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DOI <https://doi.org/10.24195/sk1561-1264/2024-1-6>**Okorokova Vira Viktorivna**

Doctor of Philosophical Sciences, Professor,  
Professor at the Department of History of Ukraine  
South Ukrainian National Pedagogical University named after K. D. Ushynsky  
26 Staroportofrankovskaya str., Odesa, Ukraine  
[orcid.org/0000-0003-0661-4313](https://orcid.org/0000-0003-0661-4313)

## THE CONCEPT OF RHIZOME AS A THEORETICAL AND METHODOLOGICAL APPROACH IN THE STUDY OF SOCIETY WITHIN THE POSTMODERN PARADIGM

**The urgency of the problem.** *The article is devoted to the study of the concept of rhizome within the postmodern paradigm, because it is within the latter concept that the rhizome acquires deep meaning, acting as an image of the world, which is characterized by nonlinearity and chaos. In this case, the concept of the rhizome turns out to be the most successful when understanding postmodern philosophy, as a way of knowing / constructing a social system. Therefore, consideration of the rhizome as a model, rhizomatic modeling corresponds to the modern trends of the socio-cultural space.*

**The purpose of the work is to consider the theoretical and methodological components of the rhizomatic approach in the study of postmodern society. Tasks:** 1) to study the main features and principles of the rhizome concept formulated by J. Deleuze and F. Guattari; 2) to investigate the implementation of rhizome principles using the example of network society, the Internet; 3) to consider the rhizome as a methodological technique for learning social reality.

*The study of the concept of rhizome as a methodological approach to the knowledge of the social environment requires the use of the following methods: analysis and synthesis, the system method (considers the rhizome as a complex organism consisting of many elements, it is a certain non-linear system where the beginning and the end are often not detectable), the method comparisons and analogies (makes it possible to compare the principles of the rhizome with the principles of the network society and social organization in general), the synergistic method as a scientific approach, since synergistics studies complex non-linear systems capable of self-organization, which in the case of the rhizome is necessary.*

**The research results** indicate that the characteristic features and principles of the rhizome (openness of structures, anti-hierarchy, decentralization, pluralism, principles of plurality, heterogeneity, cartography and decalomania) reflect the signs of a modern network society. The electronic network itself at the global level represents a rhizomatic model, the object of which is social reality. It is the rhizomatic modeling that allows to investigate at an interdisciplinary level the cognition/construction of a social system, to reveal its synergistic features both at the external level, and to reveal deep processes.

**Key words:** network society, postmodern paradigm, principles of heterogeneity and multiplicity, rhizome, rhizomatic modeling, synergetics.

Introduction. The concept of “rhizome” is one of the central ones in the philosophy of postmodernism. Its advantage lies in the fact that, reflecting the chaotic, unpredictable and uncontrollable nature of the system, it offers a unique explanatory concept of sociocultural transformations. The latter fully explains the consideration of the rhizome as a theoretical and methodological technique for studying society as a nonlinear system in which the principle of chaos prevails as the basis for further development.

In this case, it is interesting that with the development of the Internet and social networks, the concept of the rhizome was concretized as an organizational ontology that allows us to consider the network society as a branching of virtual communities, networks, etc., which continue to change the social system like the roots of a tree with non-dichotomous branching of branches. In other words, according to Ukrainian researcher S. Gorsky, the modern socio-cultural structure is formed

by individuals or organizations with dominant horizontal connections, which resembles a rhizome in its structure. The sociocultural rhizome reflects various connections between them through various social relationships, starting with casual acquaintances and ending with close family ties [2, c. 44].

The above fully explains the fact that recently the topic of the rhizome has become increasingly relevant in scientific research, especially in the field of the postmodern paradigm. For example, T. Andrushchenko, considering the nature of rhizomatic connections, draws attention to the fact that being borrowed from botany, where it denotes a certain way of plant growth, which differs both from the branching of branches from a single root (metaphase of systemic thinking) and from the "bundle-shaped root", the rhizome is a fundamentally different way of growth, an unordered spread of multiplicity, a movement without any dominant direction that goes in different directions and does not provide an opportunity to predict development trends. The transcultural nature of postmodernism, which is expressed not only in comprehensiveness, but also in pervasiveness in all spheres of existence, is manifested in [1, c. 168].

