

Linguistic Philosophy of Cyberspace

¹Rusudan Makhachashvili¹ Ivan Semenist²

¹*Borys Grinchenko Kyiv University*

²*Borys Grinchenko Kyiv University*

¹*r.makhachashvili@kubg.edu.ua*, ²*i.semenist@kubg.edu.ua*

Abstract²

21st century has witnessed the qualitative advances in ontological reality structuring and approaches to perception and cognition by the human mind. The study objective is the investigation of the innovative philosophic aspects of cyberspace through the lenses of the language development processes in the sphere of innovative computer technologies and digital communication. The study design is the disclosure of cyberspace as an ontology model and as a linguistic model in the template of a logosphere. The linguistic philosophy approach to the study of cyberspace allows to efficiently investigate the empirical manifestation of cyberspace ontology (space and time dimensions), the generic categories and dimensions of cyber-epistemology, to denote existential anthropocentric character of cyberspace. Philosophical foundations of the study of cyberspace as an integrated macro-and micro-entity are determined by the substantive features of inovative logosphere as a macrostructure and by the phenomenological characteristics and properties of substrate of linguistic units of innovative cyberspace logosphere.

Keywords: *Cyberspace, Linguistic Philosophy, Innovative Logosphere of Cyberspace, Digital Ontology*

1. Introduction

At the turn of the XX-XXI centuries, as an essential product of civilization, computer reality has been gradually separated into an independent existential whole, within which digital media serve not only as a means of transmitting information or interaction, but fulfill their own world-building, sense-building and, consequently, logo-generative potential (Gelernter, 1998), (Price, 2001). Cyberspace, henceforth, is an object of study of a wide range of academic branches – philosophy of modern humanities, psychology, sociology, cultural studies, etc.

¹ Rusudan Makhachashvili (contact author), r.makhachashvili@kubg.edu.ua

² Peer-editor: Nataliia Lazebna, Ph.D., Associate Professor, Department of Theory and Practice of Translation, Zaporizhzhia National Polytechnic University, Ukraine

By virtue of objective historical and geopolitical context (the cybernetization, globalization, informatization of society, the Americanization of global culture – (Heim, 1993), (Hillis, 1999), (Tapscott, 2008) at the turn of the millenium modern English, is a priority communicative medium of primary speech coding, speech and meta-language (terminology) representation of cyberspace elements and structures mapping (Crystal, 2001), (Quinion, 2003), (Shneiderman, 2002). Methodological perspectives of the modern view of natural language activity in the area of advanced technologies, include a macro-factor of the vocabulary functional updates (Makhachashvili, 2020), (Lazebna, 2021), (Makhachashvili et al, 2021), a cognitive structure, a segment of supranational worldview, a discursive digital communicative medium (Davis, 2001), (Schrijver, 2010), that gets extrapolated onto computer mediated discourse and terminology of European and Oriental languages alike.

Conditions for the development of modern globalized civilization determine the expansion and refinement of the paradigm of views on the theoretical principles of determining the groundwork and characteristics of the consolidation of the world order, its perception in culture, collective social consciousness and natural language.

Cyberspace stands as an integral environment, demanding new cognition and perception ways via complex philosophic, cultural, social, linguistic approaches, providing unlimited opportunities for human intellect, language development and research.

Given the conceptual system of identification of onto-mental and linguo-mental complex formations to identify constructs of reality, cyberspace and its innovative linguistic shell can be located in the coordinates of such paradigms:

- 1) philosophy - as *a particular type of substance* – material and ideal reality in the multitude of its forms; a meta-negentropy (the term after Nagib Callaos) (Callaos, 2020);
- 2) anthropology – as an environment for actualization of post-humanistic forms of anthropogenesis;
- 3) psychology – as psychosomatic and emotional plane of a personality functioning;
- 4) sociology – as a system of multi-tiered and multi-directional social and communicative relations.

The inquiry **objective** is the investigation of the innovative linguophilosophic aspects of the language development processes in the sphere of new computer technologies.

Linguophilosophic approach to the study of language innovations in cyberspace allows to efficiently investigate lingual manifestation of cyberspace ontology (namely space and time dimensions), to closely study the generic categories and dimensions of cyberanthroposphere, to denote its existential anthropocentric character. The study adopts the synthetic definition of the '*philosophic*' notion which incorporates ontological, gnoseological and anthropological parameters.

Linguistic philosophy of cyberspace is construed in the study through deterministic phenomenological correlation of innovative language of digital technologies with:

- 1) constructive elements of the substance - space, time, phenomenon, essence;
- 2) constructive elements of knowledge / cognition - information, episteme, concept, concept;
- 3) constructive elements of human consciousness - identification, identity, individuality.

