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Metadisciplinarity at the intersection of modern philosophical and philological practices

Метадисциплінарність на перетині сучасних філософських і філологічних практик

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Abstract

The article explores the relationship between inter-, trans-, and polydisciplinarity in contemporary humanities. It highlights philosophy's role in fostering critical thinking and methodological reflection. The phenomenon of intersubjectivity/interculturality is discussed in today's network society, emphasizing the ongoing exchange between individual consciousness and interpersonal perception within metadisciplinary philosophical studies. The article illustrates the practical application of metadisciplinarity through a PhD program at Kyiv National Linguistics University, advocating for the reintroduction of philosophy into modern education. It proposes an interdisciplinary segment, "Philosophy of Science and Methodology of Humanitarian Knowledge," integrating philological and professional teaching with philosophy to cultivate reflective and critical skills. The

Анотація

У статті досліджено кореляцію термінів між-, транс-, полідисциплінарність та їх реценцію у мультимодальних течіях сучасних гуманітарних наук. Акцентується роль філософії в епістемологічному і культурному вимірах як осердя формування критично мислячої особистості та генератора розвитку культури мислення з інтенцією до методологічної рефлексії. Розкрито практичний горизонт метадисциплінарності на прикладі підготовки докторів філософії в Київському національному лінгвістичному університеті. Зокрема, наголошується необхідність адекватної реінтеграції філософії у сучасну систему освіти. Акцентується, що у результаті поєднання філософської складової, зокрема у ракурсі набуття навичок рефлексивно-критичного ставлення до дійсності, з філологічною і професійно-викладацькою компонентами створюється

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program aims to equip postgraduate students with knowledge of logical, methodological, and epistemological shifts, applicable in teaching. Ultimately, it asserts that combining specific scientific knowledge with philosophical principles in education shapes a flexible and deep conceptual framework, enhancing modern scientific and philosophical discourse. This multimodal approach to metadisciplinary philosophy fosters innovative paradigmatic trends.

Keywords: metadisciplinarity, science, polylogue, philology, philosophy, practice.

інноваційний міждисциплінарний сегмент 'Філософія науки і методологія гуманітарного пізнання'. Доведено, що вказана навчальна дисципліна має вектор на формування у аспірантів системи сучасних знань про логіко-методологічні й епістемологічні зсуви у новітніх наукових парадигмах та засоби їх концептуалізації в актуальних напрямках континентальної і аналітичної філософії та реалізації набутих знань у викладацькій практиці. Висновується, що поєднання в сучасній системі освіти конкретно-наукових знань (приміром логіки і філології) та потужного категорійного апарату філософії впливає на формування гнучкої і водночас глибинної понятійної і аксіологічної 'сітки', яка може бути ефективно впроваджена в сучасних наукових течіях і філософських полілогах. Тож репрезентована в статті мультимодальна стратегія метадисциплінарних вимірів сучасної філософії сприяє і надалі сприятиме появі інноваційних парадигмальних трендів.

Ключові слова: метадисциплінарність, наука, полілог, філологія, філософія, практика.

Introduction

Contemporary cultural and social space as a whole can be delineated through the optics of responsive communication, because the existential dialogue 'I/Other', as well as the cultural dyad 'Self/Interworld', does not leave the interest of philosophers, culture studies experts, axiologists. At somepoint, axiological and cultural turns in philosophy and humanitarian studies led to the rediscovery at the level of meaning of such concepts as ethos, self, topos, dialogue, polylogue and their exemplification in intercultural communication and various scientific discourses. It is also no coincidence that the reactualization of the intersubjectivity/interculturality phenomena in the non-linear dimensions of the network society, which had a significant impact on the formation of new trends in philosophizing: indeed, the interdisciplinary vectors of philosophy at the end of the 20th century are indicative, and the beginning of the 21st century proved to be a landmark in the practices of expanding the boundaries of the very concept of interdisciplinarity.