Ukrainian researcher S. Kutsepal, who has a number of scientific works on this issue, emphasizes that classical philosophy developed and sacredly preserved a model of the world in the form of a tree, the main features of which were the vertical connection between heaven and earth, linear unidirectionality of development, determinism of descent, binary relations "left-right", "high-low". J. Deleuze and F. Guattari distinguish two varieties of this model – "tree-root" and "system-root, or lobular root". An important role in this case belongs to the subject, and the object fully obeys the condition of "root unity – unity of the rod that supports the secondary roots" [6].

In his other work [5], the scientist emphasizes the methodological feature of the rhizome, stressing that rhizomatics as a research method constitutes an original approach to solving the problems of systematization, hierarchy, coexistence of culture-creating processes in their local, regional, ethnic, and national interpretation. After all, the theoretical absence of the beginning and end of the structure is such a specific way of its existence, as inter-existence, the beginning of which is lost in the foundations of modern philosophy, and the end is unknown neither in form nor in content. In addition, the part "between" in rhizomatics predicts and to some extent even "prepares" national cultures for integration and interaction in the world context on the basis of the principles of globalization that have not yet been fully understood and, even more so, not formed".

In general, it can be noted that in modern philosophical science, the opinion that the rhizome is a product of the postmodern worldview has been established. It is not for nothing that another Ukrainian researcher, T. Poda, concludes that the rhizome is a postmodern symbol of the information society, denoting a tangled root, an underground creeping rhizome. The rhizome was one of the concepts that made it possible to analyze and understand the world that had "lost its core." A network structure is characterized by a fundamental multiplicity of connections, communications, "nerve fibers" that unite actors, and not the actors themselves [9, c. 142].

The relevance of the discussion of the rhizome problem in Ukrainian science is evidenced by the fact that one of the aspects of the discussion is the question of the feasibility of using the very concept of "rhizome". In particular, I. Knysh and N. Kochubey in their article [4] propose to use the concept of "hyphae" instead of the concept of "rhizome" and explain it as follows. Rhizomes have both a beginning and an end, because the old parts of the rhizomes gradually die off. As for the hyphae, they have neither a beginning nor an end: they increase by apical growth, they can branch out a lot; able to unite in longitudinal groups, forming larger ones. Both horizontal and vertical connections, which are non-linear, are interwoven in the "hypha", in contrast to the linear "root", which reflects vertical and linear connections, and the "rhizome" includes horizontal (interspecies) and planar connections. Therefore, scientists justify that in order to define and explain the current state of the network society, it is expedient to use the term "hyphae", in contrast to the early Internet, which can be characterized as "radix" and "rhizome". J. Deleuze and F. Guattari, clearly and correctly defining and giving thorough characteristics of non-linear formations, inadequately chose the term "rhizome" as a metaphor for the implementation of their "nomadological project". That is why I. Knysh and N. Kochubey suggested that the scientific community start a discussion about the appropriateness of using the metaphor "rhizome" as opposed to the metaphor "hyphae" proposed by them.

Therefore, the **purpose** our study is a consideration of the theoretical and methodological components of the rhizomatic approach in the study of postmodern society.

**Tasks:**

- to study the main features and principles of the rhizome concept formulated by J. Deleuze and F. Guattari;
- to investigate the implementation of rhizome principles on the example of the network society, the Internet;
- to consider the rhizome as a methodological technique for learning social reality.

**Research methods.** The study of the concept of the rhizome as a methodological approach to understanding the social environment requires the use of the following methods: analysis and synthesis, the systemic method (considers the rhizome as a complex organism consisting of many elements, it is a certain nonlinear system where it is often impossible to identify the beginning and end), the method of comparison and analogies (make it possible to compare the principles of the rhizome with the principles of the network society and social organization as a whole), the synergetic method as a scientific approach, since synergetics studies complex nonlinear systems capable of self-organization.

**Results and discussion.** It is known that the term in question was borrowed by J. Deleuze and F. Guattari from botany and was most fully presented in conceptual form in the work “Capitalism and Schizophrenia”. Rhizome is understood as an underground stem of perennial herbaceous plants, serving for the deposition of reserve substances, vegetative renewal and reproduction, often forming branched systems. The root, according to the words of J. Deleuze and F. Guattari, has neither beginning nor end; it is always in the middle, between things, between things ... that come out of the middle, through the middle, come and go and not begin and end [11, c. 25].

