History of Administration and Communication Ideas During the Renaissance Period in the 14th -17th Centuries

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Abstract

Development of new ideas and proposals related to administration and communication activities makes us turn to the past to find the points of departure in the history of development of this area of knowledge. This publication looks at a period starting from the Middle Ages to the beginning of the Age of the Enlightenment called the Renaissance. This was a period of rethinking the administration and communication ideas of the Antiquity based on Plato?s and Aristotle?s ideas. In this sense, two opposing trends were formed: from toughening and absolutizing standards in relations of power to, on the contrary, granting to the population more rights and opportunities for the freedom of speech and self-expression. The most prominent expressions of the following thinkers are presented: Francesco Petrarch, Leonardo Bruni, Niccolo Machiavelli, Hugo Grotius, Thomas Hobbes, John Locke, and a number of other outstanding people of this period.

1 History of Administration and Communication Ideas During the Renaissance Period in the 14th -17th Centuries

Introduction public and scientific discourse on the state administration methods by respecting the principles of the freedom of speech and the freedom of communication in a world of local hostilities, information and hybrid wars, ideological and other confrontations among states and civilizations needs to be conceptually rethought and relevantly checked against the sources of ideas and theories bearing on these areas of human activity. From a historical perspective, a period from the 14th century to the late 17th century, when two opposing views on the role and purpose of the rational administration of society were formed, was an era of the critical rethinking of the antique heritage and relevant worldview trends.

The most prominent thinkers of this period generate various doctrines. Some of them promote and encourage any means whatsoever, including oral information and communication means designed to maintain a tough order within a state and suppress any negative aspects of the human nature. Still others welcome the freedom of communication, the liberalization of relationships and interconnections in the "human -society - state" system. These conclusions and arguments for them are interesting in terms of the impact of these ideas on the contemporary theory and practice.

Concepts of communicology in administration systems and information and communication theories were developed by prominent researchers and thinkers such as J. Baudrillard, J. Bryant, N. Wiener, P. Lazarsfeld, N. Luhmann, A. Moles, C. Osgood, S. Thompson, B. Westley, R. Harris, C. Shannon, W. Schramm, F. Schultz, R. Jakobson, and other researchers. Several national researchers contributed to the study of communicology to a certain extent, but a small number of works are dedicated to the history of the state communication studies before the early 20th century.

2 II.

3 Problem Statement

Complex problems of modernizing the administration structures of government due to political, economic, social, and environmental challenges of modern times impact, first and foremost, the information and communication mechanisms of public administration. Methods of internally balancing the interests of government, businesses, and society are sought for in the areas of science and real practice in all the sectors of the social and economic systems of most countries.

The contemporary scientific discourse on determining the essence and nature of administration and communication in the political, state, and economic areas of activities is getting more and more critical and fundamental within the scientific community. In this situation, the genesis of defining these concepts in their historical evolution needs to be understood in a diverse and versatile way. However, these terms must be interpreted based on the contemporary conceptions of their essence, sense, and nature, and also their historical role in the establishment of specific political systems. The ideas proposed by the thinkers of the past are particularly interesting as they continue to be relevant for the authors of the promising theoretical models of public administration (state administration) and communication studies, including in the midst of the contemporary political struggles, social and political crises.

The development of the conceptual meaning of communication, communications, and administration from a historical perspective was a very long and slow process. Having emerged in the Late Medieval Period, communication was interpreted as personal interaction until the early 16th century. In the 16th century, communication got the meaning of a message **??**Kislov, 2015, p.73). The meaning and content of these terms began to be further sophisticated in the early 19th century.

4 III.

5 Objectives of the Study

The key objectives of the study include:

1. Presenting the history of how the interaction of government and communication was perceived in the works of the Renaissance thinkers; 2. Comparing the relevant ideas of thinkers in the 14th -17th centuries with similar ideas proposed in contemporary concepts.

IV.