The inquiry **methodology** is based upon the hypothesis of the cyberspace-related language terminological nature. The dual systematization character of terminology determined the analysis of both linguistic and external (ontological, anthropological, cognitive, social) paradigmatic parameters of cybervocabulary. Due to its polydimensional nature the term acquires the unique, philosophic status (the entity of Being and Language respectively).

The cyber-term as a specific intralingual and extralingual phenomenon turns out to be the means of perception and comprehension to a degree as well as the ontological actualization and categorization source of the modern cyberspace and technosphere. The introduced approach to defining the cyberterm presents a key to comprehending the underlying mechanisms of linguistic actualization, perception and processing of cyberspace.

The study of groundwork principles of universality and philosophic interdisciplinary of natural language development in cyberspace is a parcel of the framework project (Makhachashvili, Semenist, 2021) *TRANSITION: Transformation, Network, Society and Education*.

2. Findings

2.1. Cyberspace as a Philosophic Ontology

Theoretical issues of holistic, multidimensional language modeling and the reality of its individual areas (one of which within the framework of the linguistic culture at the beginning of the XXI century is the area of advanced computer technology) determined the interaction of a number of concepts that consistently connect ontological system features of sophisticated reality objects, attribute their reception and interpretation (in the field of individual and collective mind), implementation, consolidation and relay the results of the interaction of these features. In this regard, a fundamental dimension of being (Aristotle, 2014) is defined as a heterogeneous hyperonymic concept that can summarize the polydimensional signs of world order: A world that exists; world that is not subject to direct reception (Gachev, 1993), (Kasavin, 1990), but is in reality; The imaginary, unrealistic world (for example, the idea of perfect, mythological images (Kireev, 2008); A reality that exists objectively, independently of human consciousness (nature, objective laws of world order (Chanyshv, 1990); A common mode of existence of human society, culture and civilization.

Thus, we can see that within the paradigm of Western traditions, the foundation of theoretical and conceptual perspective parameterization holistic reality modeling is the synthesis and anthropometric ontological principles. Plane integration of aforementioned principles can be considered the system of psycho-mental epistemic concepts that are part of the semantic field of the term "world view" and its multi-substrat and hierarchically heterogeneous derivatives.

That way, world-view is identified as a holistic set of philosophical knowledge of the world (Novikova et al, 2001), (Rosch, 1978), which formed during the evaluation results of reality by the knowledge subject. The subjects or bearers of the world picture are individuals and social or professional groups, and ethnic or religious communities. The subject forms a picture of the world based on their own feelings, perceptions, ideas, forms of thought and consciousness. Accordingly, the picture of the world as a result of accumulation of subjective experience, knowledge of world order, based on feelings, beliefs, perceptions and thinking of the individual and the human community, dictates rules of behavior, meaning system (Knight, 1994), Spet, 2001), which affect the formation and generalization of concepts. Thus, it is determined that mapping framework in the system of modern humanities determines the definition of such leading features of this concept:

- Systemic images (and links between them);
- Visual representations of the world and human place in it, information about the relationship between a human and reality (human and nature, human and society, human and human, human and technology);
- Attitudes of people, and their beliefs, ideals, principles, and knowledge of, meanings and spiritual guidance.

Any significant changes in worldview entail changes in a complex system of these elements.

The outlook as a consecutive and causative result of the interaction and interpenetration signs of previous constructs and a collective system of ideas about general categories of space, time and movement. According to researchers, the basic elements - the so-called "frame picture of the world" (Talmy, 2000) - is a set of first principles or considerations of fundamental assumptions about reality substantial parameters and its parts. They cannot be realized by human mind, but are embedded in the picture of the world, because it is necessary to interpret any situation in life, to determine the meaning and to assess what is happening. Some of them, such as motion, causality, identity, time and space may be understood as a priori within the realm of human experience. According to the correspondence principle there are distinguished the following types of reality mapping: The real world - this is an objective physical reality (Ricoeur, 1981); Illusory picture of the world (the term by Erich Fromm (Fromm, 2013) – the accumulation of distorted, unstructured information in the individual and collective consciousness.

The world view, as a consolidated, multi-dimensional, quasi-Gnostic model of world-built features the following characteristics: It defines the specific mode of perception and interpretation of events and phenomena; It is the foundation of worldview, based on which people act in the world; It has historically conditioned properties, implying constant dynamic changes of all its subjects' world view.