A rhizome is a favorable concept that emphasizes the non-hierarchical nature of the power relationship, where any node can be connected to any other in and out of a given system. The French philosophers contrast the quality of rhizome with that of a tree, which fixes a point which is permanently attached to its roots. However, the rhizome is not the enemy of the organization itself, it contradicts the idea of an orderly arrangement in which specific moments acquire more importance than others. The fluidity that characterizes the rhizome keeps it in a constant state of flux where new relationships can be formed at any moment. The goal is to deterritorialize the relationship, leaving it empty, leaving it with only lines of motion, not fixed points. The rhizomatic management model is a process aimed at strengthening the regulatory space for the elements of the social system [13, c. 5].

Here, postmodernist philosophers propose a number of principles for the organization of the rhizome-rhizome, correlated with all spheres of social life. Among them are the following:

- the principle of cohesion and heterogeneity: in accordance with these principles, each point of the rhizome can and should be attached to any other, while there is no point in it from which development would emanate. By its nature, the one in question is decentered and anti-hierarchical. There are no dominant or mediocre units in it, all points included in it do not have advantages in relation to each other, just as there are no privileged connections between them. Here the points are necessarily connected to each other. Thus, in view of these principles, the rhizome erases the boundaries between all its components, placing on one line even what was previously located on the ascending ladder at its opposite ends, while the higher and lower turn into mutual dependence. Moreover, the connection is not predictable, which indicates the randomness of connections between points.
- the principle of multiplicity: with the rhizomatic approach, the dominant role is given not to the points of contact, but to the lines connecting the points that are of greatest importance. Multiplicities are defined externally by abstract lines, lines of flow or deterritorialization, following which they change their nature, entering into connections with other multiplicities. Flow lines demonstrate both the real number of specific changes that are filled with multiplicity, and the impossibility of additional dimensions until multiplicity is transformed with this line.
- the principle of non-signifying rupture: the rhizome can be torn anywhere, but this not only does not lead to the cessation of its growth, but, on the contrary, so to speak, expands the scope of

activity, just as a dragon has two heads instead of one cut off. After a break, it resumes, following one or another of its lines, and it is also possible to follow a new line. The rhizome consists of lines of segmentation along which it is organized and lines of deterritorialization along which it flows. When the lines of segmentation and flow intersect, a break occurs, but this line of flow is also included in the latter. In view of what has been said about this principle, the meaning of its name “non-signifying gap” becomes clear. A break here does not mean a break in its usual meaning; it leads to the formation of new connections, and, consequently, to the growth of the rhizome.

- the principle of cartography and decalcomania: the rhizome is alienated from the idea of the genetic axis as a deep structure. It is recognized that the genetic axis has the principle of tracing, which consists in copying any objects that act as a given. A rhizome is not a copying mechanism, but a map that necessarily has multiple inputs, outputs and its own flow lines. The map is open, reversible, modifiable, receptive, reversible and variable [6].

The principles of the rhizome are relevant to many areas of social life and, therefore, to many discursive practices. R. Neupokoev spoke very well about the ontological essence of the rhizome, asserting that the rhizome is primary in relation to the fractal (any physical and metaphysical hierarchical structures that have a specifically formulated purpose and appropriate functions for the fulfillment of this purpose: tools, technologies, rules, public institutions, organizations and laws created by them), the rhizome creates fractals that are effective in achieving a specific goal [7, c. 64].

Staying in rhizomic reality is a significant indicator of the state of social consciousness. The potential of the rhizome and its properties turn out to be a kind of identifier of discursive changes in a dynamically changing world. The rhizomatic principles of organization can be traced in poetic and political discourse, in advertising and in Internet discourse. The list of rhizomatically oriented discourses (at first, perhaps in the form of marginal spheres, genres and individual discursive actions) is open.

It is interesting that the principle of multiplicity is very well implemented on the example of the modern global Internet network. As I. Knysh notes, by analogy with a puppeteer and a doll, the connections of the computer are controlled not by the keyboard and not by the hands lying on it, but by "the multiplicity of nerve fibers of the user, which finds its continuation in the multitude of coded and decoded combinations, which break down into signals that are sent to the many communication channels on which they are transmitted" and, finally, in the many pixels that light up on the monitor screen and display current information. Secondly, based on the fact that in the rhizome it is not the communication nodes, but the connection lines that are essential, we can claim that a similar state of affairs takes place in the Internet, although it would seem that the first impression indicates the opposite, because network connections are established by switching from one computer to another. In fact, it is important to understand that moving through the network is a kind of "pilgrimage in the virtual world" (with all the manifestations of nomadism) to a specific goal, while the user does not physically change his location in space (in the real world) [3].