In today's matrix of ideologies, more acute than ever is the problem of both the adequacy of the criteria of 'interpretive consciousness' and the 'objectivity' of the constitution of our reality – media, social, cultural, ethical, and most

importantly – the problem of that 'unreduced consciousness' that is able to contain hybrid palimpsests of reality together with visible and 'captured' interpretations. This problem especially needs to be reflected upon in connection with the establishment of a non-linear paradigm in the theoretical philosophy of the late 20th century, with exits into the horizons of multidisciplinary 'pastiche', thus affecting the understanding of the phenomena of multiculturalism and polydiscursiveness.

At the moment, we refer to the correlation of the terms inter-, trans-, polydisciplinarity and their reception in the multimodal currents of contemporary humanities, which, in turn, are involved in the polydiscursive nature of science and philosophy of the 21st century.

The purpose of the article is to analyze the new optics of metadisciplinarity of contemporary philosophy in the horizon of intercultural communication and interdisciplinary educational practices of higher education. The tasks of this research are, firstly, to study today's trends of interdisciplinarity of philosophy and philology in the aspect of intercultural communication; secondly, to substantiate the correlation between groups of concepts that are fundamental in the context of

the work, such as intersubjectivity/interculturality, common world/interworld/interdisciplinary; thirdly, to demonstrate various vectors of philosophy at the level of polydisciplinarity in the context of teaching philosophical and philological disciplines in higher education; and, fourthly, to emphasize the multimodal strategy of polydisciplinary dimensions of philosophy and philology and their complementation with metadiscursiveness of the humanities as a whole.

Theoretical framework

We will conduct a review of the literature on the research topic in order to clearly demonstrate the genesis and current state of the concept of 'metadisciplinarity'.

Back in the 70s of the 20th century, J. Piage, one of the founders of the post-non-classical trend in scientific research, in his work 'The Epistemology of Interdisciplinary Relationships. Interdisciplinarity' proposed to discuss 'transdisciplinarity in science' as a higher stage of research, which appears as a logical extension for the methodology of interdisciplinarity. He was convinced that 'transdisciplinarity should be viewed as a new branch of knowledge, different from multidisciplinarity and interdisciplinarity' (Piage, 1972, p. 129). Similarly, E. Jantsch in his work 'Towards Interdisciplinarity and Transdisciplinarity in Education and Innovation. Interdisciplinarity' not only supported, but also developed the ideas of J. Piage. He suggested that transdisciplinarity as a 'new realm without sharp boundaries among disciplines', as a new branch of knowledge must necessarily be a super- or hyper-discipline (Jantsch, 1972, p. 101). The participants of the Transdisciplinarity Symposium, held under the auspices of UNESCO in Paris in May 1998, have already determined their fundamental standpoint. This standpoint had a direct impact on the recommendations of the 'World Declaration on Higher Education for the XXI Century: Approaches and Practical Measures', adopted in October of the same year. Thus, 'the way to attain an integrated concept and practice of knowledge, and consequently to address many crucial issues of our age through a transdisciplinary approach, does not lie in applying ready-made, 'mechanical' procedures based on automatic, stereotyped formulas and standardized recipes; but rather, in establishing various complex, integrative processes to be mindfully and cautiously implemented in the light of manifold

criteria' (Unesco, 1998, p. 13). Multidisciplinary and interdisciplinary approaches are not means of effective protection against the fragmentation of knowledge, that continues to this day, because by simply juxtaposing or combining disciplinary approaches, they do not reach the depth of 'integration', the fundamental unity that underlies all forms of knowledge. Their conceptual and methodological tools must be reconsidered. According to the modern Ukrainian researcher O. Kushnir, 'from the very beginning, transdisciplinarity was defined as a 'meta-methodology', which is why the object of the transdisciplinary approach, expressed by different methods in different disciplines, seeks to 'transform' and 'surpass' them' (Kushnir, 2017, p. 161).