Language as a particular way of understanding and mapping of reality is partly universal, partly nationally specific (Pigalev, 2001). Hence, linguistic picture of the world is as a result of a certain way of reflection of reality in the mind through the lens of language and national, differential historical and cultural features of its speakers.

Each language reflects a natural way of holistic perception (Peirce, 2001), (Roelleke, 2013) and the organization (conceptualization) of the world. The views expressed therein mentioned consist of a single frame of varying

degrees of abstraction, which is extrapolated, as mandatory, in individual and collective consciousness of native speakers. Thus, linguistic picture of the world as a set of ideas about the world is a retrospectively and prospectively (based on principles of thinking historicism) arranged integral image of the world, shaped by all parties involved in human mental activity. Language world is a historically constituted communal knowledge, displayed in the language set of ideas about the world is a certain way of conceptualizing reality reflected through the prism of cultural and national characteristics inherent in a particular language community; an interpretation of the world according to national conceptual and structural canons reflection of reality in the minds of a group, which are absorbed by a person in the process of socialization. In this context, the concept of world modeling qualifies as:

- *Universal,*
- *Orderly,*
- *Sustainable,*
- *Systematic.*

While the language model of the world is:

- *Fragmented,*
- *Mobile,*
- *Isomorphic to the dynamics of the environment.*

Both types of world modeling are realms of existence and functioning of linguistic units in the minds of the media and help in the reproduction of a coherent picture of the world.

It should be noted that the conditions of modern globalized civilization determine the expansion and refinement of paradigm views on theoretical premises of identifying the principles and characteristics of the consolidation of world order and its perception in the culture, collective social consciousness and natural language. Thus, the intellectualization of modern global culture defines a new approach to understanding the processes of the parallel development of human activity and cognitive (intellectual) experience.

The aforementioned ties into the emergence and methodological development of the concept of "noosphere". Noosphere is defined as the current stage of development of the biosphere, associated with the development of humanity, and is interpreted as a part of the planet and circa-planetary space with traces of human activity.

According to the theory of V. Vernadsky, the noosphere is the third in a sequence of major phases of the Earth as the formation of the geosphere (inanimate) and the biosphere (wildlife). Just as the biosphere is formed by the interaction of all organisms on Earth, the noosphere is composed by all minds interacting. Noosphere is identified as the unity of "nature" and culture (in the broadest interpretation of the latter involving technosphere as a component of cultural space (Vernadsky, 1991), especially from the moment when the spiritual culture reaches (by force of impact on the biosphere and geosphere) power of a certain 'geological force.

Given the definite unity of nature and culture (in their interaction) there are two stages determined in the development of the noosphere:

- 1) noosphere stage in its development, in the process of natural development, since the emergence of humans (Smolin, 2004);
- 2) noosphere that is consciously improving joint efforts of people in the interests of humanity as a whole and each individual separately (Davis, 2001), (Tapscott, 2008).

The digital dimension of linguistic interoperability of reality stems from its cognitive structure and content of noosphere components:

- ANTHROSPHERE - a set of people, their activities and achievements;
- SOCIOSPHERE - a set of social factors characteristic of society development and its interaction with nature;
- TECHNOSPHERE - a set of artificial objects created by man, and natural objects, altered as a result of human activity.

Given the context outlined transformation of initial position awareness of the principles and foundations of the universe integrated modeling, we note that at the turn of the XXI century modern cyberspace as part of the technosphere (and respectively - the noosphere) takes up more space in the public consciousness and functional activity of mankind. As an integral product of civilization, Digital reality (Cyberspace) is gradually separated into independent existential whole. Within its limits the digital media serve not only as a means of transmitting information or interaction, but manifest their own world-building, sense-building, and, consequently, linguogenerative potential.

Based on the conceptual identification system of onto-mental and linguistic-mental complex structures to determine reality constructs, Cyberspace and its

innovative linguistic casing can be located within the set of the following philosophic ontological coordinates: A specific type of substance - material and ideal reality united in all forms of development – being (Khoruzhy, 1997); Implementation environment for "post-humanistic" trends of anthropogenesis (Smolin, 2004); A segment of the noosphere (the technosphere); A system of hierarchal social relations (Rheingold, 1999) – sociosphere; A psychosomatic and emotional plane, the sphere of spiritual experience (Shneiderman, 2002); A worldview, semiotic model of the world.

