is to make a philosophical, conceptual, and theoretical-methodological transition from the human dimension of sociosynergetics to the consideration of the psychodimension of a person and his behavior. Such means are the conceptual model (new philosophical category, principle) "whole in whole/whole-in-whole", concept and hypertheory "b-p (m/c, ...)".

Methodology. The methodology and philosophy of psychosynergetics and alphalogy are based on the methodology of the behavior of dissipative structures and synergetics. Paradigmally, this methodology is embedded in the paradigm of V.I. Vernadsky: biosphere-noosphere-alphasphere, that is, by introducing the concept of "alphasphere" as a product of the noosphere, the sphere of reason (in Vernadsky's logic, the noosphere is considered by him as a product of the biosphere – the sphere of reason. In our interpretation, the alphasphere is considered as a product of the noosphere).

Results. A conceptual model (new philosophical category, principle) "whole in whole / whole-in-whole" and a three-phase model of the psyche was created: lifelong, intra-life, post-life, respectively, a general and a particular theory of the psyche.

Key words: alphalogy, Psychosynergetics, conceptual model (new philosophical category, principle) "whole in whole / whole-in-whole", concept and hypertheory "b-p (m/c, ...)" ("brain-psyche (mind/consciousness, ...)"), "Creative power" method.

Introduction

The study of the human psyche and the product of the joint activity of it and the brain as a hypersystem of a synergetic order is presented, which is expressed by the concept of brms and the conceptual model (a new philosophical category, principle) "whole in whole/whole-in-whole", defined as a super-complex psychomeric environment/system. This reveals the "post-classical character" of psychosynergy and the "post-classical character" of alphalogy. Thus, new conceptual and theoretical-methodological foundations of the representation of the human psyche and the product of its joint activity with the brain are revealed. The possibility of applying the named positions of psychosynergy and alphalogy in philosophy, scientific methodology, humanitarian and socio-humanitarian knowledge, and medicine is shown. Proposed psychosynergetic strategies for the study of human activity and the joint activity of the psyche and brain, alphalogical strategies for the study of the product of their joint activity – alphalogy, the "Creative Power" method [8]. The place of psychosynergetics and alphalogy in the structure of philosophy and science of the late 20th and early 21st centuries is shown.

This made it possible to make a philosophical, conceptual, and theoretical-methodological transition from anthropomorphism as a sociosynergetic (social manifestations of a person, considered from the standpoint of synergy) to the consideration of the psychoproportion of a person and his behavior, any social and other ego manifestations from the standpoint of the product of the joint activity of the psyche and the human brain [7–9; 11].

As you know, in each scientific community, its paradigmatic positions are formed, dominated by certain methodological settings, the content of which is determined by contemporary culture, philosophy and science, previous experience of research activity. The modern stage of the development of science is no exception.

It is considered that such installations are an important means of directing scientific research and thinking, conceptual research. However, they function as a specific education within the framework

of a certain type of culture as a whole and scientific culture. In turn, this type determines the nature of the vision of the world as a whole. This also characterizes the emergence of changes in modern science.

This shows the range of problems of researching the joint activity of the brain and psyche, as well as its product in the aspect of solving one of the general problems of modern science and philosophy.

Conceptual and theoretical-methodological studies of psyche and brain as synergistic objects [1; 5; 8], as well as the product/phenomenon of their joint activity as a hypersystem of synergistic order expressed by the concept "b-p, m/c, ..." [7; 11] started in the 80s of the 20th century and continue in the first quarter of the 21st century, on the one hand, in the environment and means of advanced ideas, concepts, instruments, and on the other hand, in the words of V. I. Vernadsky, "in the field of a complex spiritual environment created by centuries of philosophical, religious and social thought, which at every step meets with ready-made concepts, contradictory, often created by poetic and artistic intuition, based on deep manifestations of the human personality" [4]. It is not by chance that the majority of researchers emphasize that often the greatest difficulty in the emergence of new theoretical knowledge lies not so much in one or another experiments, but in the breakdown of already established methodological approaches. Similar processes also need new conceptual steps, models and philosophical categories (principles). In the considered period of the development of philosophical and scientific knowledge, the situation is complicated by the simultaneous functioning of unestablished concepts and categories, an unusual style of model thinking and the scale of abstraction, the requirement of unity and integrity in the transdisciplinary examination of the research object.