We suggest taking a transdisciplinary look at the modern humanitarian and philosophical studies, exemplified by the analysis of several scientific papers published over the past five years. In particular, in A. Yermolenko's article 'Interiorization of intersubjectivity in the 'I'-concept and co-responsibility in transcendental pragmatics: Modern philosophy of mind: prospects for development' we can observe a combination of phenomenology, hermeneutics and analytical philosophy (Yermolenko, 2021); meanwhile, in A. Vakhtel's study 'Modern Ukrainian phenomenological terminology and approaches to the translation of Edmund Husserl's Cartesian meditations' the horizons of ontology and philology merge through the analysis of the specific problems in the modern translation of philosophical terminology (Vakhtel, 2019). The conference paper 'Hyperreality and/as 'real virtuality' in the horizon of transdisciplinarity of modern philosophy' presented by L. Komisar demonstrates the optics for combining virtual studies, axiology and philosophy of culture (Komisar, 2022), while the article 'Ecologism as a Modern Strategy of Human Survival (Regional and Global Dimensions)' by E. Levcheniuk and F. Vlasenko et al. proposes to combine ecology and ethics in the practical dimension of finding solution for the global environmental crisis (Levcheniuk & Vlasenko, 2020). In his work 'Art + Science Now: How scientific research and technological innovation are becoming key to 21st-century aesthetics' S. Wilson offers a brilliant compilation of aestheticized art and strict scientific methods (Wilson, 2010), and L. Shashkova expertly applies this approach in the concept of 'experimental art' through the prism of the article 'Transdisciplinary perspectives of experimental projects in

scientific art' (Shashkova, 2022). O. Marina's research 'Modern English-language poetic discourse: multimodal forma', where the author proposes to apply multimodality to the analysis of poetic discourse, also arouses interest (Marina, 2019). Of course, the works and authors mentioned above cannot fully present the transdisciplinary dimension of modern humanitarian studies, but, in our opinion, the given examples clearly demonstrate the presence of a metadisciplinary philosophical component in each of the featured works.

At the same time, in our opinion, the problem of correlation among the bordering semantic terms, such as inter-, trans-, polydisciplinarity, remains open along with their relationship to the concept of 'metadisciplinarity', which can be considered as the general trend from our point of view.

Regarding the correlation among the concepts of 'interdisciplinarity', 'transdisciplinarity', 'polydisciplinarity', in our opinion, the article by D. Puchkova 'Postnonclassical type of rationality: poly-, inter-, trans- and metadisciplinarity', is illustrative, in particular, according to the author, the purpose of her publication 'is to define the conceptual differences among poly-, inter-, trans- and metadisciplinary approaches to the study and analysis of contemporary science projects on the basis of the distinction among scientific types of rationality: classical, nonclassical and postnonclassical', instead, the author proposes the generalized term 'metadisciplinarity' (Puchkova, 2020, p. 93). Let us note that such a methodological approach and such an interaction among the defined concepts appeals to us.

Methodology

In terms of the methodological base, our article is, in essence, an example of the practical application of the transdisciplinary toolkit. At the same time, the article advocates the metadisciplinary optics of modern philosophy, that is, the ability to describe and analyze the humanities (for example, philology through the prism of the competence approach) using the methodological arsenal of philosophy, which will be demonstrated below.

Thus, the method of the 'history of concept' is used for analyzing the theoretical source base of the research, while we use prognostic methods in discussing the prospects for the further development of the 'metadisciplinarity' concept. Structuralist-phenomenological and hermeneutic-ontological methods are actively

used, in particular, for explaining the correlation between the terms 'intersubjectivity', 'interculturality', 'multiculturalism' and 'interdisciplinary'. Throughout the research, we introduce the hermeneutic procedures of 'pre-understanding' and interpretation: during the demonstration of the research results (translating the polylogue within the triad 'self-intersubjectivity-interculturality'), during the discussion and even in the conclusions. We implement comparative methodology through the critical understanding of numerous philosophical and cultural trends, i.e. within, beyond, and on the methodological boundaries of axiology, cultural studies, logic, ethics, philosophy, and philology. And the actual logical-analytical accent in the article is provided by the appeal to the epistemological prism through the practical dimension of metadisciplinarity (exemplified by the course 'Philosophy of science and methodology of humanitarian knowledge').