Cyberspace, thus, is defined as *a complex, multidimensional sphere of synthesis of reality, human experience and activity mediated by the digital and information technologies, a component of the technosphere of human existence.*

2.2. Cyberspace as a Logosphere

The hypothesis of the study is that the typological characteristics of innovative logosphere of cyberspace as a macro-object of a phenomenological investigation determine the specificity of static configuration and dynamic interaction of formal and substantive constituents of its microstructure.

The philosophic universality of natural language in cyberspace is accessed through is the concept of the **logosphere**, synthetically perceived as:

- 1) the plurality of language units, which are conditionally exhaustive phenomenological realizations of abstract and empirical elements of different spheres of life (Bakhtin, 1979), (CD, 2020), (Kranz, 1996);
- 2) the zone of integration of thought, speech, and experience continuums of cultures (Barthes, 1968), (Losev, 1993);
- 3) the plurality of culturally relevant universal meanings and signs – **semiosphere** (Lotman, 2000);
- 4) a plurality of transcendent spiritual meanings – **pneumatosphere** (Florensky, 1988).

The logocentric approach to integrative research directions, mechanisms, and ways of Cyberspace structuring provides a generalized in-depth understanding of the phenomenological nature of meta-language encoding processes, categorization, mental mapping, meta-language reference, significative correlation, respectively.

Phenomenological lense (Oke, 2009) to the study of innovations in the cyberspace allows to efficiently investigate manifestation of cyberspace integrated ontology, to closely study the dimensions of cyberberspace as an outlook both generic and critical, to expose the phenomenological origin and upstream direction of cyberspace dynamics as a comprehensive linguistic and communicative structure.

Parameterization principles of a concept of "logos" in the paradigm of the humanities in general, linguophilosophy, and linguistics - in particular, allow to identify the features of logosphere as a complex object system pertaining the following parameters: Ubiquity (inclusiveness); Ontocentricity; Integrativity; Automorphism; Normativity; Lingual substantiality; Phenomenology of thesaurus units; Information-capacity; Referential and semiotic isomorphism of the referent and meaning.

Note that through the fragmented set of qualitative features, logosphere of cyberspace is tangent to the concepts of complex system simulators of linguistic-mental outlook, such as: Model of the world / world view (inclusive, integrative, self-identity); Language picture of the world (phenomenology of linguistic constituents - the ability to summarize and signify objects of reality); Noosphere (onthotsentrism, info-capacity).

For the listed set of features the integral notion of logosphere of cyberspace stands as a semantic synthesis of these concepts (see Figure 1):

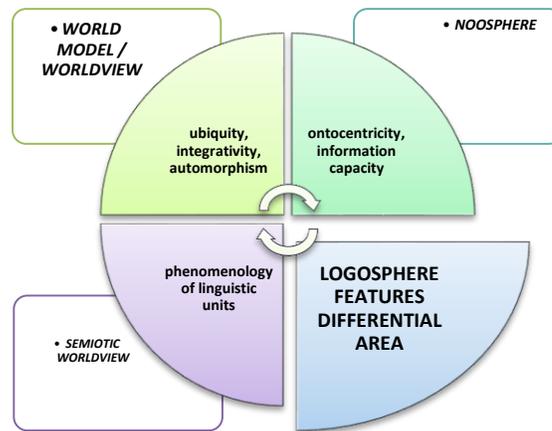


Figure 1: Logosphere of Cyberspace Integral and Differential Features Model

The framework innovation of cyberspace logosphere (CSL) of cyberspace (a multidimensional, complex, dynamic system) is the most comprehensive quantitative and qualitative terms of language representation of the linguistic

actualization of being, determined by a number of qualifying conditions of its emergence, existence and development, including:

- 1) exhaustive synchronization process of the object, phenomenological and anthropological field of computer being and development processes of the ICT meta-language;
- 2) exhaustive output of parameterization isomorphism of ontological (substance phenomenological), anthropic and digitized structures of reality;
- 3) flexibility, adaptability and dynamic potential of the vocabulary of the modern languages (heavily influenced by English hegemony) in correlation with the ICT sphere (that is fulfilled, in particular through info-capacity, sign hybridization, the evolution of the basic ontological and functional features of neologisms in relevant areas).

In view of the foregoing, the innovative cyberspace logosphere (ICSL) is defined as: a) a syncretic, consolidated within its semantic scope, plurality of verbal units that are the asymptotically (i.e. in unlimited approximation) exhaustive embodiments of substantive and factual elements of modern computer being; b) as a vertically integrated at the macro and micro levels plurality of ICT thesaurus, its typological specificity are relatively exhaustive phenomenological correlates of multi-substrat elements of computer being.