However, sooner or later we have to say about the necessity of rethinking such a basic concept as the psyche and its joint product with the brain – basic for philosophy, for psychology, for science and culture as a whole. In the conditions of the development of modern science (which is the special complexity of the situation), this is expressed, on the one hand, in bringing it (the concept) into line with the paradigmatic

positions of the conceptual, conceptual and theoretical-methodological attitudes of the beginning of the 21st century, the philosophy and methodology of synergetics, and on the other hand, in bringing the science itself and the methodology into line with it.

For the nature of the situation in which steps were taken to create the psychosynergetics of alphalogy, the study of the psyche as a synergistic object, a system of synergistic order, a product of its joint activity with the brain, the general scientific crisis of the method of cognition, philosophy and methodology of science as a whole, noted by researchers in the second half of the 20th century, was significant. It had a place in philosophy, psychology, and science in general, including natural science and medicine. This crisis ended with the arrival and realization of the 3rd scientific revolution, a new stage in the development of science – post-post-classical or alphological.

Philosophical-methodological and philosophical-psychological analysis of the scientific representations of the human psyche that were available at that time, the corresponding methodological settings made it possible to reveal the role of self-organizing structures in the representation of the mental system/environment from the standpoint of the 90s of the 20th century. the basis of research is the principles of complexity, systematicity, and self-organization. This made it possible in this period to present the psyche as a hypersystem of a synergistic order, the integrity of which is revealed through many dimensions – informational and energetic, individual intra-life and transpersonal collective being and becoming, substrate and processual, corresponding to the levels of living, non-living and virtual [5]. The methodology for the study of the human psyche as a synergistic object developed by us by this time made it possible to distinguish the categories of “psychomerism” and “psychomeric environments” as such, in which the human psyche, its phase and condition can play and play a system-forming, transition-forming role, and to make the first “post-classical steps” in the philosophy and methodology of the study of super-complex psychomeric environments/systems – to substantiate and develop psychosynergy and a new representation of the human psyche, a place psychosynergetics in the structure of philosophy and science at the end of the 20th century [6], psychosynergetic strategies of human activity – in education, politics, management, economics, medicine [9]. The further connection of the listed positions allowed us to take the next step. It consists in the development of alphalogy as a post-classical stage of the development of science, where psychosynergy has become the methodological base. Thanks to the publication in 1996 of the monograph of the German scientist, the initiator of synergetics H. Haken’s “Principles of brain operation: Synergetic approach to brain activity, behavior and cognitive activity”, we got the opportunity to study a new phenomenon from the same methodological synergistic positions, which is a product of the joint activity of the psyche and the brain, expressed by

the concept of “b-p, m/c, ...” (“brain-psyche (mind/consciousness, ...)”) and the hypertheory of the same name. This provides the missing philosophical, conceptual and theoretical-methodological bridge, without which specialists dwell on human dimension as sociosynergetics (social manifestations of a person, considered from the standpoint of synergy), not taking into account and not considering the initial psychodimension of any social manifestations of a person.

Therefore, today, thirty-five years later, it is possible to formulate psychosynergetic and alphalogical consequences in modern science or determine the place of psychosynergetics and alphalogy in it by the end of the first quarter of the 21st century. The situation that developed by the 90s of the 20th century in various scientific fields regarding the study of the human psyche testified to the absence of such a theory that would allow us to depart from it and, developing its consequences, answer many specific questions through experimentation. Therefore, psychosynergetics appeared in that period as an expression of the growing need in science to turn to philosophy in order to make efforts precisely on the way to the creation of a conceptually new scientific theory of the psyche. In this period, the implementation of the synergetic methodology of the study of the psyche as a synergistic object and psychomeric environments/systems and psychomerity as a phenomenon actually demonstrates the relevance of the development of psychosynergetics, metatheory of the psyche, and metascience of the psyche. It is this level of science and theory that is included by post-classicism in the hierarchy of integrative factors: law – method – principle – theory – idea – meta-theory – concrete science – meta-science – related science – complex science – scientific picture of the world – philosophy. Among the functions of these factors, researchers consider the coordination and subordination of scientific disciplines into relative (group) unity, which determines the specific mechanism of their interpenetration.