In the discussion of the article's results we actualize the projects of interdisciplinary studies based on poly- and meta-conceptual methodologies, for instance, the international scientific and practical video conference 'Ukraine in the Transcultural and Multimodal World' exemplifies the actualization of the concepts of 'transdisciplinarity' / 'transculturality' (the round table 'Philological transdisciplinarity: from mono- to polydiscursive practices'). Thus, it's a representation of the polylogue between modern trends in philosophy, philology and cultural studies. Regarding the methodological perspectives for the concept of 'metadisciplinarity', we can note its openness to further research in humanitarian studies in particular, and in modern scientific discourse in general.

Results

Interdisciplinarity of contemporary philosophical studies is primarily implemented in an intercultural environment, while interculturality always functions at the intersection of the interaction of 'own' and 'other' intellectual narrative. That is why there is a problem of correlation among different cultures and cultural traditions, and interculturality constantly combines techniques and methods of various disciplines, being essentially polydisciplinary. And a comprehensive analysis of today's polycultural space also involves studying the interaction between the concepts of 'intersubjectivity' and 'interculturality', so let us turn to the conceptual origins of intersubjectivity

in the phenomenological tradition, as well as its relevance to the concept of 'interdisciplinarity'.

'Otherology' of the 20th century postulates the category of 'Other' or 'Alien' as an initial concept. Let us recall in the outlined context the famous slogan of J.-P. Sartre 'Hell is other people' (Sartre, 2017, p. 22), represented in 'Otherness' as the need for a mirror (but not distorted!) reflection of 'I-ness' and 'Ownness'. In the 5th Cartesian meditation by E. Husserl, the Other appears in a double sense: the Other as a closed monad and the Other as a participant in the intersubjective constitution of the world. 'In the experiential horizon of the Other, I find myself the way he experiences me, same as I experience him. As a result of endless mutual reflections, an intersubjective world emerges, through which our common world of nature and culture is born' (Husserl, 2021, p. 83). In contrast to E. Husserl's position, B. Waldenfels contrasts the concept of 'other' with the concept of 'alien'. Thus, in the responsive phenomenology of B. Waldenfels, 'alien' is an instance that requires a response; it is a provocation, claim or demand that comes from outside, from something that lies outside of me. Alien does not mean hostile' (Waldenfels, 2004, p. 206). 'The strange within us' – this is the telling title in one of the subsections of J. Kristeva's work 'Strangers to Ourselves'. 'The foreigner is within us. And when we flee from or struggle against the foreigner, we are fighting our unconscious' (Kristeva, 1991, p. 191). Therefore, we must accept foreigners in their 'disturbing foreignness', which is as much theirs as it is ours. 'A paradoxical community is emerging', concludes J. Kristeva, 'made up of foreigners who are reconciled with themselves to the extent that they recognize themselves as foreigners'. (Kristeva, 1991, p. 195). Thus, the concept of intersubjectivity necessarily includes both the concept of 'other' and the concept of 'alien', which, in our opinion, are related, but not synonymous.

The lifeworld in the classic vision of E. Husserl is divided into the native world and the foreign world; it is, in fact, an interworld, and since it appears as a world of culture, interculturality is one of its main aspects. According to B. Waldenfels, interculturality contains more than a combination of existing cultures – it can be characterized as 'interweaving'/'intersecting'. In fact, one cannot have his own without foreign, the only question is how do we have the right to think our own and foreign according to the pattern of such an intersection. If one gets used

to one's own identity through identification with others, then it always remains imbued with the error of non-identity. Thus, according to B. Waldenfels, in §52 of 'Cartesian Meditations' E. Husserl starts from the concept of 'appresentation', co-presence, 'which gives the initially inaccessible concept of the Other'. Husserl separates that which cannot be separated, since the foreign inside the own and the own inside the foreign are intertwined like a web (Waldenfels, 2014, p. 85).

