

**Palaguta V.I. Problem of sociality origins study.** In contemporary socio-humanitarian knowledge, the problem of sociality origins study is associated with the very human nature study and signals about the enormous gap between people, the gap that exists in present-day society now, which is called callousness and indifference in ordinary usage. People are disunited and alienated in such an extent now that such historical universal human values as solidarity, mutual understanding, empathy, compassion and self-sacrifice as well, have become already, as a rule, words expressing nothing, dummy words, "old story legends" at best. It is remarkable that interest in the past increases immeasurably precisely when we realize the deepest crisis of the present, which initiates the social and human sciences representatives efforts for the "human in man" origins search that is capable of clarifying the actual question - how did the contemporary society come to its crisis state and what is the true nature of sociality? This circumstance denotes the whole problem of the contemporary society formation as an integral community being studied by the *social ontology*.

The uniqueness of the social unity harmonious experience (which is emphasized by the following well-known present social ontology researchers: M. Archer, C. Wolf, H. Joas, H. U. Gumbrecht and others) is determined not so much by the plane of purely spiritual culture, as by the spiritual and corporeal practices variety that form the basis of sociality "production" at micro levels of society. The above mentioned scientists underline such "first-bricks" as performativity, mimesis and ritual, deeply going down in the mankind history.

The article discusses the extended characteristics of *performativity* as a subjective spiritual and corporeal action, structuring sociality, and revealing the true human dimension. Mimesis as a social action transfer by similarity and contiguity, the birth of a kind of social symmetry, which is very important for human-bearing states; and ritual, as a special *performative action* expressing deep sacred meaning. All these components of the "production" of the social in their totality form the moral and ethical basis of a person, due to their combination in physical and spiritual practices.

Thus, corporeal and spiritual practices forming sociality after their internal functioning are, in their essence, *mental systems in action* that do not have clear and definite concepts and presentations. This is how all sign-symbolic forms function, the content is immanently present in the very forms and features of their functioning; this is a kind of *thought performance in action* by means of mimesis, performativeness and ritual.

The article discusses the idea that the modern social world and the man himself have become fundamentally different, and a return to the cultural heritage of social unity or *communitas* of the past is only possible at the level of esoteric closed communities making spiritual and physical practices.

**Keywords:** *social reality, social action, society, performativity, mimesis, ritual, micro community, macro community.*