6 Research Method

The methodological basis of a comprehensive study of the ideas and achievements of the thinkers of the past, particularly the bright representatives of the Renaissance, who generated post-Antiquity ideas of administration and communication processes related to the government mechanism of that time, consisted in a system approach and a comparative historical analysis of scientific works. A system approach to the selection of statements related to administration and communication from the treatises written in that period is supposed to contribute to the historical, philosophical, practical rethinking of their meaning for contemporary theoretical works. A comparative historical analysis will show the impact of certain ideas of the aforesaid era on their subsequent development until the 21st century.

7 V.

8 Conceptual Framework

This work presents a comprehensive analysis of views on communication and manageability of government agencies in Europe starting from the Middle Ages and ending in the late 17th century as offered by the prominent thinkers of that time. It includes an overview of some ideas and theories demanded in the process of developing modern basics of communication studies and the administration theory. An emphasis was placed on statements relevant while creating new concepts of communication studies of the 21st century. The conceptual structure of the study corresponds to the chronological and conceptual principles of building the text of this study in accordance with the aforementioned objectives and purposes based on the hypothesis proposed by the author.

9 VI.

10 Hypothesis of the Study

In the history of administration and communication ideas, works of the 14th -17th century thinkers are important for understanding the logic of their impact on the subsequent eras. The identification and detailed analysis of the sources of propaganda, information and hybrid wars, administration impacts observed in the 20th century and found in the works of the first quarter of the 21st century will make it possible to come up with more elaborate new concepts of communication studies, computer science, and the general administration theory based on single analytical comparative and historical grounds.

11 VII.

12 Results and Discussion

In the first millennium AD, the social and political thought both in the West and in the East was normally developed by theologians. The worldview perception of government, the system of state and administration in Europe was based on the dogmatic perception of the main ideas found in Plato's and Aristotle's works. The number of interpreters of their ideas was very small for almost thirteen centuries. Saint Augustine of Hippo (354 -430) made the most substantial contribution to the philosophy of the political doctrine of the Early Middle Ages based on theological theories of political power, the role of religion and the state in the formation of political communication. His ideas of the role of communication in administration are still not taken into account in the scientific discourse. In his The City of God treatise, he described "good" social relationships, i.e. the ones, which, in his opinion, are arranged with respect to administration and obedience willingly accepted by citizens. For him, the highest good consisted in an ordered unanimous communication (well-arranged communication) in the heavenly (ideal) city (civil society) (Avgustin, p p. 51, 100).

In the Late Medieval Period, Thomas Aquinas (1225 -1274) considered the aforesaid communicationrelated issues from a critical position of a Christian doctrinarian. He relied merely on Aristotle's scientific heritage, but narrowed it down and adapted them to Christian postulates. He considered administration only as an economic category and as one of two components of ownership while consumption was another subordinated component. In Aquinas' opinion, communication was strictly limited according to the legal concepts of a natural and human right. He believed that through communication, an individual can become capable of knowledge and improvement. But only when communication is unambiguous and "one word must not have many meanings" ??Akvinskiy, 2001, p. 27, 75). Therefore, Aristotle's ideas of the freedom of communication were ignored and this had an impact on theoretical views on the nature of information and communication until the 20th century. The Italian statesman and military theorist, writer and historian Leonardo Bruni (1370/74 -1444) made a significant contribution to the development of political thought. He paid special attention to the administration methods set forth in those theoretical works where the goal-setting functions of state power were shown as a manifestation of tough and relentless force used as a means to military success as well as to suppressing the negative qualities of the individual. In his writings about the Florentine state, a follower of the ideas of Petrarch and his biographer, Bruni consistently expanded and supplemented the concept of "freedom of communication". In those works, he managed to break free from Christian dogma, which weighed heavily on his predecessor, Petrarch. Using examples from the life and domestic culture of the Republic of Florence where Bruni was a chancellor, he considered new ideas of administration. In his works of 1404 -1439 "Praise of the City of Florence," "On the Florentine State," and "History of the Florentine People," Bruni paid particular attention to the subjects of administration and communication (Bruni, 1985). These treatises were and are a model of a humanistic approach and a source for study of historical and political concepts and methodologies (Elfond, 1976). Speaking about the freedom of interpersonal communication, Bruni practically defined the concept of freedom of , its most prominent representatives departed from merely theological and theosophical approaches to the issues of political life of society and administration, communication and the freedom of communication. Francesco Petrarch (1304 -1374) was the first real humanist philosopher of the Renaissance with determined stable political views. He presented his main ideas in the following philosophical treatises: "De Sui Ipsius et Multorum Ignorantia" and "My Secret, or Book of Conversations on Contempt for the World". Ironically positioning himself as an illiterate person in the scholastic philosophy of that time, he argued against the misrepresented dogmatic interpretation of Aristotle's doctrine, which absolutely dominated European universities in that period, and for the true study of his works. Petrarch particularly promoted Plato's doctrine, his philosophical and political heritage dedicated to state administration. In his both works, he analyzed Aristotle's understanding of the nature, meaning, and role of communication not just as the freedom of an oral art and its impact on the audience, but for the human self-development (Petrarka, 2011). 1 Revival or Renaissance is of worldwide importance in the era of European cultural history that replaced the Middle Ages and preceded the Enlightenment and the New Age. In Italy, it occurs at the beginning of the XIV century. The end of the Renaissance is under discussion: from the last quarter of the 16 th century to (in various European countries in some cases) the first decades of the 17 th century. communication as a civil freedom and introduced it into scholarly discourse ??Kislov, 2013, p. 55).

