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Management and communication ideas in the late 17th – early 19th centuries

***Abstract** The article examines the period from the end of the 17th century to the beginning of the 19th century, when on the basis of deep philosophical concepts, a new vision of the development of statehood and human values raised. At this time, a certain re-thinking of the management and communication ideas of Antiquity and the Renaissance took place, which outlined the main promising trends in the statehood evolution, which to one degree or another were embodied in practice in the 19th and 20th centuries. A systematic approach and a comparative analysis of the causes and consequences of those years achievements for the present and the immediate future of the 21st century served as the methodological basis for a comprehensive review of the studies of that period. The scientific novelty of this study is the demonstration of the theoretical heritage complexity of the Enlightenment for the general history of management and communication ideas. The article presents an analysis of the views and concepts of the late 17th – early 18th century thinkers Thomas Hobbes and John Locke, who defend the right to freedom of communication and liberalization of relationships in the system: “person – society – state”, associated with their own understanding of the government role. French enlighteners François Voltaire, Denis Diderot, Jean d'Alembert, Etienne Condillac were much smaller theorists in management and communication issues, but their successful epistolary and encyclopedic communication practice, starting from the third decade of the XVIII century significantly increased the self-awareness of the masses. The influence of their ideas on the possibility of progressive development of social relations, on improving the national states manageability and on how of a new type scientists were able not only to popularize knowledge, but also to practically make it an object of public communication is shown. In this context, the author considers the importance of political and legal communication problems in the vision of Charles Louis Montesquieu and analyzes the republican governance ideas by Jean-Jacques Rousseau as an outstanding figure of the Enlightenment, who attached great importance to the forms and methods of forming of the state governance structures. At the end of the historical period under consideration, a comparative historical analysis of the most significant statements of such thinkers as Immanuel Kant and Georg Wilhelm Friedrich*



Hegel is presented. These founders of the scientific discourse around the problems of power and state, war and peace, the effectiveness of government and communication in relations with the people laid the enduring foundations of the theoretical argumentation of two opposing views on the cardinal problem of our time – the possibility or impossibility of achieving mutually acceptable foundations of a new world order peacefully, excluding all types of hybrid wars. The general picture of the scientific and technological achievements of this period, influencing the level of understanding of the management and communication functions of the state of that time, is given in comparison with the present.

Keywords: *power; state; state administration; communications; comparative historical analysis*

Introduction.

A public discourse on the state administration principles and methods requiring a respect for the freedom of speech in a situation of continuing hostilities, aggressions, information wars, ideological and other confrontations between states and civilizations is becoming more and more crucial and critical. This requires the conceptual comprehension of the causes and consequences of these phenomena and a proper comparison with the sources of the ideas and theories relevant to these human life fields. From a historical perspective, a period from the late 17th century to the early 19th century was the time of the critical rethinking of the scientific heritage of the past epochs and the relevant worldviews. In the historical interval from the English Glorious Revolution to the consequences of the Napoleonic wars, the Enlightenment¹ was the central and essential epoch characterized by a fundamental breakthrough in the theory and practice of scientific and public communications. A critical analysis of the civilization project covering the latest five centuries, including the subject period, is provided in the book by Max Horkheimer and Theodor W. Adorno titled “Dialectic of the Enlightenment. Philosophical Fragments”, where a specific communicative strategy was used for the author’s message of his evaluation of the positive and negative sides in the past to the future generations (Horkheimer, Adorno, 2002, pp. 2, 95, 96). The work by Marshall McLuhan titled “The Gutenberg Galaxy. The Making of Typographic Man” provides an analysis of a universal tool of the humankind communicative experience, which led to negative consequences such as individualism, nationalism, and militarism. McLuhan hoped that the new information and communications technology would bring about significant changes in all the areas of mankind and would gradually eliminate these defects (McLuhan, 2015, pp. 28, 29). Changes did happen, but the aforesaid negative sides did not disappear. The practices and theories in the mid-20th century and the first two decades of the 21st century proved

¹ The Enlightenment is a key epoch in the history of European culture associated with the development of the scientific, philosophical, and social thinking. It was based on an intellectual movement with rationalism and free thinking ideas. Its division into periods is polemical, for example: 1715–1789 or the entire 18th century, or a period from the late 17th century to the early 19th century.

in principle Thomas Hobbes' postulate, expressed back in the 17th century, concerning the primacy of the speech reflection of the thinking process through any innovative technical means (Hobbes, pp. 16, 17).