This means highlighting one more problem that prevented and still prevents philosophers from approaching the analysis of the concept of the psyche from a truly philosophical standpoint. The problem, in our opinion, is that the psyche must be considered from the standpoint of not only some one level, for example, the organismic-life level (the level of the living), corresponding only to the life period of the human-individual, his social realization, the functioning of his brain and/or nervous system, the system of psychic reality. Although this is permissible in scientific research purposes. But it is important to investigate from the standpoint of the supraorganismal level, including from the standpoint of complexity. Then the next step is possible – the transition to positions of integrity, unity and different forms of their manifestation, for example, environment/system.

Psychosynergy is no exception, a new scientific field [10], the subject of which is a circle of

psychomeric environments/systems as open, non-linear, self-organizing in the formation and existence of which (in development and destruction, being and becoming, in behavior) a significant and essential (system-forming, transition-forming) factor can and does become the human psyche, its state and structure, determined by the boundary conditions, age and speed of the components and arising in it subunits of different levels and dimensions, their relations, connections (character), etc. From these positions, the complexity of the psyche is studied, modeled, and described: mental, living, inanimate, and virtual.

In the 1990s, the methodology of the study of the psyche as a synergistic object, environment/system of a synergistic order, psychosynergetics, and a psychosynergistic approach to the cognition of the psyche as a natural, specific, supercomplex phenomenon were directed to the implementation of new approaches in the direction of philosophy and science and the overcoming of the aforementioned shortcomings. Such an environment in the psychosynergistic sense has not only the duality of manifestation – material and ideal, but also the multiplicity of forms and modes of manifestation of its levels – living, inanimate and virtual. This allows us to preserve the connection of psychosynergy with the general theory of systems, despite the fact that we use the concept of “environment” instead of the concept of “system”. In the general theory of systems, the system similarity between the forms of inanimate and living matter was shown. Thus, the development of crystal structures may resemble the development of cellular structures in embryos. It is also applicable to the brain as a living material living biological (neurobiological) object of research. The emergence of the product of the joint activity of the brain and psyche is a clear example of the permanent similarity of systemic transformations in living and non-living nature. Psychosynergistic understanding is expressed in the recognition of the pervasive presence of self-organization at the level of the psyche, that is, the avoidance of the transfer of the level model of representation of matter to the psyche. This leads to a change in the model – a transition from the admissibility of a qualitative jump only between adjacent levels of matter to the assumption of its possibility in the mode of “jumping” to any of those potentially possible for a certain psychometric environment (PE), which has a through-flow “corridor” of self-organization within itself and in relations with the outside world. In psychosynergy, the psyche is understood not as a property (systemic property) of reflection, but as a non-linear set of manifestations of phase states of various types of self-organizing entities, processes and structures.

We began a positive study of these questions in the late 1980s in the context of scientific positions in both the block of natural and the block of humanities, which allows us to reveal the limitations of the traditional reflective concept of the understanding of the psyche, to show the relevance of the formation within the

framework of philosophy of a new scientific field of noology [10], and after it, alphalogy. These terms are related to the position of V. I. Vernadsky (1921), who distinguished the biosphere and the noosphere as the sphere of the mind. We continued this logic, understanding the alphasphere as a product of the noosphere, that is, the mind [9].

The state of the categorical-conceptual apparatus of philosophy and psychology within the circle of concepts related to the psyche at the end of the 20th century shows us a number of contradictions in their interpretations and the incompatibility of many of them with each other. This demonstrates the necessity of solving the task of clarifying some basic categories of philosophy and psychology from the standpoint of post-non-classicism. Along with this, in the 1980s, declarativeness was also evident in the desire to consider the human psyche as a system, which is expressed in the abundance of assertions about the systemic nature of the psyche and the need for a systemic approach in its research, but at the same time in the undevelopedness of these questions and the lack of clarity of the very essence of the concept of “psyche”.