However, Christianity kept using the most stable forms of dissemination of its ideas and views concerning all spheres of human life over the next four hundred years. Propaganda, which still remains one of the most effective types of modern information warfare, emerged as a deliberate means of purposeful persuasion and attraction of supporters. Christianity has always used it effectively in this capacity.

In the early stages of Christianity, the new ideas of this faith were disseminated in an aggressive communicative environment. To overcome such a state of things, replace it with the opposite, and carry out the missionary functions on a global scale, enormous efforts were needed in the sphere of communication and information. To achieve its goals, Christianity needed to apply both peaceful and non-peaceful information and communication means. And today, a few billion people on all continents of the planet share Christian values. The successes of Christianity are a historical example to follow in the creative understanding of propaganda techniques in various administrative and communicative situations.

The word "propaganda" comes from the Latin propago, which means I spread. The term originated in a

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Roman Catholic church whose mission was to expand the reach of the faith (Jowett & O'Donnell, 1992). But the term came into common use in the twentieth century to mean a method of deliberate dissemination of political, philosophical, scientific, cultural, and other views and ideas in order to make the broad masses of population adopt them, and to implant into the public consciousness the attractiveness of the concepts and views cultivated by certain forces. The main task of propaganda was to engage the masses or target audiences (population groups) in the widespread dissemination of the established doctrines, ideas, and movements of Christianity.

As a direct and immediate means of informational influence, propaganda was used persistently or intermittently with the help of propaganda campaigns. All wars of the modern and contemporary times were accompanied by official propaganda campaigns. Those were either stand-alone actions or components of military and other enforcement actions; diplomatic actions (demarches, notes of protest); trade and economic measures (embargo, protectionism); financial measures (bank deposits freezing); communication measures (blockades), etc. The effect of such propaganda efforts could be both positive and negative. That is, history knows enough examples of the inverse effect of propaganda when the expectations of its initiators trying to influence their competitors or opponents failed to materialize.

The use of various symbols, mythologemes and mythmaking to achieve the set goals became one of the basic means of faith expansion in the era of Christian propaganda spread. Those techniques were included in the arsenals of information wars, and are intensively used in our time, being enriched with new means of expression generated by scientific and technological progress.