Given the features of logosphere as specific linguistic-onthological, phenomenological-linguistic and a linguistic-semiotic object, it is possible to distinguish the following typological characteristics of ICSL:

A) The ability to conditionally complete phenomenological realization of substantive identity of the cyberspace in significative characteristics of verbal units that constitute the relevant innovative logosphere (Figure 2). The following typological characteristics of ICL are to be phenomenologized, particularly at the level of the external form of discrete ICSL units. For example, paronymic unit elements of affixation paradigm based on formant dot- one that pertains to the Internet: dot-biz - legal body that implements its activities through Internet, dot-con - offender that performs fraud (con) through Internet (in these units is dot- verbal manifestation of a graphic point - [.] - as semiotic marker recording Interent protocol address). A meta-term innovation 404 – to be offline for a long while (404 – a semiotic representation of protocol error on the results of an unsuccessful search Internet page). On the internal form level of discrete ICL units: sextuple-u – a metaphonymic conventional transcoding of an Internet protocol address: www (where: three-double-u - initial transcoding → 3x2-u =-u 6 – a metaphonymic correlate); 888 in Japanese (pronounced as ぱちぱちぱち,

the sound of snapping or clapping) – an online communication formula. Due to a combination of external and internal form configurations of discrete units ICL: for example, an innovation paradigm Web 2.0/Web.3.0/Web 4.0 - the newest visual and technological configuration of Internet space where the Web - Internet 2.0 (N.0) is an analogical representation of meaningful semiotic element "a new (improved) version" (operating system, software, software, etc.).

```

<entry>
  ::<headword>404</headword>
  ::<partOfSpeech>adj</partOfSpeech>
  ::<sense taxon="|SUBSTANT TYPE: COMPUTER BEING| " hyperelement="|SUBSTANT AFILIATION| "
  hypoelement="|SUBSTANT QUALITY: CYBERMORPHISM| ">|CB SUBJECT|</sense>
  ::<definition>to be offline for a long while </definition>
  ::<definition>to be 'canceled' on digital platforms </definition>
  ::<definition>to be irrelevant in modern culture</definition>
</entry>

```

Figure 2: Substantive Identity Of The Cyberspace In The Significate

B) Structural density volume, uniformity and conditional completeness of innovative codification of multi-substrat configuration of Cyberspace Logosphere.

Cosequently, the innovative cyberspace logosphere (ICSL) is defined as *a vertically integrated at the macro and micro levels plurality of innovations of natural languages, which in its typological specificity are a relatively exhaustive phenomenological correlates of the multi-substrat elements of cyberspace* (Figure 3):

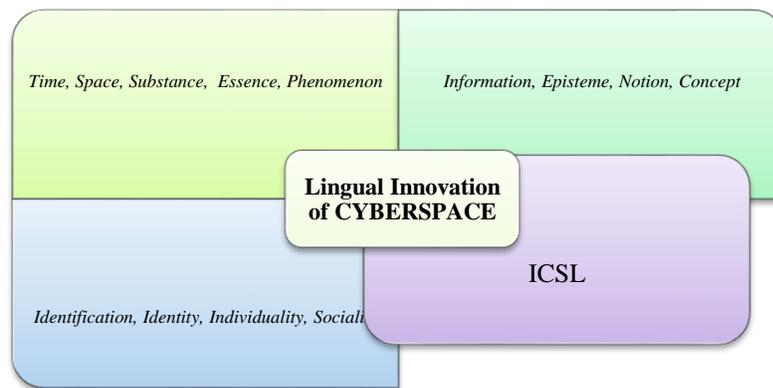


Figure 3: Macrostructural Integativity of Cyberspace Logosphere

From the above system of parametric characteristics of innovative cyberspace logosphere (ICSL) macrostructure it is evident that the principle of hierarchical abstraction correlation powers its integrative macrostructure within the conceptual dyad substance :: substrate. In this case, the substance is identified as an objective reality in terms of the internal unity of all forms of its manifestation and self-development (Roelleke, 2013), (Spet, 2001). The term "substrate" in turn, denotes the simplest structure or formation (Mamardashvili et al, 1997), which remains stable, unchanged under any transformation of the object and determines its specific properties.

Thus, macrostructure of ICSL is defined within this study as comprehensive language body of neologisms in the systemic of reference semantic unity in correlation with substantive (ontological, epistemic, anthropological) measurements and computer being elements of comprehensive, innovative super-dense verbalization which determines the phenomenological originality of logosphere.