B. Waldenfels also analyzes the concept of the 'common world', which interests us in the context of the phenomenon of interculturality. The common world is looming in universalization; it is a world that, expanding its possibilities, at the same time does not leave the 'arena' of open possibilities. It is different with the inter-worlds, which are and remain foreign to each other. Culture owes its originality/authenticity to a responsive answer to the foreign, so, in our opinion, foreignness is a priori inscribed in ownness. Thus, we can say that interculturality is open to another culture, but at the same time includes its own influence, so it remains connected with the pursuit of foreign experience. Analyzing the phenomenon of interculturality and drawing an analogy with intersubjectivity, B. Waldenfels tries to find such an 'Inter' that could neither be reduced to the plurality of individual cultures or even one's own culture, nor oriented to an abstract universal culture. The philosopher emphasizes that interculturality means more than multiculturalism in the sense of cultural pluralism, and also more than transculturalism in the sense of overcoming the boundaries of certain cultures. Therefore, in no case can one deny the interaction of own and foreign worlds, own and foreign culture, although modern researchers from various fields of humanities constantly argue over this issue. The task of a true phenomenological research, according to B. Waldenfels, 'consists in the description and interpretation of that intersubjective space in which the Foreign appears as something that expects a response, provokes, motivates, pursues us. Moreover, it may happen that this foreign addresses us from within our own world, that which we are used to consider as our Own. In this case, the native world becomes a foreign one, and in a foreign world we can see something native and familiar' (Waldenfels, 2004, p. 200).

The concept of polyculturalism, defined from the position stated above, ontologically is closely related to the classical concept of

intersubjectivity. Taking into account the phenomenological understanding of intersubjectivity as the basis of interpersonal relations and communication, at the same time we turn to the classical understanding of intersubjectivity as a deep dialogic space, in the tradition of dialogism of M. Bakhtin. Such a dialogic space ('to get some truth about myself, I must turn to the Other') enables both interpersonal relationships and self-discovery. This understanding temporarily moves the subject of fundamental philosophical study from the search for a 'universal essence, which would be human nature', directing the study to the search for a certain generalization of the conditions of human existence, which is a 'more meaningful unity' (Kristeva, 2008, p. 256). In the same way, the phenomena of inter- and polyculturalism do not refer to the problem of the universal essence of culture, because they involve addressing someone else's axiological and intellectual background as a multi-level dynamic process, or, as we would say, an atemporal axiological palimpsest.

Therefore, the non-linear intercultural space of the 21st century is formed as a result of permanent interactions of 'ownnesses' represented through the prism of intersubjectivity, and, at the same time, it is the subject of constant exchange between individual consciousness, which perceives philosophical problematics, and the space of interpersonal perception, implemented in metadisciplinary philosophical studies. We will refer to such processuality as intercultural/interdisciplinary dialogue. If there is similar exchange, then we can talk point out the relationship between the concepts of interculturality and interdisciplinarity, and this already introduces us to the space of polydiscursiveness, to an endless polylogue between the triad 'ownness-intersubjectivity-interculturality'. So, if we proceed from the argument that each ownness is always inscribed in an infinite cultural space-palimpsest, then in the face of growing integrative trends in contemporary philosophy, the idea of intersubjectivity and interculturality opens up a perspective for an equal dialogue/polylogue of all existing cultures without exception, and hence— sciences and philosophies. Thus, it is unacceptable that the idea of inter- and polyculturalism be considered only as a result of self-reflection of responsive phenomenology, 'otherology', intercultural communication and philosophy of dialogue from the 20th century. In our opinion, such a compilation arose in the course of a critical and even ideological reflection on the numerous

philosophical and cultural currents, i. e. within, beyond, and on the methodological boundaries of axiology, cultural studies, logic, ethics, philosophy and philology.