During the Renaissance and on the eve of the Enlightenment 2 movable type , a whole Pleiad of scholars and thinkers stepped forward proposing their own approaches to political problems of administration and communication, as well as to the use of information in state systems. Unlike their predecessors, they worked in the period of development of the so-called "Gutenberg galaxy," according to the metaphorical definition of that epoch, given by the Canadian philosopher Marshall McLuhan in 1962 (McLuhan, 2015). At the end of the 30s of the 15th century, Johannes Gutenberg conceived and practically implemented in the 40s his method of printing, making a tremendous impact on the European culture and the world in general and on the subsequent history of mankind. The spread of mechanical printing played a key role in the formation of mass communications in the 17th -19th centuries (until Gutenberg's hand-operated machine was replaced with the industrial steam-powered rotary machine printing method). It reflected differently and ambiguously in the works of prominent figures of the Renaissance, the Reformation 3 Among the leaders and thinkers of the 15th -17th centuries there were supporters of different ideological paradigms and views of the social structure of the state. Although they described quite in detail the life, activities, and structure of their imaginary states, the social utopians Thomas More (1478 -1535) and Tommaso Campanella (1568 -1639) paid insufficient attention to the forms and methods of administration and communication, as well as productive forces and resources. Considering administration as the command of troops in defense operations, Campanella emphasized well-organized sabotage, subversive information and propaganda, as well as other operations which functioned as the threshold and sure guarantee of the invariable victories of the defenders of the City of the Sun. In fact, that approach came as a prototype of modern hybrid wars. He divided communications by type and specificity in accordance , and the Enlightenment, but fitted in vividly with the formation prehistory of the theories of public administration and communication. 2 The Age of Enlightenment is one of the key eras in the history of European culture associated with the development of scientific, philosophical and social thought. This intellectual movement was based on the ideas of rationalism and free thinking. Periodization is debatable. For example, 1715 -1789. or the entire 18th century in Western history. The ideological foundations of the Enlightenment emerged in the 17th century. 3 Reformation is a religious and socio-political movement of the 16thearly 17th centuries with the aim of Catholic Church reforming.

with three main areas of life and administration of the City of the Sun: Power (military force), Wisdom (science, literature and education) and Love (planned population reproduction). The methodology and communication means in all areas were developed under the guidance of the chief specialist -Rhetoric in this administrative area defined by the author as Wisdom (Campanella, 1954). Campanella was able to foresee the importance of technology and its intensive application for the prosperity of his imaginary city-state. That is, unlike More, he implicitly saw in scientific and technological progress a development guarantee for the productive forces of society. Campanella's works reflected the then emerging search for new technical solutions, especially in mechanics.

Other prominent figures of that time, such as Martin Luther (1483 -1546), Jean Bodin (1529/1530 -1596), Hugo Grotius (1583 -1645), and Niccolo Machiavelli (1469 -1527) considered the relationship between state power and population; the state and religion; and among states, including the problems of peace and war, forced and informational influence. At the beginning of the 20th century, Weber used Luther's administrative postulates with theological implications in his famous work "The Protestant Ethic and the Spirit of Capitalism". Bodin introduced the concept of "good administration," thereby differentiating it by quality, achieved results, level of sovereignty, etc. Based on the teachings of Aristotle and Cicero, Bodin managed to expand and deepen the concept of administration as main category in his work "Six Books on the Commonwealth," which served as a basis for state administration concepts until the 19th century (Boden, 1999).

As one of the founders of international law, Grotius also paid attention to international communications. The expansion of communication between people, according to Grotius, was the basis for the creation of states. By analogy, the strengthening of communication precedes any international legal acts, contracting and agreement

making. For modern Ukraine, it would be useful to take into account Grotius' thesis about the purpose of war as an exclusive means to just peace.

The specificity of the communication of a successful administration, according to Machiavelli, should be the art of manipulating the consciousness of the masses (subjects), including through deception, disinformation, fake news, and any other distortion of information in order to achieve the main goals of the power circles. Machiavelli proposed methods of communicative propaganda for authorities in power, primarily for rulers and military leaders. In his works "Discourses on the First Decade of Titus Livius" and "The Prince" he presented his view that was different from the theological one on state power, state administration system, military matters and the communication features of these phenomena from both a legal standpoint and the standpoint of the best administration technologies available in that time. He regarded force as the basis of law and both a means to military success and a means to suppressing the expression of negative qualities of the individual. Man as an individual, Machiavelli believed, carries a set of negative qualities such as aggressiveness, lust for power, envy, anger, greed, deceit, ingratitude, betrayal, etc. The function of the state is to suppress and restrict the influence of these qualities inherent in all humans and hindering the progressive development of society. Therefore, the thinker concludes, it is necessary to possess and maintain a strong and effective power leverage of the state (the army, militia). The very nature of man is an insurmountable obstacle to the emergence and formation of a more powerful force component of the state -such was the main message of Machiavelli. His ideal was a centralized, strong, tough (even brutal), uncompromising republic with the rule of an individual at the stage of formation of such an independent and sovereign state.