The contemporary concepts of communication studies in the administration systems were developed by prominent scientists and thinkers such as Jean Baudrillard, Norbert Wiener, Niklas Luhmann, Claude Shannon, Roman Jakobson, and many other specialists. Several national researchers greatly contributed to the study of this issue, but a small number of works were dedicated directly to the history of the state communication studies before the early 20th century.

The issue of searching for the efficient mechanisms and means of modernization of the administrative structures of government bodies and their communication support makes one look, in particular, at the experience of the theoretical and practical developments of various epochs historically preceding the fundamental transformations of society. This is the main objective of this publication.

The publication's key goal is to analyze the opinions and ideas of the thinkers of the late 17th century – the first decades of the 19th century associated with the comprehension of the role of communications and administration, their ideas' impact on the opportunity of the progressive development of national states and humankind in general.

Material and methods.

The methodological procedures for studying the ideas of the thinkers of the late 17th century – the early 19th century in the area of administration and communication processes were based on a system approach and a comparative historical analysis of political treaties written before the French Revolution as well as philosophical works produced in the course of the industrial revolution. A comparative historical analysis helps determine the place, role, and meaning of the scientific works of the subject period in the evolution of the theoretical ideas about the nature and essence of administration and communication in the civilization development of humankind. A system analysis of research works in that period must contribute to the fresh historical and philosophical rethinking of the importance of works written in that epoch for using certain theoretical messages in the new concepts of the third decade of the 21st century. The study is based on the translations of sources in an electronic and hardcopy form and relevant literature, as well as general historical works dedicated to this historical period.

Theory.

A contemporary intensive scientific discourse on the freedom of information and communications with a need to preserve controllability in a situation of permanent crises and various interstate confrontations urges to search for new solutions, including with the help of the theoretical historical similarities and adequate ideas in the critical judgments of the past thinkers. Their interpretations in a purposeful system statement

adapted to the contemporary comprehension of terms may prove to be quite interesting for forming new scientific provisions. A characteristic epoch of the critical rethinking of the antique heritage and worldview trends was a period called in the history of Europe the Enlightenment. The Enlightenment inherited from the Renaissance² two contrasting views on the goals and purpose of state administration and the role of communication in this process. In the 17th century, John Locke, a precursor and father of this epoch, argued that the successful development of a national state and reasonable management of society was possible in an enlightened constitutional monarchy governed by a humanitarian paradigm of its mission based on the liberal ideology. The opposite (Machiavellian) concept justified and encouraged any means, in particular, the most cynical, manipulative and deceptive ones, supporting, in an uncompromising, tough, and consistent way, the authoritarian rules, a strict hierarchical order and the negative characteristics of the human nature in cynical rulers.

Although in the 17th century Thomas Hobbes and John Locke provided comprehensive arguments to advocate the freedom of communications, liberalization of relationships and relations within the human being – society – state system, the successors to their ideas, i.e. the representatives of the Enlightenment, relied on the triumph of the mind of the rulers and the elite. The French Enlightenment ideological movement was theoretically much less immersed in the specific government and communication issues. Their successful practical experience in the epistolary and encyclopedic communications is of utmost methodical and applied importance in the history of science. But the key achievement of their works is the impact on the philosophy of Kant and Hegel.

The scientific innovation of this historical study consists in the evaluation of the importance of the theoretical ideas stated by the thinkers before the early 19th century to freshly rethink their relevance to and harmony with the statements of the specific structures of the concept of the future general planetary (noospheric) government within the context of the communicative component of the new world order in the 21st century.

Results and Discussion.

1. Ideas of the precursors of the Enlightenment

Treaties written by the prominent thinkers of the Antiquity³ and the Renaissance served as a fundamental basis for the successful and fruitful activities of the enthusiasts in the Enlightenment period. In the 14th century, Francesco Petrarca freed Plato's and Aristotle's antique heritage from scholastic and dogmatic blinkers of the Middle Ages,

² The Renaissance is an epoch of the worldwide importance in the history of European culture that followed the Middle Ages and preceded the Enlightenment and the Modern Age. Periods and dates are conditional and polemical. In Italy, it developed in the early 14th century. The Renaissance decline is viewed differently as well: from the last quarter of the 16th century to the 18th century (in Russia). In various countries across Europe: until the first decades of the 17th century.