The typological characteristics of logosphere lead to the integrativity of macrostructure of innovative cyberspace logosphere, defined by phenomenological (referential, nominative, significative) correlation of its discrete elements: 1) structural elements of being - space, time, substance, phenomenon, essence (for example: a phenomenological correlation category of substance - *wikiality* (Telescope seam Wiki (peadia) + (re) ality) - conditional subtype of computer being modeled exclusively by collective cognitive activities of its subjects); 2) structural elements of knowledge / cognition – information, episteme, notion, concept (for example: a phenomenological correlation category episteme - *information demise* - the destruction of storage systems and data; data fast, data spill - communicative space data); 3) structural elements of the human mind / consciousness - identification, identity, individuality, sociality (for example, a number of new units that are the subject of "self" categories through various mechanisms of substantivizing and semantic reference to the category "I" - *meformer* (telescopic fusion of me + (in) former) - a person who proclaims themselves in social networks, *egosurfing* (cf. in Japanese エゴサーチ- *egosearch*) - to search personal information Wide Web, self-tracker - tracking information about their identity in different loci of computer being.

The foundations of the microstructure of innovative cyberspace logosphere are comprised of generally newly created units of meta-language of digital communication, as confirmed by the sample empirical material of this study, that appear the chronologically primary codifies and relatively exhaustive phenomenological correlates of total number of innovative elements, objects,

events and the latest structures of cyberspace in varying degrees of abstraction.

The dynamics of innovative cyberspace logosphere is defined as ways, directions and appropriate language implementation mechanisms of qualitative changes in the content area of the projection of the conceptual nucleus of the referred innovative logosphere.

The structure of the content of the innovative cyber-term, as a constituent of ICSL, is distributed across the several tiers of abstraction, consistent with the through-vertical ratio of philosophical categories of "essence" → "phenomenon": 1) - ontological denotatum (OD) - a set of meaningful elements of exhaustive degree of substance and epistemic abstraction (phenomenalization attributes, parameters and properties of elements multi-substrat cyberspace) in the structure of the meaning of innovative cyber-term → 2) - conceptual denotatum (CD) - a set of meaningful elements of median level of abstraction, mediated by anthropogenic (subjective and collective) cognitive experience of speakers in the area of operation and use of computer technology, the projection area of conceptual ICSL nucleus → 3) - lingual denotatum (LD) - semantics of innovative cyber-term.

The degree of abstraction of these tiers structure is correlated with the degree of abstraction of cyberspace parametric features. Tier (1) "ontological denotatum" corresponds to the parametric feature "existential dimension", tier (2) "conceptual denotatum" - parametric feature "concept" and the parametric feature "notion", stage (3) "lingual denotatum" - parametric feature of a "language unit"(Figure 4):

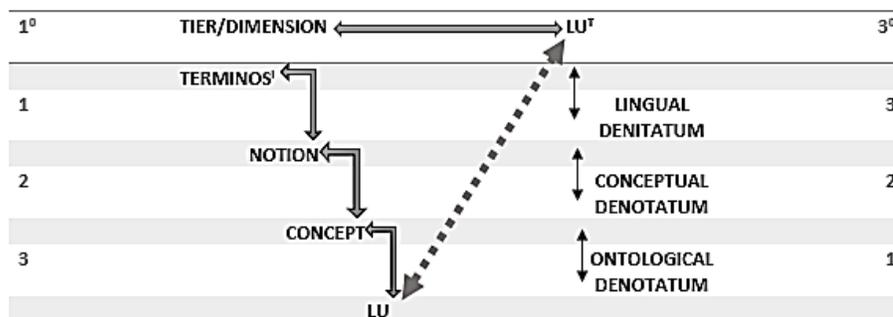


Figure 4: Tiered Microstructure of the Cyber-logos

The highest index of representativeness within content the innovative cyberspace logosphere is determined to be the following ontological elements combination: |SUBSTANCE TYPE: CYBERSPACE|, |SUBSTANTIVE QUALITY: TECHNOGENESIS|, |SUBSTANTIVE DURATION: SPACE|, |SUBSTANT AFFILIATION: OBJECT OF CYBERSPACE|, |SUBSTANT

AFFILIATION: SUBJECT OF CYBERSPACE|, |SUBSTANT
AFFILIATION: SIMULACRUM OF CYBERSPACE|,
|CYBERMORPHISM|.

3. Conclusions

The study findings make it possible to distinguish the following substantial characteristics of the linguistic sphere of cyberspace: 1) ability to synthesize features of ontological objects and phenomena and innovative verbal units, respectively; 2) ability for asymptotic (extremely close to exhaustive) embodiment of substantive and factual elements of cyberspace at the level of semiotic substance as a whole, and at the level of substantial characteristics of discrete verbal units; 3) semiotic density of embodiment of substantive and factual elements of cyberspace in the ontological, epistemological and anthropological planes.