The considered stage of the development of science showed that the solution to this problem lies not simply in the integration of scientific approaches, but requires disclosure from the standpoint of psychometric complexity as from the single scientific standpoint of the internal community of phenomena that previously seemed to be in no way connected to each other, which is methodologically expressed in the development of trans- and interdisciplinary connections. This applies not only to processes within the natural sciences or within the humanities, but also between the humanities and natural science blocks of knowledge. Along with this, the science of the late 20th century highlighted the deficit of the generalizing role of philosophical knowledge, the need for the development of applied philosophy as an organizational and systematized form of scientific intuition, the obvious expectation of the most interesting events at the “crossroads” of the natural and humanitarian sciences.

The existing understanding of the human psyche as a certain phenomenon, on the one hand, related to the phenomena of nature, i.e. there are. to material objects, and on the other hand to the field of knowledge, i.e. there are. ideal objects, indicates the existence of a philosophical problem similar to the one with the wave-corpuscle paradox. When it became clear that a quantum of light is a portion of the excitation of an electromagnetic wave and quantum electrodynamics was created, the philosophical problem disappeared. In addition, as is well known, until a theory has been created that allows the development of its consequences, the problem is solved at the philosophical level.

By the 80s of the 20th century, the theoretical specification of the active approach characteristic of Marxism, expressed in the establishment of the basic law of mental development on the transition

from sensory-perceptive reflection of an animal to human cognition and thinking, required a significant revision and clarification, further development of a number of positions taking into account new post-classical scientific knowledge. The essence of this law, as is well known, boils down to the fact that each evolutionary-historical form of the psyche is included in a certain activity and is a reflection and regulator of the subject actions that make up its basis and the objects highlighted by them. Its praxiological side is considered to be the main one in the interaction of the praxiological and psychic sides of the activity.

The given position applied to the new – the psyche as a natural phenomenon, environment/system of a certain class: open, non-linear, self-organizing, irreversible, super-complex should be revised and developed, if only because the behavior of this class of environments does not always obey the above law.

The concept of psyche itself needs to be further understood from a post-nonclassical point of view, which will greatly clarify many of the provisions related to it. This was one of the tasks of the theoretical and methodological study of the psyche as a synergistic object conducted by us in the 1980s and 1990s (1989–1993).

In the same period, as A. P. Saboshchuk points out, a critical situation also developed in terms of the psychophysiological explanation of the mechanisms of formation of thinking. “Materialism immediately rejects the a priori innate character of thought, and even more so its divine origin, requires deriving at least the initial forms of reason and reason from the external processes of labor and social activity. But the facts, theoretical propositions, and methodological approaches available to science (psychology and semiotics) relating to the two possible mechanisms of transformation of the material into the ideal (organs of feelings and organs of speech) indicate the impossibility of deriving the fundamental operand and operational components of thought from the external processes of social-historical activity” [3, p. 6]. The solution of the mentioned problems at the end of the 20th century was addressed by the scientific understanding of the need for a complex approach to man, considering him as a self-organizing system and an integral object of research, studying the problems in the integrity of the unique characteristics of man in the variety of his connections with the surrounding world, revising a number of fundamental methodological provisions of psychological science; studies of the H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, the efforts of representatives of social sciences and human sciences [2].

In fact, in our view, the psyche is a hypersystem of a synergetic order, in which three phases are distinguished relative to the period of an organism's life (from conception to death): lifetime (before conception), lifetime (corresponds to the concept of “psychic reality system” accepted in psychology), and post-life (postmortal) phases. Polymodal nonlinear dynamic psychometric integrity of both the

hypersystem itself and each of its phases is implied. Such integrity in psychosynergy is revealed through many dimensions of the psyche – informational and energetic, including semantic and emotional, individual intra-life and transpersonal collective existence, substrate and processual, which are correlated with the levels of living, non-living and virtual.

From post-non-classical positions, this puts the role of non-linearity and self-organizing structures in the representation of the mental system/psychomeric environment in the first place, and the positive research of the mentioned questions gets the opportunity to be carried out in the transdisciplinary context of post-non-classical positions of many blocks of sciences – natural sciences and humanities, medicine and technology, mathematics.