Public media (and other public organizations) establish links with the state without necessarily losing their proper identity, and without incorporation and/or assimilation. In other words, they are not just counter-hegemonies, but interact with the market and the state. In this sense, they are transhegemonic. Due to these connections, they can play a potentially deterritorializing role (according to the concept of J. Deleuze and F. Guattari) [12, p. 5].

Community media are not “just” actors in rhizomatic networks, but play a catalytic role in functioning as intersections – they are places and spaces from where people of different types of organizations, social movements and struggles can meet and collaborate. However, these networks do not stop at the border of civil society; as rhizomes, community media can cross boundaries and create connections across existing gaps. The rhizome continuously establishes connections between semiotic chains, organizations of power, and circumstances related to art, science, and social struggle.

Online communities are growing intensively in the sphere of human and institutional interaction. Social networks with their self-regulation and lack of hierarchical subordination created a rhizome of social life. There is a correlation in "neighborhood" relationships, where spatial distance used to

play a significant role. Now the spatial distance does not disappear, but turns into a virtual value. We ourselves subjectively define the concepts of "here" and "there", "far" and "near". The distance ceases to be physical and becomes social. This leads to the formation of a new community, a new virtual socio-cultural space that unites people who may be territorially dispersed, but socially united [2, c. 45].

The point is that the rhizome is clearly manifested in Internet communications that focus on the creation of a collective text. Users choose different versions regarding the subject of conversation and create them themselves. Through the embedding of user positions in the network, a spontaneous (nonlinear and unpredictable) increase in information occurs.

Within the framework of our work, it is also important that the above principles of rhizome-rhizome organization in a social system indicate the possibility of using the rhizome as a model and, in connection with this, as a modeling method. The latter makes it possible to consider the rhizome as a way of understanding the surrounding social environment.

Speaking about modeling as a key way of constructing reality, it should be noted that the entire set of results of human activity aimed at the psychophysiological essence of a person (the empirical state of subjectivity), institutionalized (social) subjectivity, the material essence of nature, the totality called culture, is the result of this kind of transformed construction. The essence of the modeling methodology is to replace the real object with its "image" – a model, the study of which is better for the researcher than the study of the object itself. The main feature of modeling is that it is a method of mediated cognition using surrogate objects. The model acts as a peculiar tool of cognition, which the researcher places between himself and the object and with the help of which he studies it. It is this feature of the modeling method that determines the specific forms of using abstractions, analogies, hypotheses, other categories and methods of cognition [8, c. 60-61].

In the case of rhizomatic modeling, one should take into account the main feature of the rhizome – the reflection of nonlinear connections. To illustrate the horizontal and planar connections in the rhizome, French philosophers use the phenomenon from biology “orchid and wasp”. The orchid deterritorializes, creating an image, tracing the wasp; and the wasp in this image is again territorialized. Nevertheless, it deterritorializes, becoming a part of the orchid's reproductive apparatus; but she again territorializes the orchid, spreading pollen. The wasp and the orchid form a rhizome, being heterogeneous. We can say that the orchid imitates the wasp, whose image it reproduces in a signifying way.

Such a pulsation of the rhizome, which involves transitions from stratification to evasion from it and from one variant of stratification to another, is functionally completely analogous to the pulsating transition of a self-organizing environment from chaotic states to states characterized by the presence of a macrostructure, which is based on the coordination of micro-level elements of the system. In the nomadological project of postmodernism, we are talking about a model that continues to form and deepen in a process that develops, improves, and resumes, each time revealing new versions of its existence, correlated with each other according to the principle of isonomy: no more one way than another. In this regard, if structure is understood by thinkers as a tracing paper that reproduces only itself when it intends to recreate something else, then the rhizome is compared to a map that can and should be read: we are talking about a model that continues to form. According to J. Deleuze and F. Guattari, this is one of the most distinctive properties of the rhizome to always have many outputs.