³ The Antiquity is an antique epoch of the Greek and Roman civilization of the worldwide importance with a diversity of its forms, which had an influence on the historical and cultural development of humankind. Division into periods is polemical. For example, the 8th century BC – the 5th century AD or around the 7th century BC – the 4th century AD.

and historian Leonardo Bruni pointed in the 15th century to the methods of the republican rule and the issue of the freedom of communication. In the 16th century, Jean Bodin managed to expand and deepen the comprehension of government providing a basis for the state administration concept until the 19th century. Niccolo Machiavelli and Hugo Grotius looked at communication between the state and the population, the war and the peace principally from different positions and imposed this discourse in the 15th – 17th centuries to be continued until now.

Immediately after the Glorious Revolution in England, in 1690, John Locke (1632–1704) published his work “Two Treatises of Government” and several other works. He stated his philosophical views on the state administration principles; introduced for the first time the concept of separation of power; marked the limits of the ruler’s (constitutional monarch’s) powers, full powers of the legislative and executive authorities, a people’s possibility to revolt and topple the government. Locke also provided a comprehensive and liberal scheme of prospective communication between the government and the enlightened elite. In this way, he turned out to be a transitive figure between the two bright and unique epochs: the Renaissance and the Enlightenment, being considered the father of the latter. Opinions about their boundaries vary, but it is clear that the Glorious Revolution and its consequences influenced Locke’s works and became a starting point in the historical measurement of these epochs.

According to the liberal constitutional and liberal democratic views proposed by Locke, politics and political communication should be based on the individual – society – state model. Man and his interests, values, and demands moved to the foreground. And the state occupied just the third (last) position. He believed that the constitutional monarchy was a perfect form of statehood. In his work “Two Treatises of Government”, Locke focuses his reader again and again on his main postulate: man is naturally free. In Locke’s view, the state represents the voluntary limitation of man’s freedom for the sake of his own and society’s welfare. It must always develop legislative and executive authorities by taking into account this factor (Locke, p. 106, 114, 146, 147). Pathos of these ideas is underlying the works written by Locke, a father and oracle of social and political concepts of the 18th century thinkers, who decided to implement and develop the main provisions of this doctrine through their practices.

2. Practical communication of the Enlightenment representatives.

2.1. Communication practices of enlightened encyclopedists.

Starting from the third decade of the 18th century, an entire galaxy of prominent thinkers managed to implement their ideas through their publishing and educational activities designed for the most influential monarchs of that period and the progressive elite of European society. Most of the inspirers and bright figures of the French Enlightenment such as François Marie Arouet Voltaire, Denis Diderot, Jean Le Rond d’Alembert, Etienne Bonnot de Condillac were consistent followers and practitioners of an enlightened monarchy. They engaged in active epistolary communication

practices with Europe's influential monarchs, including Catherine II and Frederick the Great. Their successful communication and popularization experience played a prominent role in the political history of many states. This makes us look at their heritage when rethinking the contemporary theories of general government and communication studies. Such studies are also necessary to find the starting points of the prospective scientific areas in the information field. The philosophical and socially important ideas of this epoch, which had an impact on the European and American culture development, play a leading role for contemporary studies as well. Free thinking and rationalism in evaluating the vital phenomena developed in the Enlightenment period are necessary, in particular, in their direct implementation for an intensive social discourse in Ukraine as well, which is suffering from a deep hybrid crisis. Some countries of Central America and Middle East are experiencing a similar critical situation as well. A vital crisis of administrative and communication structures is one of the key components of these encompassing hybrid crises (Kislov, 2019, p. 76).