In the context of the above-stated, the following question seems quite justified: how is the reception of philosophy in general taking place in the modern world? How can philosophical and philological education be implemented at the level of practice? If we proceed from the argument that 'only philosophy in the epistemological and cultural dimensions is the principle that forms a critically thinking personality, while developing the culture of thinking as an intention for methodological reflection' (Komisar, 2017, p. 131), then there is a need for innovative philosophical strategies. In particular, we propose to 'extrapolate the outlined problematics to the areas of understanding the specifics of the competence approach as a student's ability to synthesize the acquired educational knowledge with practical activities; with intentions to transform educational activities into professional ones. In our opinion, it is the competence-based approach, the implementation of its principles in the process of mastering philosophical disciplines by students that enable the practicing of humanistic intentions, which should a priori be inherent in the specified disciplines' (Komisar, 2017, p. 132).

Let us make an attempt at substantiating the outlined problem in an inter-/transdisciplinary vector, which has been implemented for several years, in particular, in the process of training doctors of philosophy at the Kyiv National Linguistics University. As is well known, European integration is the dominant trend in today's Ukraine, and the formation of European consciousness is impossible without philosophy, which has been the core of Western civilization and its cultural code since Antiquity. Thus, adequate reintegration of philosophy into the modern education system is necessary at the moment. For example, the combination of the philosophical component, in particular in the perspective of acquiring the skills of a reflective and critical attitude to reality, with the philological and professional teaching components, results in the creation of an innovative interdisciplinary segment such as the philosophy of education. It is enough to mention the vector of the 'humanistic tradition', which in the middle of the 20th century was reactualized by the philosopher, philologist and translator H.-G. Gadamer. According to the thinker, the 'humanistic tradition' fundamentally combines

ethics – as the practice of common sense, the ability to make critical judgments, and tact/tactfulness– with education (Gadamer, 2000, p. 40), moreover, education in its classical enlightenment sense, manifested only in self-education. Therefore, the educational focus of modern youth on self-development and self-reflection should undoubtedly be (and it is) re-actualized in university educational and academic programs, especially when it comes to acquiring the Doctor of Philosophy academic degree and the pretentious classical status of the University as a center of critical thinking and training of intellectual elites.

Therefore, in order to implement the above-mentioned ideas, we proposed the course ‘Philosophy of science and methodology of humanitarian knowledge’, which has a vector for assisting postgraduate students in shaping the modern knowledge system about logical, methodological and epistemological shifts in the latest scientific paradigms and means of their conceptualization in the current trends of continental and analytical philosophy, as well as the implementation of acquired knowledge in teaching practice. In this course, the forming of professional competences is complemented by the graduate students’ awareness of the need to deepen their knowledge about the strategies of the interaction of logic, philosophy and philology in their plural and peripheral ramifications. Thus, the philosophical component is effectively implemented in the philological professional competence of graduate students and the corresponding skills in choosing, combining and implementing of the methodological projects of scientific research and educational practice. In addition, the specified discipline is aimed at deepening and systematizing the knowledge of graduate students regarding the specifics of assessing possible risks and the heuristic potential of interdisciplinary research projects through the prism of combining the scientific component with the professional educational component. During the study of the first module ‘Modern tradition of the philosophy of science from mathematical natural science and gnoseology to the epistemology of humanitarian knowledge and social sciences’, postgraduate students develop an idea of *science* as an ideal of scientific universality, which is the methodological basis for scientific research and professional educational activity. The Neo-Kantian ‘sciences of nature’/‘sciences of spirit’ distinction transforms science from goal-rational to value-rational action, which has a practical application in the epistemological,

reflective, value-oriented activities of the future teaching staff. Within the framework of the module, the analysis of the post-epistemological era/projects of modern science as interdisciplinary research is the prism of the practical implementation of the theoretical philosophical and scientific background in the field of teaching practice of postgraduate students. The analyzed topics of the module have a practical application in the seminar No.1 ‘Gnoseology and epistemology: collisions of distinction. Transformation of epistemology’.