To unite society and achieve the ultimate victory over internal and external enemies, the supreme ruler of the state, according to Machiavelli, must take any action and use any means, including those neglecting laws and morality, in order to suppress the internal resistance as quickly as possible and achieve the complete defeat of the external enemies. To accomplish such tasks, this ruler must be the most cunning and shrewd "to be able to see all the creeps," being at the same time decisive, consistent and merciless in pursuing the highest state goals. The examples of rulers who fully met the Machiavellian criteria are well known in subsequent human history. He defined two basic principles of action for such a rule: the use of a well-organized military force and an artificial famine. When it is necessary to overcome the resistance of opponents to the state power, the end justifies the means, no matter how immoral those means seem or are. Therefore, it is admissible and even necessary to use against the enemies of the state such means as treachery, cruelty, deception, and cunning, he believed. Thus, in the information struggle against opponents of the state, the methods of disinformation, demagoguery, intimidation, deception and blackmail should also be used. All these methods are fully included in the arsenal of modern information wars.

Another element of the future information wars was Machiavelli's theory that the rulers of states should master the art of pretense and deception of the masses. He justified this belief by maintaining that, as a rule, people are indifferent and "blind" being completely immersed in their daily routine. Therefore, the one who skillfully lies will always find a sufficient number of gullible people who will readily succumb to such an impudent deception.

Machiavelli theoretically substantiated the methods of making the image of a positive ruler, as well as the methods of selling the virtues of the leader to the population. In doing so, Machiavelli relied on the antique heritage, but contrary to it, he argued that in reality, statesmen and rulers do not need most of the positive qualities in everyday life ??Machiavelli, 2009, pp. 84-87). Such points of the Machiavellian doctrine were later termed "Machiavellianism" and effectively used in government systems in many countries and at the international level. This was especially vividly manifested in the regimes of many states in the so-called transition period in the post-Soviet region and reflected most expressively on the ruling elites during the great game between Russia and Europe, Russia and the United States. All the ideas of this doctrine have become part of the modern information wars, enriched with new technological methods of informational imagology. For example, manifestations of massive lie were particularly evident in the latest presidential and the short-run parliamentary campaigns in Ukraine in 2019. A key characteristic of those struggles was the fact that all the misstatements of election candidates in some media were countered by the propaganda machines of competing TV channels. Yet that had not any serious effect on the implementation of the Machiavellian principle of "pleasure from deception" as regards significant groups of the country's population.

The core national schools of mature political thinking have formed in Europe since the 17th century, generating the political ideas, models, and principles that are relevant to our time, including those in the field of political communications and informational influence. English political thought was enriched by the creative contribution of the philosopher and natural scientist Thomas Hobbes (1588 -1679). In his concept, he likened the state to the virtual artificial superman Leviathan, an embodiment of the Matter, Form and Power of a Commonwealth ecclesiastical and civil. Hobbes's formula is simple: the state is society, and society is the state. State power is consolidated subject to the dominance of the state over ecclesiastical authority. There is no "administration" concept (in Hobbes's terminology -"name") in the list of his logical definitions. He regards administration as an act of subordination or coercion, as well as immediate direction (command) of an army. He was the first to establish a connection between security as the main benefit from the existence of the state and controllability, that is, the voluntary or strictly compulsory subordination of absolutely everyone, including the sole ruler (monarch), to the ideas of security, peace and quiet (order). This is the only possible condition for the sake of which the ruler of the state could be overthrown and the people would have the right to revolt.