As scientists of a new type, the representatives of the Enlightenment not just popularized Knowledge, but tried and managed to make it the subject matter of public communication. The peak of these aspirations was the work "Encyclopedia, or a Systematic Dictionary of the Sciences, Arts, and Crafts" published in France in 35 volumes in 1751–1780 on the initiative of Diderot and d'Alembert. In Germany, the 68-volume "Great Universal Lexicon" by Johann Heinrich Zedler was published in 1731–1754. This was the largest encyclopedic publication of the 18th century, which can be used even now for some references. In Europe and North America, other encyclopedic publications and dictionaries appeared as well, which varied in terms of importance but were less famous. But the authors of articles in the French Encyclopedia were famous scientists with progressive ideas, carefully and comprehensively preparing materials for each article, using creative approaches and discussion topics. For this reason, the communication discourse of the Encyclopedia played both an educational and revolutionary transformational role in the history of Europe and partly the entire humankind. However, the principal importance of the French representatives of the Enlightenment consisted in their influence on the philosophy of Kant and Hegel. Republican Jean-Jacques Rousseau was one of these thinkers although his doctrine was polemical (Dlugach, 2001, pp. 249, 250).

2.2. Jean-Jacques Rousseau's republican rule ideas.

Being a prominent representative of the Enlightenment, Jean-Jacques Rousseau (1712–1778) paid great attention to the forms and methods of formation of the governing structures of the state. Yet he left no important ideas about the administration to communication relation and their interaction. However, all of his political journalistic activities aimed at forming public ideals in the mid-18th century serve an example for applying a new, dynamic, contradicting, and even paradoxical form of political communication. Advocating and opposing the existing forms of state administration at the same time, Rousseau, following dualistic ideas, on the one hand,

was a supporter of the Social Contract in an idealized small republic between its citizens (or subjects of Law). But, on the other hand, he argued that there is no and can never be a democracy in its pure form since a conflict between a right to freedom, full government by the people, and the private interests of any ruling elite cannot be settled in principle (Rousseau, pp. 19–21). For this reason, Rousseau actively opposed any party systems, particularly a one-party rule. He argued that power in a republican state may in no way be held by one association (a party, a single majority, or any similar organizations) as, in this case, the private interests of this situational single association will unavoidably be antagonistic to the interests of the entire people as the only sovereign of power and all the other political forces in society representing various group interests. Rousseau wrote that the private will (of an individual, a party leader, or a single majority) will always seek to get advantageous (Rousseau, 1998, p. 216). This has been the case in contemporary Ukraine. Having democratically given power to one political force with unclear ideals and a formless worldview doctrine, the population, as a result, received a puppet government of the representatives of the single majority in the legislative and executive branches. Having no stable views on the strategic objectives and methods of governing the state system of their own country, those in power started to follow an external corporate ideological doctrine, which is alien to the people. This is the current social and economic situation in Ukraine exacerbated by a military conflict in the East of the country and the costs of a protracted information war (Kislov, 2013, p. 198, 201). In this connection, one is tempted to refer to historical analogies as Rousseau, a thinker of the Enlightenment period, pointed to the unavoidable decline of this system. This can happen in a situation where the war and peace issues are not dealt with based on the “common will”, but in the private interests of only one group, i.e. an association, a party (Rousseau, 1998, p. 218).

3. Political and legal communication issues as viewed by Charles Louis Montesquieu.

Considerable contribution to the development of the political thought, in particular, the political and legal issues of communication was made by French philosopher and political scientist Charles Louis Montesquieu (1689–1755). As one of the founders of the theory of a law-governed state, he argued that the branches of powers not just had to be separated, but there must be a guarantee that these branches could be headed by the representatives of different political forces with independent communications systems. And each of the branches of power should have no right to cancel the decisions of the other branches of power, but could just suspend them in case of emergency (a threat to the security of the state, contradictions to the law of the country). In this way, there would be a system where each branch of power could control the other two branches of power. According to Montesquieu, in this case all the branches of power could be mutually controlled. Being interested in preserving a monarchy with the growing financial power of the bourgeoisie, Montesquieu managed to brightly balance, in legal terms, the principal interests of only two classes:

aristocracy (nobility) and bourgeoisie, by using the delicate mechanisms of rights, freedoms, and benefits. He believed that this balance was the basis of the stability of the regime in his system of state power. But this would be a very delicate, thin, i.e. fragile system of power. Montesquieu was aware of it so he insisted that the system of balanced benefits and rights should never be cancelled as, otherwise, the levers of power would go to the other classes of the population and this system would collapse. In this case, there would be a threat that it would later lead to despotism or dictatorship of the masses (crowd) and similar phenomena.