In the second module ‘The genesis of New European rationalism and the program of transcendental substantiation of rigorous science’, Cartesian rationality and the idea of universal objective science and theoretical autonomy of the scientist are the practical basis for conceptualizing the teaching experience during the professional educational activity of a postgraduate student. The outlined module is implemented in seminar No.2 ‘Categories as an epistemological/ontological problem of science’. During this seminar, the theoretical foundations of (linguistic) experientialism, the transcendental substantiation of scientific knowledge, the Enlightenment’s prejudice of scientism, the transcendental nature of categories form a universal semantic structure of the world. In the third module, ‘Philosophical hermeneutics and narratology’, postgraduate students develop a system of knowledge about the philological-historical model of ‘sciences of spirit’ through the prism of the European tradition of Renaissance *studia humanitatis*, which is integrated into philology as a science. In other words, the exploration in the field of philosophical hermeneutics as a philosophy of understanding is particularly significant for the professional activity of a postgraduate philology student, because educational receptions of the modern transformation of scientific knowledge contribute to the expansion of the worldview positions of a scientist, especially considering the fact that hermeneutics as a critique of meaning aims to demonstrate the criteria for the ‘increase in meaning’ through the prism of universal conditions for symbolic communication in the ‘world-Text’. The outlined skills and competences are implemented in the discussions at workshop-seminar No.5 ‘Understanding as a universal cultural and logical category’. There is no argument about the importance of communicative competence acquired by future young researchers. The latter deepens when graduate students proceed to study the third content module to strengthen their general skills

of responsive dialogical culture, i.e. the ability to objectively enter into a dialogue with the bearers of different worldview positions, a tolerant attitude towards others, improvement of effective communication skills when engaged in teaching activities, dialogue in society etc.

The fourth module 'Analytical philosophy: a turn from the logical analysis of the language of science to linguistic philosophy, philosophy of language and philosophy of consciousness presents fundamental interdisciplinary trends, and especially significant for scientific mastery are thematic blocks on the issues of the linguistic turn, philosophy as a critique of language and the logic of science. In particular, reflection and elaboration on L. Wittgenstein's (2023) 'Logical and Philosophical Treatise' and the philosophy of logical analysis at the seminars No.3 'Linguistic turn and philosophy of language of L. Wittgenstein' and No.4 'Analytical philosophy: between linguistic philosophy, philosophy of language and philosophy of consciousness (Philosophy of Mind) results in the forming of the critical thinking competences in future PhDs, because they are based on the analysis of logical laws in their application to everyday communication through the prism of the turn from logical positivism (based on fact) to critical rationalism (based on the 'language game' and everyday communication). The specified problematic sections contribute to the application of the science's logical apparatus, for example, during the evaluation by postgraduate students as future teachers of students' educational achievements during the educational process.

Discussion

The 21st century actualizes projects of interdisciplinary studies based on poly- and meta-conceptual methodologies, for example, on the conceptual basis of structural linguistics or logic, while modern philosophy and philology appeal, for example, to developments in the field of semiotic and logical theories. In this way, semiotics (Ch.-S. Peirce) or semiology (F. de Saussure) reveals the signs of a new 'metadiscipline', which makes itself felt in the transformations of modern philosophical, philological, sociological, cultural and other discourses. From the second half of the 20th century until today, continental and American projects of 'semiotics' of literature, fashion, cinema, sports, architecture, political life, advertising, and so on appear not only as examples of critical analysis of consumer society, not only as experimental research

practices based on the methodology of structural linguistics and aimed at objects that are deviant for the latter (proper objects of the so-called 'translinguistics') but also as samples of a qualitatively different form of scientific reflection. The search for such alternatives is certainly underway. In particular, according to L. Shashkova, 'transdisciplinarity is understood as a certain meta-level that allows combining various cognitive strategies and ways of thinking, based on the combination of theory and practice, which remove the limitations of disciplinarily organized science' (Shashkova, 2022, p. 39).