Special attention is paid to oral communication in its modern sense, or speech, as Hobbes terms it. He expressed confidence that the greatest invention of mankind was speech as a direct reflection of the thinking process, and then writing followed as a spin-off invention, being essentially a reflection of speech in a sign (symbol, number or signal). Printing and, accordingly, any other subsequent technical and technological means of speech transmission and interpretation, that is, any other means of communication dependent on it, affect only the scale and speed of information dissemination. He distinguished four normal forms of information presentation (registration, manipulation 4 Thus, Hobbes has provided clear and universal characteristics of the negative techniques of unfair competition intended to gain advantage over political opponents through modern media. A particularly inadmissible (malicious) form, in his opinion, was the type of speech that causes psychological pain. In the modern sense, this is "black PR" and compromising materials disseminated through the media. Purely state and public communications, according to Hobbes, should unite into a single and unambiguous system. Particular statements regarding certain verbal and nonverbal means of communication are scattered throughout the text of the treatise. That contradicted any isolationist concepts of government communication, as well as Machiavelli's principles. Only when all the conditions of state building, according to Hobbes, are meticulously fulfilled, it will be possible to move from the state of "man to man is a wolf" to a new state of "man to man is a God" and to start creating an ideal social structure where the state is above all (Antolohiia , content and entertainment). Hobbes also identified four malicious forms (distortion of registration, i.e. disinformation; metaphorization; authorization and pain causation action, i.e. deliberate infliction of pain by the word) in oral (primary) communication in state and public systems **??**Hobbes, **??**p. 16,17).

Practice of the 19th -early 21st centuries, the introduction and spread of new media confirmed in principle Hobbes's postulate about the primacy of the oral reflection of the thinking process through any innovative technical means. By the middle of the twentieth century, in the course of a comprehensive study of radio broadcasting problems in the United States, this conclusion became one of the basic postulates of communication science **??**Kislov, 2019?, p. 104;2019b). The era of the Internet and social networks further confirms the need to revisit Hobbes' ideas with regard to the arrangement of forms or types of communication on the World Wide Web in the 21st century.

the understanding of administration and communication processes in the socio-economic systems of that time. However, the desire to give an integral and universal idea of the essence of these processes stumbled upon a lack of knowledge and, therefore, it found expression in superficial and indirect descriptions, in analogies or in artistic images, anthropomorphic and mystical guesses.

The technical prototypes of a too distant future, presented in the works of Leonardo da Vinci; the worldview innovations of Nicolaus Copernicus, Giordano Bruno, and Galileo Galilei had not yet found an adequate response in the philosophical views of the thinkers of that historical period. Francis Bacon substantiated in "The New Organon" the method of transition from the deductive method of thinking to the inductive one. However, in the study of problems of state power, connections and relationships of state power with people, conducted on the basis of empirical facts tracing back to the generalizations and substantiations of the regularities of this phenomenon, described in the works of the 17th century philosophers, this transition never happened. The appearance of the system of Rene Descartes in the 16th century and especially of the system of Isaac Newton (challenging the system of Descartes) built entirely on experimental knowledge, developed in 1682 -1686, and published in 1687 under the title "Mathematical Principles of Natural Philosophy," did not affect the reasoning in specific administration and communication processes. This work, its subsequent three editions, like the other works of this great scholar, came as the culmination of the scientific revolution, which gave rise to a surge of interest in science in Western Europe, and yet did not change the situation concerning the problematics in point. The same is true of the works of other famous figures of that historical period such as Tycho Brahe, Johannes Kepler, Edmund Halley, Thomas Browne, William Harvey, Robert Boyle, Gottfried Leibniz, and Blaise Pascal.

The entire historical period under review passed "under the sign of Watches" when watchmakers showed, without exaggeration, miracles of ingenuity and skills in manufacturing amazingly advanced mechanical devices. However, that fact did not have any noticeable effect on scholars' reflections on public administration and the role of regulation and balance in social relations. The watch as a working model of a mechanism with automatic regulation appeared in the history of technology fully complete only after the works and inventions of the Italian Galileo Galilei, the Dutchman Christiaan Huygens, the Englishmen Robert Hooke and William Clement came to light in the second half of the 17th century.