Among the principal laws regulating social life, Montesquieu considered one of them (third in the hierarchy): communication between people and aspirations to improve and expand it. For him, the first and dominating law was actually specific communication with God. The need to provide food was the second law. Therefore, the need for food and communication was considered by him in the same logical category (Montesquieu, 1777, pp. 32, 33).

Being a representative of the geographical scientific school, Montesquieu argued that political communications, their intensity, legal legitimacy, and the form of legal regulations depend on the geographical location of the state. He also emphasized that, apart from the principal and determining geographical reasons having an impact on the communicative field of the state, other aspects have a significant influence as well: environment, economic component, mentality, religion, demography, and so on. He argued that the Spirit of Law must be closely related to all the other aspects of communications in society in terms of the purpose of its successful and balance development.

Therefore, Montesquieu proposed a clear idea that an effective and adequate legal mechanism of the state will be efficient for the evolution only when it is carefully corrected with respect to the nature and other components of the nation's life under the objective conditions of the natural and resource factors of the environment. This fundamental principle is ignored by the doctrinal systems of various unions and blocs with respect to the dependent or member countries and nations, which at present unavoidably leads to the need for deploying intensive information and psychological operations aimed at suppressing or breaking the mentality, traditions, and forms of existence of many peoples under the modernization and civilization slogans. The demand for freedom of political communication was one of the most important aspects of Montesquieu's theory (*Antolohiia liberalizmu: polityko-pravnychi vchennia ta verkhovenstvo prava*, 2008, p. 420, 441–443). For this reason, Montesquieu argued that the law-governed state theory has both historical and practical importance for establishing the balanced regulations of information and communication law to ensure comfortable conditions of existence of the contemporary sovereign countries. This regulation is a basis for the national information and psychological security of peoples when a condition of “independent dependence” is imposed on them.

4. Political ideas of great German thinkers.

A further impact on the development of future information and communication theories was made by the political ideas of great thinkers such as Immanuel Kant (1724–1804) and Georg Wilhelm Friedrich Hegel (1770–1831). Their fundamental theoretical concepts, which had and continue to have a strong influence on the development of political ideas and ideologies in the 19th – 21st centuries, formed a basis for the practical implementation of liberalism and communism (Marxism), socialism and nationalism for two hundred years ahead. The works of these authors include the conceptual aspects relevant to the communicative components both within the state policies and at the international level.

4.1. Kant's idea of the administrative and communicative future of humankind.

Kant's idea of what we presently call communication is specific to some extent, but it corresponds to his vision of a human, people, and state in the concrete and ideal terms and is also limited to the same conventions that are typical, in principle, of antique authors. Man occupies a priority place in Kant's political doctrine. However, he considers man in two forms at the same time: firstly, as an empirical being (i.e., a being that cannot be free due to the law of causation shown in his behavior); secondly, as a being – thing in itself (i.e., a fully free being according to the moral laws and supposed to act according to the main principle or rule of the “categorical imperative”). This meant, in Kant's opinion, the final behavior of a human being where his real actions can correspond to the maximum extent to the principles of the all-encompassing legislation. And true communications arise and have a right to exist only in this case.

According to Kant, man is an “absolute goal” as an abstract being. Therefore, a specific human can logically be only a means of achieving this goal. And all the general and individual communications of humankind must correspond to this postulate so as to contribute to the permanent and untenable aspirations from the specific condition of relativity to getting closer to the absolute condition of the thing in itself by following the categorical imperative principle. Therefore, the information and communication components of society are fully subordinated to two control functions: morality and law with morality unconditionally prevailing (Kant, 1980, p. 189).

According to Kant, humankind is to achieve the level of a true civil society that will follow the principle of each individual's self-evaluation. And then the objective of the state is to fully implement the ideas of law. Kant stated that in a law-governed state power belongs to the sovereign people (but these are only active citizens; not women, servants, marines, apprentices, hired workers, or other lower classes of society). Therefore, legal communication, according to Kant, in a law-governed state can exist only in the morality area. Legal moral information can circulate within the framework of legal communication. Therefore, any other information will be automatically recognized as immoral. And then, in this thinker's opinion, any information and communication confrontations in the future would be ruled out. In other words, Kant

believed that the “perpetual peace” would rule out a possibility of information wars (Kant, 1980, pp. 195, 196). But, on the contrary, humankind did not follow the path proposed by Kant and made information confrontations a permanent and continuous phenomenon.