Philosophical foundations of the study of innovative cyberspace logosphere (ICSL) as an integrated macro-and micro-entity are determined: 1) by the substantive definite features of logosphere as a macrostructure (including equifinality - ability to achieve states that do not depend on the initial conditions and specific parameters that are specific to innovative cyberspace logosphere; teleology - gnostic ability of innovative cyberspace logosphere to achieve the projected state); 2) by the phenomenological characteristics and properties of substrate microstructure of linguistic units of innovative cyberspace logosphere.

The integration of the macro-level of the innovative cyberspace logosphere is coordinated by the spectrum of its specific characteristics and is realized, first, due to the significant coordination of elements of internal and external form of this logosphere and signs of substantive and substrate originality of cyberspace as a whole; secondly, due to the phenomenological correlation of the elements of the internal and external form of the innovative cyberspace logosphere and various types of structural elements of the cyberspace (ontological, epistemic and anthropological respectively), exhaustive, super-dense innovative verbalization of which determines the differential specificity of the studied logosphere.

The microstructure of innovative cyberspace logosphere is formed by the generality of discrete language units of the corresponding reference affiliation in the set of their formative and semantic features. The integration of the innovative cyberspace logosphere is ensured by the configurative

isomorphism of taxonomic (ontological, epistemic, anthropological) and operational mechanisms of integration of the macrostructure of cyberspace and taxonomic and operational mechanisms of integration of its external (formative) microstructure.

Qualitative and quantitative characteristics, features and properties of the integrative structure of the innovative cyberspace logosphere are informed by its dynamics on the macro and micro levels. The dynamics of the innovative cyberspace logosphere is defined as a qualifier of paths, directions and corresponding linguistic and ontological mechanisms of realization of qualitative semantic changes in the integrative zone of vertical contraction (cumulation) or divergence (dissipation) of multisubstrate ontological elements. The operators of the processes of phenomenological mobility of extensional elements of cyberspace are transformations of semiotic elements (discrete conceptual features and their combinations), which constitute a zone of accumulation of information, mediated by individual and collective cognitive experience in the functioning of cyberspace.

4. Acknowledgements

The paper has been reviewed by Nataliia Lazebna, Ph.D., Associate Professor, Department of Theory and Practice of Translation, Zaporizhzhia National Polytechnic University, Ukraine. Empirical findings and analysis procedures have been conducted under the auspices of Integrated Research framework of Romance Languages and Typology Chair of Borys Grinchenko Kyiv University *European languages and literatures development in cross-communication context (0116 U 006607)* and Integrated Research framework of Oriental Languages and Translation Chair of Borys Grinchenko Kyiv University *Oriental Studies development in the framework of Higher Education Internationalization (0116 U 007073)*.

References

- Aristotle. (2014). *Categories*. *The Complete Works of Aristotle*. Princeton: Princeton University Press.
- Bakhtin, M. (1979). *Aesthetics of verbal creativity*. M.: Art.
- Barthes, R. (1968). *Elements of Semiology*, Hill and Wang, 1968.
- Callaos N., Marlowe T. (2020). Inter-Disciplinary Communication Rigor. *Rigor and Inter-Disciplinary Communication: Intellectual Perspectives from Different Disciplinary and Inter-Disciplinary Fields*. TIDC, LLC, pp. 4-29.
- Cambridge Dictionary*. (2020). CUP, Retrieved from: <https://dictionary.cambridge.org>.
- Chanyshv, A. (1990). *Treaties on Non-Being. Issues of Philosophy*, v.10, p. 160.
- Crystal, D. (2001). *Language and the Internet*. Cambridge: CUP.
- Davis, E. (2001). *Techgnosis: Myth, Magic and Mysticism in the Age of Information*. NY: New York Publishers, Inc.