Consequently, with rare, isolated exceptions, the achievements of science, technology, and even industry went far ahead of the theoretical understanding of the meaning and role of specific administrative and communicative functions. The time lag decreased over time, especially after the 20th century's second industrial revolution. However, this tendency still persists, manifested in the development delay of a universal concept of general administration as compared with the development pace of information and communication technologies.

13 VIII.

14 Conclusion

The reasoning and conclusions of the Renaissance scholars are important and useful for us, first of all, due to their sincerity, freedom of spirit, applicability, and real interest in improving state administration. Finding prototypes

of the most effective type of communication for government systems and bodies, classification and typing of useful information and misinformation are of practical interest for a comparative historical analysis of the administration methodology. This is the most urgent and painful problem for the media and public administration bodies at the moment. In that historical period, quite distant from our time, outstanding thinkers managed to discover and identify those nodal points of communicative contradictions particularly sensitive for society, which mankind should cross on the way to further progress.

Identifying prototypes that resonate with the present is necessary and useful for stimulating the development of innovative administration and communication technologies. This study may serve as an addition to the history of communication science. The identification of patterns, tendencies and trends in the development of concepts of information, communication and administration in conjunction with the analysis of the relevant socio-cultural periods in the evolution of human civilization will create a full-fledged theoretical and methodological basis for further research in these areas of knowledge. [1]

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[1]The manipulation form, authorization and pain causing action are the author's own terms describing some forms of normal and malicious communication which are not defined unequivocally by Hobbes.

14   CONCLUSION

.1 liberalismu:

polityko-pravnychi vchennia ta verkhovenstvo prava, 2008).

An even more complete and liberal scheme of future communications was formulated by John Locke (1632 -1704), who, in our opinion, is a transitional figure between two bright and distinctive eras -the Renaissance and the Enlightenment. He is also considered the founding father of the Enlightenment. There are different opinions regarding the border zone between these eras, but it is clear that the Glorious Revolution in England, of course, affected his works and served as a starting point in the historical dimension of eras. According to Locke's liberal-constitutional and liberal-democratic views, politics and political communication should be based on the "personalitysociety -state" model. That is, the individual with his interests, values, and needs was put in the first place. And the state occupied only the third (last, final) spot. Interestingly, he considered the constitutional monarchy to be the most perfect form of statehood (Antolohiia liberalismu: polityko-pravnychi vchennia ta verkhovenstvo prava, 2008). In his work "Two Treatises on Government," first published in 1690, Locke persistently draws his reader to the imperative postulate that the individual is free by natural law, even after accepting the state as a voluntary restriction of human freedom for the sake of individual and social well-being. Legislative and executive authorities should always be created with this factor in mind **??**Locke). The pathos of such ideas penetrates all works of Locke as the ancestor and oracle of the socio-political concepts of the 18th century thinkers.

These ideas of Hobbes and Locke were implemented to a certain (intermediate) degree in the countries of Western Europe, but practice of state building has never reached the point of their full application. The ideas of administration and communication (reproduced from Antiquity, presented and expressed in the works of prominent thinkers of the Renaissance) cover a broad range of views, from practical, technological and even cynical to romantic, purely liberal and ideal. The central of these ideas and theoretical messages were aimed into the future. Some of them used to be implemented in the Modern and Contemporary Times. However, there are departure points and analogies to be discovered in the writings of authors of the XIV -XVII centuries that are good for creative adaptation to present time. The achievement of philosophical thought of the Renaissance in the 16th century was the emergence of natural philosophy or philosophy of nature, although many of its ideas had been put forward by the German encyclopedic scholar, Cardinal of Roman Catholic Church Nichol?s of Cusa back in the middle of the 15th century (Cusanus, 2011). According to the postulates of natural philosophy, all administrative influences were interpreted as internal laws of nature. The organic approach was dominant in

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