In international politics, Kant’s ideal consisted in the total neutrality and formation of a global civil society as part of a global federation of independent and free states. He stated all of his “perpetual peace” ideas in his work bearing the same title. These ideas and opinions proposed by Kant have their followers and supporters at present as well, despite the entire theoretical ideality of their structure. Contemporary Neo-Kantians believe that the globalization process can be fairly completed only in the way viewed by Kant. In this context, obviously there were hopes to form a society of knowledge according to the Kantian idealized model as well. However, political reality of our days is in full conflict with the logic of Kant’s theories immersing the political struggle into the abyss of the global information war.

4.2. Administration and communication ideas of the system proposed by Georg Wilhelm Friedrich Hegel.

In his huge philosophical heritage, Hegel rejected both Kant’s social development concepts and Rousseau’s natural law ideas of the social contract. He fully rejected Kant’s idea of the “perpetual peace” in its global definition. Hegel believed that only a war can help overcome a confrontation between the “conflicts of sovereignties” of various states and avoid the “stagnation and decline” of strong nations. For him, wars represented one of the aspects of a permanent and continuous struggle in all the fields of international relations. But just as Kant, he ruled out certain peoples from the participation in any state or creation activities. Hegel extended this approach to all the Slavonic nations in particular.

Unlike Kant, Hegel stated that not the imperative of peace, but, on the contrary, the imminence of wars of all types and forms was the destiny of humankind for a long time. Anyway, he proved to be right over 200 years after him. Therefore, as prolonged to our times, information wars are an imminent consequence of the rivalry between states in their fight for achieving an “absolute spirit”. Hegel based his vision of state development on the “spirit” concept that may have three forms: a subjective spirit, an objective spirit, and an absolute spirit. The first two forms of the spirit are studied through the absolute spirit. A state emergence is a consequence of the “popular spirit” as an objective spirit. And a state is a way of domination over the subjective (personal) and objective aspects (Hegel, 1978, pp. 75–77). Therefore, ideally this is the absolute spirit implementation. Only the subjective and objective communications leading to the formation of the absolute spirit communication are worth being studied and analyzed while the others should be dismissed by researchers, and so should be nations failing to form their state (Hegel, 1978, pp. 81–84).

Because of his radical ideas and predictions that came true, Hegel is considered a precursor of totalitarian regimes and world wars in the 20th century as well as local

wars for the global interests continuing in the 21st century. This is why Hegelianism is criticized. But the ideas and some statements of his doctrine had a huge influence on many thinkers of that epoch, in particular on Neo-Hegelians such as Karl Marx and Friedrich Engels and their followers.

Hegel was one of the critics of the arising industrial society. He established a link between the growing mechanization, labor division, and social exclusion, making communication difficult and deforming it. Hegel was among the first philosophers to realize the importance and need to scientifically rethink the economic development problems and consequences.

In 1820, Hegel published his “Philosophy of Law”⁴, which, in principle, completes his all-encompassing system of the development philosophy. In order to create his system, he often used artificial (coercive) structures, which are still subject to a discourse and criticism of his opponents. These structures serve as a basis for building a principal, logically harmonious and holistic structure of the future. It is necessary to penetrate deeper into the sophisticated labyrinths of the structure of his system to detect quite a useful treasury of ideas, which are valuable even today when a new philosophy of administrative and communication process is being developed.

4.3. Scientific and technical achievements and level of understanding of administrative and communication functions.

In the late 18th century, fundamental changes in the means of communication – methods of communication (river, sea, ground transports) take place, particularly in England (Allen, 2014, p. 12, 13). Understanding and knowledge of communication processes gradually became necessary to organize collective labor. This stimulated the scientific thought to explain processes developed in social life and in government in other European countries. Good preconditions were created for analyzing and theoretically explaining communication processes; but the notion “communication” was conceptually formed only in the 20th century, including in its applied industry-specific areas.