The international scientific and practical video conference 'Ukraine in the Transcultural and Multimodal World', held on May 25, 2022 at the Kyiv National Linguistics University can be seen as an illustrative example of actualizing the concepts of 'transdisciplinarity' / 'transculturality'. In particular, it is worth mentioning the round table 'Philological transdisciplinarity: from mono- to polydiscursive practices', where the report of associate prof. L. Komisar 'Philosophy of Language as a Projection of Polydiscursivity of Modern Epistemology' and the report of prof. O. Marina 'Multidiscursivity of the 21st Century Artistic Discourse: Multimodality and Transmediality Issues' (Ministry of Education and Science of Ukraine, 2022, p. 4) caused peculiar interest among the participants, perhaps precisely because it was a polylogue between modern currents of philosophy, philology and cultural studies.

Conclusions

Let us summarize. The article examines the correlation of the terms inter-, trans-, polydisciplinarity and their reception in multimodal currents of modern humanities. The study emphasizes the role of philosophy in epistemological and cultural dimensions as the formation core of critical thinking in an individual and a generator for the development of a culture of thinking with the intention of methodological reflection. The article reactualizes the phenomena of intersubjectivity / interculturality in the non-linear dimensions of the network society, where the intercultural space of the 21st century is being formed as the result of intersubjective interactions of 'selves'. In fact, there is a permanent exchange between the individual consciousness, involved in philosophical problematics, and the expanse of interpersonal perception, implemented in metadisciplinary philosophical

studies. Such processuality is defined as the intercultural / interdisciplinary polylogue.

The study proves that the phenomena of inter- and multiculturalism involve the appeal to the 'alien' value-oriented and intellectual background as a multi-level dynamic process and atemporal axiological palimpsest. We emphasize the relationship between the concepts of interculturality and interdisciplinarity, which, in turn, leads the researcher into the realm of polydiscursiveness, to the endless polylogue within the triad 'self - intersubjectivity - interculturality'. Thus, if we proceed on the assumption that each self is always inscribed in an infinite cultural space-palimpsest, then amid the growth of integrative trends in modern philosophy, the ideas of intersubjectivity and interculturality open the perspective for an equal dia- / polylogue for all existing cultures without exception, and therefore – for sciences and philosophies. We emphasize that such a compilation arose in the course of critical and even ideological reflection on numerous philosophical and cultural currents, i.e. within, beyond, and on the methodological boundaries of axiology, cultural studies, logic, ethics, philosophy, and philology.

The article reveals the practical horizon of metadisciplinarity exemplified by PhD training program at the Kyiv National Linguistics University. In particular, it emphasizes the need for an adequate reintegration of philosophy into the modern education system and creates the innovative interdisciplinary segment 'Philosophy of science and methodology of humanitarian knowledge' as a result of combining philological and profession-oriented teaching components with the philosophical component, in particular with a view to acquiring the skills of reflective and critical attitude to reality. It has been proven that this educational program sets a vector for postgraduate students' to form the system of modern knowledge about logical, methodological and epistemological shifts in the latest scientific paradigms and the means of their conceptualization in the current trends of continental and analytical philosophy as well as the implementation of acquired knowledge in teaching practice. In this way, the formation of professional competences is complemented by the postgraduate students' awareness of the need to deepen their knowledge about the strategies of interaction among logic, philosophy and philology in their plural and peripheral ramifications. Therefore, the philosophical component is effectively

implemented in the professional philological competence of postgraduate students and the corresponding skills in selecting, combining and implementing methodological projects of scientific research and educational practice.

The study concludes that the combination of specific scientific knowledge (in particular, logic and philology) and the powerful categorical apparatus of philosophy in the modern education system affects the formation of a flexible and at the same time deep conceptual and axiological 'grid', which can be effectively implemented in modern scientific trends and philosophical polylogues. Therefore, the multimodal strategy for metadisciplinary dimensions of modern philosophy represented in the article contributes and will continue to contribute to the development of innovative paradigmatic trends.

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