- Florensky, P. (1988). Namehail as a philosophical proposition. On the name of God. *Studia Slavica Hung*, Budapest, Vol. 34/1–4, pp. 40–75.
- Fromm, E. (2013). *The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales, and Myths*. Open Road Media.
- Gachev, G. (1993). Humanistic commentary to natural science. *Issues of Literature*, 11, pp. 71–78.
- Gelernter, D. (1998). *Virtual Realism*. Oxford: Oxford University Press.
- Kasavin, I. (1990). Perceiving the multitude of the Mind? *Multiplicity Of Academic Knowledge*, Moscow, pp. 67–79.
- Kranz, W. (1996). *Die Fragmente der Vorsokratiker*, Zürich: Weidmann.
- Kireev, G. (2008). O kartine mira. Kosmologicheskoe esse. *Lybid*, v. 534, pp. 25–29.
- Heim, M. (1993). *The Metaphysics of Virtual Reality*. LA: Westport Publishers.
- Hillis, K. (1999). *Digital Sensations: Space, Identity, and Embodiment in Virtual Reality*. UM: University of Minnesota Press.
- Khoruzhy, S. (1997). Notes on Ontology of Virtuality. *Issues of Philosophy*, 6, pp. 53–58.
- Knight, S. (1994). Making authentic cultural and linguistic connections. *Hispania*, 77, pp. 289–294.
- Lazebna, N. (2021). *English Language as Mediator of Human-Machine Communication*. Mysore, India: PhDians along with Ambishpere: Academic and Medical Publishers, Royal Book Publishing.
- Losev, A (1993). Philosophy of the Name. *Being. Name. Cosmos*. M: Thought, pp. 613–801.
- Lotman, Yu. (2000). *Semiophere*. SPb: Art.
- Makhachashvili, R. (2020). Models and Digital Diagnostics Tools for the Innovative Polylingual Logosphere of Computer Being Dynamics. *Italian-Ukrainian Contrastive Studies: Linguistics, Literature, Translation. Monograph*. Peter Lang GmbH Internationaler Verlag der Wissenschaften, Berlin, pp. 99-124.
- Makhachashvili, R., Kovpik S., Bakhtina, A. & Semenist, I. (2021). Hieroglyphic Semiotics of Emoji Signs in Digital Communication. *Advances in Social Science, Education and Humanities Research*. Atlantis Press, v. 557, pp. 182-191.
- Makhachashvili, R., Semenist, I. (2021). Interdisciplinary Skills Development Through Final Qualification Assessment: Survey Study for European and Oriental Languages Programs. *Proceedings of the 12th International Multi-Conference on Complexity, Informatics and Cybernetics. IIS*, pp.144-152.
- Mamardashvili, M., Pyatihorsky, A. (1997). *Symbol and Mind. Metaphysical Ruminations on the Mind, Symbolism and Language*. Moscow: Academia.
- Novikova N., Cheremisina N. (2001). Multiworlds in Reality and Typology of Worldviews. *Philology*, 1, pp. 40-49.
- Oke, N. (2009). Globalizing Time and Space: Temporal and Spacial Considerations in Discourses of Globalization. *International Political Sociology*, 3, pp. 310–326.
- Pigalev, A. (2001). Cultural Space. *Culturology of the 20th Century*, St.-Petersburg: Libris, pp. 337–344.
- Pierce, C.S. (2001). *Architectonics of Philosophy*. St.-Petersburg: Philosophic Society.
- Price, G. (2000). Myths for Today, Hopes for Tomorrow. *Searcher*, 1, pp. 3–5.
- Quinion, M. (2003). How words enter the language. *Information Concepts*, NC: NCU Press, pp. 41–43.
- Rheingold, H. (1999). *The Virtual Community*. LA: California University Press.
- Ricoeur, P. (1981). *Hermeneutics and the Human Sciences. Essays on language, action and interpretation*. Cambridge: University Press.
- Roelleke, Th. (2013). *Information Retrieval Models: Foundations and Relationships*. Jefferson: UNC.
- Rosch, E. (1978). Principles of Categorization. *Cognition and categorization*. Hillsdale: Lawrence Erlbaum Ass.
- Shneiderman, B. (2002). *Human Needs and the New Computing Technologies*. Cambridge, MA: The MIT Press.
- Smolin, L. (2004). *Scientific alternatives to the anthropic principle*. London: Weidenfeld & Nicolson.

- Spet, G. (2001). *Phenomenon and Meaning (Phenomenology as a Science)*. Moscow: Academia.
- Schrijver, L. (2010). Designing the Networked Environments: Architectural Visions of Cybercommunities. *Posthumanity: Merger and Embodiment*, Oxford, UK: Inter-Disciplinary Press, pp. 110–114.
- Tapscott, D. (2008). *Grown Up Digital: How Net Generation is Changing the World*. McGraw-Hill Education.
- Talmy, L. (2000). Force dynamics in language and cognition. *Concept Structuring Systems*, The MIT Press, v. 1, pp. 409–470.
- Vernadsky, V. (1991). *Scientific thought as a planetary phenomenon*. M.: Academia.