The entire described historical period from the late 17th century to the early 19th century was characterized by inventions of new and improvement of already known steam machines, development of more improved steam internal combustion engines, and creation of practical samples of motor vehicles on their basis.

Creation of production and transport technical equipment developed the mass machine industry as a basis for the first industrial revolution of the late 18th century – the middle of the 19th century, which suddenly increased the labor output and communication opportunities of humankind (Bernal, 1956, p. 225; Mokyr, 2008, pp. 76, 94) This required a new state government system that would be immanent in the production forces, territorial, military, and communication purposes and ambitions

⁴ Philosophy of Law by Hegel was published in 1820 although the original title of the book states 1821 as its year of publication.

of government. Napoleon I Bonaparte managed to practically create a system of state administration by using certain ideas and theoretical developments of the thinkers of the past in combination with his own vision of the functions of the tough centralization of the imperial state system. The state system relied on bureaucratically organized functionaries. Some elements of this structure were inherited from the old regime, from the period of the French Revolution, and rethought from theoretical models, but they were mainly the product of Napoleon's administrative creativity. Under Napoleon, the main administrative bodies were ministries created according to the principle of undivided authority and a tough executive vertical. By the end of Napoleon I rule, France had twelve ministries and one of the principal ministries was the ministry of trade and industrial policy (Tarle, 2010, pp. 79–81, 223–225; Tomsinov, 2011, pp. 119–122). After the Napoleonic wars and the Vienna Congress that determined the further destiny of Europe, there were publications pointing to the imminence of the industrial future of the countries of the Old Continent and America. These events ended the period considered in this publication.

Conclusions.

The key ideas of the thinkers and philosophers of the Enlightenment preceding the industrialization era and dedicated to the nature of administrative and communication processes generally repeated the theoretical statements from Aristotle to Locke. Indeed, the ideas proposed by Kant and Hegel, who philosophically rethought the heritage of the representatives of the Enlightenment such as Montesquieu and Rousseau, represented fundamental scientific worldview breakthroughs, leading to the deep rebuilding of many paradigms in the history, objectives, means, and development prospects of humankind. They had a considerable influence on the ideology and government practices of various countries and nations on the planet. The practice of the following centuries proved and enhanced the general meaning of the struggle of the two opposing concepts of the global development and fundamental approaches to the peace and war issues in global terms. For the contemporary world, the practical requirements of settling military and political, trade and economic conflicts and confrontations became an imperative of the humankind's future survival on Earth. The impact of the communication component on the development and interaction of administrative efforts made by some states and their associations has risen significantly over the last decades. This requires intensifying the events and concentrations of international contractual activities aimed at developing a new all-encompassing world order, taking into account the reality of the achieved potentials of the information and communication, military and economic influence of the confronted geopolitical forces. For these purposes, it is recommended to look at the sources of the comprehension of these processes to efficiently rethink them in contemporary conditions.

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The author declare no conflict of interest.

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Управлінсько-комунікаційні переконання кінця XVII – початку XIX століть

Анотація. У статті розглядається період від кінця XVII сторіччя до початку XIX сторіччя, коли на основі глибоких філософських концепцій виникло нове бачення процесів розвитку державності та людських цінностей, а також склалося відповідне переосмислення управлінських і комунікаційних ідей мислителів Античності й Відродження, що визначили основні перспективні тенденції в еволюції державності, які в тій чи іншій мірі позначились у практиці XIX–XX століть. Методологічною основою з комплексного розгляду дослідження того часу став системний підхід і порівняльний аналіз причин і наслідків досягнень того часу на сучасність і на найближче майбутнє XXI сторіччя. Науковою новизною даного дослідження є показ комплексності наукового доробку періоду Просвітництва для загальної історії управлінсько-комунікаційних ідей. Представлено аналіз поглядів Томаса Гоббса та Джона Локка, які відстоювали право на свободу комунікації та лібералізацію взаємовідносин у системі “людина – суспільство – держава”, що було пов’язано з їх особливим розумінням проблем державного управління. Французькі просвітителі Франсуа Вольтер, Дені Дідро, Жан Д’Аламбер, Етьєн Кондільяк