So, for example, as a system of mental reality developing in the lifetime phase, the psyche falls into the sphere of interests of the post-classical stage of the development of scientific psychology, pedagogy, sociology, political science, etc., i.e. there are humanitarian block of sciences.

As a hypersystem of a synergistic order, having a phase structure, the state of which and the degree of manifestation of phases (transitions between them) are determined by nonlinearity and the role of self-organizing structures, the psyche falls into the sphere of interests of post-nonclassical natural science, in particular, non-linear non-equilibrium dynamics, the theory of self-organization, synergetics, as well as the philosophy and methodology of science of the post-nonclassical stage, making changes to the worldview, theoretical and methodological positions of mental representation.

If, for example, we take into account the list of precursors of synergetics, then accordingly, the psychosynergistic representation of the human psyche as a hypersystem of synergistic order turns out to be in the sphere of interests of the widest range of fields of natural science, humanitarian (behavioral, cognitive) sciences, medicine, philosophical generalizations, methodology/epistemology, mathematics. This is both a mathematical theory of catastrophes and a qualitative theory of dynamic systems. It is also the study of the regularities of the transition from regular to chaotic processes and vice versa, the creation of fractal geometry and discovered by H. Haken, a phenomenon connected with the fact that the self-organization of complex structures is mainly determined by the behavior of a very small number of parameters, which he called leading modes or order parameters. In addition, this includes ergodic theory, notions of channels and jokers, non-equilibrium thermodynamics, and fundamentally new approaches to entropy and information, and the introduction of asymptotic mathematics methods into the study of self-organizing structures, and the classification of waves, vortices, dipole structures, and transport-information systems, and the development of a qualitative theory of nonlinear wave processes,

autowaves, and autostructures. This discovery by I. Prigozhin dissipative structures; and by other researchers of regimes with aggravation and resonant vortex-wave structures; development of the concept of vortex-wave and structural-wave resonance as one of the most important mechanisms of self-organization.

This is a study of Belousov-Zhabotinsky reactions and biological autowaves; the discovery of power-law statistical regularities in the distribution of elements and structures in complex self-organizing systems and the development of new methods of qualitative and quantitative analysis of the dynamics of complex information and transport systems; detection of modes of self-organized criticality; development of mathematical models of neural network research. Finally, these are fundamentally new results associated with the use of synergistic methods in such "humanitarian" sciences as psychology, history, sociology, economics, legal theory. These are also philosophical generalizations based on synergistic principles, the development and implementation of the triadic principle of studying integral transport and information systems into a synergistic methodology.

Psychosynergetics, of course, does not claim to analyze the entire range of problems arising in the research of the human psyche. In the considered period, only a certain step was taken in the study of human psychometry. This step was expressed in the demand for a transition from a multifaceted to a synthesized transdisciplinary psychosynergetic approach in the study of the human psyche. Psychosynergetic strategies of human activity and the cognitive system of human information transformation formed during life were also considered. In such a system, the properties of the psychomeric environment are present, but not taken into account, in which a specific synthesis (interaction and interpenetration, not only interaction) of self-organizing environments of second levels takes place. An attempt is made to consider the problem from post-nonclassical scientific positions, both humanities and natural sciences, namely from the position of post-nonclassical knowledge of complex systems (environments), principles of self-organization and synergy.

The presented positions of psychosynergetics give a philosophical and general-scientific, including a psychological, focus to the consideration of issues of the representation of the psyche. The transition to the methodology of its research as a synergistic object, a system of a synergistic order, allows one to look in a new way at a number of existing propositions and turn to a whole circle of other sciences, in the sphere of which one or another questions of research have fallen, – biophysics, biochemistry, neurophysiology, neurobiology and neuropsychology, systemology, synergetics, etc., i.e. there are. sciences, one way or another related to solving the problems of human psyche research, behavior of self-organizing environments/structures/processes of psychomeric origin.

Any aspect of the formation and functioning of a person's cognitive system is connected in one way or

another with the work of the psyche, the functioning of the human mental system. Therefore, cognitive processes of mastering and operating information, its transformation, creative application in the course of training a person, his professional formation and retraining in new social and economic conditions, social and intellectual adaptation of a person became the scope of practical application of this theoretical and methodological study of the human psyche.