Rhizome as a concept and rhizomatics as a research method constitute an original approach to solving the problems of systematization, hierarchy, coexistence of culture-creating processes in their local, regional, ethnic, national interpretation. After all, the theoretical absence of the beginning and the end of the structure is such a specific way of its existence, as inter-existence, the beginning of which is lost in the foundations of modern philosophy, and the end is not known either in form or in content [10, p. 142]. The rhizome does not begin or end. It is always in the middle, between things, between existence, intermezzo [6].

**Conclusions.** The concept of “rhizome” included in the circulation of postmodern philosophy is endowed with a deep meaning, according to which it can serve as an image of the postmodern world,

characterized by the lack of centralization, orderliness and symmetry that we observe everywhere today. Thus, the image of a rhizome emerges as the most successful concept that explains the way of existence of postmodern philosophy itself, and at the same time is a way of explaining the world around it. The rhizome appears as a centered system that is in a constant process of formation.

The openness of structures, decentralization, anti-hierarchy, multiple communication channels, and pluralism inherent in the rhizome reflect the characteristics of a modern network society. The electronic network itself at the global level is a rhizomatic model, the object of which is social reality. It is rhizomatic modeling that makes it possible to study the cognition/construction of a social system at an interdisciplinary level, to identify its synergistic features both at the external level and to reveal deep processes.

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**Окорокова Віра Вікторівна**

доктор філософських наук,

професор кафедри історії України

ДЗ «Південноукраїнський національний

педагогічний університет імені К. Д. Ушинського»

вул. Старопортофранківська 26, Одеса, Україна

orcid.org/0000-0003-0661-4313

## КОНЦЕПЦІЯ РИЗОМИ ЯК ТЕОРЕТИКО-МЕТОДОЛОГІЧНИЙ ПІДХІД ПРИ ДОСЛІДЖЕННІ СУСПІЛЬСТВА В МЕЖАХ ПОСТМОДЕРНІСТСЬКОЇ ПАРАДИГМИ

**Актуальність проблеми.** Стаття присвячена дослідженню концепції ризоми в межах постмодерністської парадигми, адже саме в межах останньої поняття ризоми отримує глибинне значення, виступаючи образом світу, для якого характерні риси нелінійності та хаотичності. В данному випадку концепт ризоми виявляється найбільш вдалим під час розуміння постсучасної філософії, як спосіб пізнання / конструювання соціальної системи. Відтак розгляд ризоми в якості моделі, ризоматичного моделювання відповідають сучасним тенденціям соціокультурного простору.

**Метою роботи є розгляд теоретико-методологічних складових ризоматичного підходу у дослідженні постмодерного суспільства. Завдання:** 1) вивчити головні риси та принципи концепту ризоми сформульовані Ж. Дельозом і Ф. Гваттарі; 2) дослідити реалізацію принципів

ризому на прикладі мережевого суспільства, Інтернету; 3) розглянути ризому в якості методологічного прийому пізнання соціальної реальності.

Дослідження концепції ризому як методологічного підходу до пізнання соціального середовища вимагає використання наступних **методів**: аналізу та синтезу, системний метод (розглядає ризому як складний організм, що складається з безлічі елементів, це певна нелінійна система, де найчастіше не можна виявити початок і кінець), метод порівняння та аналогії (дає можливість зіставити принципи ризому з принципами мережевого суспільства та суспільної організації загалом), синергетичний метод як науковий підхід, оскільки синергетика вивчає складні нелінійні системи, здатні до самоорганізації, що у випадку ризому є необхідним.

У **результатах дослідження** зазначається, що характерні риси та принципи ризому (відкритість структур, антиєрархічність, децентралізація, плюралізм, принципи множинності, гетерогенності, картографії та декалькоманії) відображають ознаки сучасного мережевого суспільства. Сама електронна мережа на глобальному рівні представляє ризоматичну модель, об'єктом якої є соціальна реальність. Саме ризоматичне моделювання дозволяє досліджувати на міждисциплінарному рівні пізнання/конструювання соціальної системи, виявити її синергетичні риси як на зовнішньому рівні, так і розкрити глибинні процеси.

**Ключові слова:** мережеве суспільство, постмодерністська парадигма, принципи гетерогенності та множинності, ризома, ризоматичне моделювання, синергетика.