були менш значними теоретиками в управлінсько-комунікаційних питаннях, але їх успішна епістолярна й енциклопедична комунікаційна практика значно підвищила самосвідомість мас. Показано вплив їхніх ідей на можливість прогресивного розвитку соціальних взаємовідносин та на розвиток національних держав. З'ясовано як вчені нового типу спромоглися не тільки поширювати та популяризувати знання, але й практично зробити його предметом суспільної комунікації. У цьому контексті розглянуто значення політико-правових проблем комунікації в баченні Шарля Луї Монтеск'є та проаналізовано ідеї щодо прогресивного розвитку соціальної взаємодії на основі республіканського типу управління, які були висунуті Жан-Жаком Руссо – видатним діячем Просвітництва, що приділяв значну увагу формам і методам розбудови управлінських структур держави. На завершення періоду, що розглядається, представлено порівняльний аналіз найбільш значущих поглядів таких мислителів, як Іммануїл Кант і Георг Вільгельм Фрідріх Гегель. Ці фундатори сучасного наукового дискурсу навколо проблем держави й влади, війни та миру, ефективності державного управління та комунікації у взаємовідносинах з народом заклали основи теоретичної аргументації двох протилежних точок зору на кардинальну проблему сучасності – можливість чи неможливість досягнення взаємної згоди щодо встановлення нового світового порядку мирним шляхом, що виключає всі види воєн. Дана загальна картина науково-технічних досягнень цього періоду, які впливають на рівень розуміння управлінсько-комунікаційних функцій тогочасної держави у порівнянні з сучасністю.

Ключові слова: влада; держава; державне управління; комунікація; порівняльний історичний аналіз

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Управленческо-коммуникационные идеи конца XVII – начала XIX веков

Аннотация. В статье рассматривается период от конца XVII века до начала XIX века, когда на основе глубоких философских концепций возникло новое видение процессов развития государственности и человеческих ценностей. В это время произошло определенное переосмысление управленческих и коммуникационных идей Античности и Возрождения, наметившее основные перспективные тенденции в эволюции государственности, которые в той или иной мере воплощались на практике в XIX–XX веках. Методологической основой для комплексного рассмотрения исследований того периода послужил системный подход и сравнительный анализ причин и последствий достижений тех лет для современности и ближайшего будущего XXI века. Научной новизной данного исследования

является показ комплексности теоретического наследия эпохи Просвещения для общей истории управленческо-коммуникационных идей. Представлен анализ взглядов и воззрений мыслителей конца XVII – начала XVIII веков Томаса Гоббса и Джона Локка, отстаивающих право на свободу коммуникации и либерализацию взаимоотношений в системе: “человек – общество – государство”, связанных с их своеобразным пониманием роли государственного управления. Французские просветители Франсуа Вольтер, Дени Дидро, Жан Д’Аламбер, Этьенн Кондильяк были гораздо меньшими теоретиками в управленческо-коммуникационных вопросах, но их успешная эпистолярная и энциклопедическая коммуникационная практика, начиная с третьего десятилетия XVIII века, значительно повысила самосознание масс. Показано влияние их идей на возможность прогрессивного развития социальных взаимоотношений, на улучшение управляемости национальных государств и на то, как ученые нового типа смогли не только популяризировать знание, но и практически сделать его предметом общественной коммуникации. В этом контексте рассмотрено значение политико-правовых проблем коммуникации в видении Шарля Луи Монтескье и проанализированы идеи республиканского управления Жан-Жака Руссо как выдающегося деятеля Просвещения, придававшего большое значение формам и методам формирования структур управления государством. В завершение рассматриваемого исторического периода представлен сравнительный исторический анализ наиболее значимых высказываний таких мыслителей, как Иммануил Кант и Георг Вильгельм Фридрих Гегель. Эти основоположники научного дискурса вокруг проблем власти и государства, войны и мира, эффективности государственного управления и коммуникации во взаимоотношениях с народом заложили непреходящие основы теоретической аргументации двух противоположных воззрений на кардинальную проблему современности – возможность или невозможность достижения взаимоприемлемых основ нового мирового порядка мирным путём, исключаяющим все виды гибридных войн. Дана общая картина научно-технических достижений данного периода, влияющих на уровень понимания управленческо-коммуникационных функций государства того времени в сопоставлении с современностью.

Ключевые слова: власть; государство; государственное управление; коммуникация; сравнительный исторический анализ

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