Ways to solve the problem of social and intellectual adaptation of a person in a rapidly changing world, maintaining spiritual balance in a sea of conflicts, in our opinion, are closely related to the principles of self-organization of the system of psychic reality and understanding from these positions the behavior of the cognitive system of information transformation by personality, with the need to move to a cognitive-creative level that takes into account the nonlinearity of mental processes and directs attention to the value of the psychic vector of the personality. Such an angle differs from the cognitive-accumulative perspective common today, aimed at the value of the social and public vector, which is based on the biological component of a person, and not on the priority of his self-constitution.

All that has been said and much else led to the understanding of the need for concepts, the main thing is what is the model of organization and behavior of the hypersystem of the human psyche and psychometric environments as the main factor that affects the process of formation and the character of behavior of a person, society and civilization in the 21st century and the third millennium.

In line with the above, a new problem is becoming increasingly apparent – the problem of the ecological and mental state of a person, or the ecology of the psyche. It should be noted that if many specialists, scientists, public organizations and movements are devoting their efforts to the solution of the general ecological problem today, the problem of the ecology of the psyche still attracts very little attention from specialists. From our point of view, this problem is the source of all others, since it is the state of a person's mental reality system that depends on his social behavior, which, in turn, determines the state of the psyche. In addition, the acuteness of the modern social situation requires thinking about the role and place of a person's mental state in the general structure and state of society, industrial relations, ecological and geo-economic situations.

Unfortunately, insufficient attention is paid to the mental aspect of environmental issues, although separate publications are already appearing that raise the issue of the ecology of the human mental sphere, the mental life of society. But, unfortunately, they are also executed in the direction of a non-classical paradigm. This can be explained both by inertia and by the directed inhibition of the entry of post-classical ideas into the life of modern society, in addition, by the influence of certain technocratic ideas that left a corresponding imprint on the idea of man as a linear

object, and accordingly on the idea of his place and role in society, which distorted the understanding of the true value of man himself, and not just the man-producer. Similar distortions in social representations over time lead to distortions and mental states of a person, reorientation of the vector of values with the significance of his internal personal and intellectual values, i.e. there are. the value of his mental state as a social value, on external factors, on the importance of the production result as a social value, which takes into account material costs, but does not take into account the costs of the most human in a person, his psychometry. Such a distortion is due, in our opinion, to the insufficient study of the essence of the human psyche, its organization, to the fact that the attention of specialists is directed more to the study of the forms of manifestation of mental states and the peculiarities of their course in terms of the work of the brain, local situations. Unfortunately, a similar orientation is visible. This leads to the preservation of the phenomenological level, the preservation of such interpretations in which the concept of psyche is expressed through the concept of consciousness and only, and arguments about the development of the psyche are reduced to arguments about the functioning of consciousness, respectively. In other cases, the concept of the psyche is replaced without explanation by the concept of mental activity and is further considered from the standpoint of activity that is not even mental. True, the authors of the mentioned works cannot be blamed for such instability, since the root cause is the fact that, although psychology recognizes the psyche as its subject and main category, a comprehensive integrative idea of the psyche as a specific natural phenomenon that affects the state and development of social and political situations, the processes of education, upbringing and the formation of a person on the mental health of a person has not yet been developed.

The above confirms the relevance of the study of the human psyche as a synergistic object, as a natural phenomenon with a super-complex structure, its organization and functioning mechanisms as a non-linear open irreversible self-organizing super-complex environment/system, which causes the manifestation of the so-called "inexplicable mental phenomena" and the development of those capabilities and abilities of a person, about which he himself still knows little, which he uses ineptly, but which he uses to a significant extent, if not in the main, degree depends on the solution of many questions of the present and future.

As always, in a situation of inadequacy and limitation of theoretical developments expressing the previous stage of knowledge development, science turns to philosophical ideas. We will especially feel this in matters of psychic knowledge.

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Надійшла до редакції 02.04.2025

Прийнята до публікації 12.05.2025

Опубліковано 30.06.2025