ISSN 2227-7242 (Print),
ISSN 2304-9685 (Online)

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

ВИПУСК 22

2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Український державний університет науки і технологій

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

Випуск 22

Виходить 2 рази на рік ♦ ♦ ♦ ♦ ♦ Заснований у січні 2012 р.

Актуальні питання філософської антропології

Соціальні аспекти людського буття

Людина у техносфері

Антропологічна проблематика в історії філософії

Дніпро
2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Засновник:
УКРАЇНСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ НАУКИ І ТЕХНОЛОГІЙ

ГОЛОВНИЙ РЕДАКТОР Хміль В. В., доктор філософських наук

ЗАСТУПНИК ГОЛОВНОГО РЕДАКТОРА Малівський А. М., доктор філософських наук

ВИПУСКОВИЙ РЕДАКТОР Колесникова Т. О., кандидат наук із соціальних комунікацій

ЧЛЕНИ РЕДАКЦІЙНОЇ КОЛЕГІЇ: Базалук О. О. (Україна), Бойченко М. І. (Україна), Громов В. Є. (Україна), Кац Л. А. (Ізраїль), Келішек З. (Польща), Корх О. М. (Україна), Лях В. В. (Україна), Пархоменко Т. С. (Україна), Сапенько Р. (Польща), Снітько Д. Ю. (Україна), Филипович Л. О. (Україна), Халапсіс О. В. (Україна), Хоффе О. (Німеччина), Шитцова Т. (Литва)

Збірник наукових праць

Видання внесено до Категорії А "Переліку наукових фахових видань України" (наказ Міністерства освіти і науки України № 358 від 15.03.2019). Збірник зареєстровано в міжнародному каталозі періодичних видань UlrichswebTM Global Serials Directory; наукометричних системах: Web of Science CC (Emerging Sources Citation Index), Crossref, Open Ukrainian Citation Index (OUCI), Index Copernicus, Google Scholar, DOAJ, InfoBase Index, WorldCat.

Друкується за рішенням вченої ради університету від 20.12.2022 р., протокол № 3

Видавець

Український державний університет науки і технологій (м. Дніпро)
Свідоцтво суб'єкта видавничої справи ДК № 7709 від 14.12.2022 р.

Адреса засновника та редакції

вул. Лазаряна, 2, кім. 468, м. Дніпро, Україна, 49010
тел.: +38 (056) 371-51-05, e-mail: ojs.diit@gmail.com
сайт журналу: http://ampr.diit.edu.ua

Видання публікується з 2012 р.

© Український державний університет науки і технологій, 2022

© Колесникова Т. О., обкладинка, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Ukrainian State University of Science and Technologies

ANTHROPOLOGICAL MEASUREMENTS OF PHILOSOPHICAL RESEARCH

Proceedings Scientific Publication

Issue 22

Comes out 2 times a year ♦ ♦ ♦ ♦♦ Founded in January 2012

Topical Issues of Philosophical Anthropology

Social Aspect of Human Being

The Man in Technosphere

Anthropological Problems in the History of Philosophy

Dnipro

2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Founder:

UKRAINIAN STATE UNIVERSITY OF SCIENCE AND TECHNOLOGIES

EDITOR-IN-CHIEF	Khmil V. V., Doctor of Philosophical Sciences
DEPUTY CHIEF EDITOR	Malivskyi A. M., Doctor of Philosophical Sciences
EXECUTIVE EDITOR	Kolesnykova T. O., PhD of Social Communications
EDITORIAL BOARD MEMBERS:	Bazaluk O. O. (Ukraine), Boychenko M. I. (Ukraine), Gromov V. E. (Ukraine), Kats L. (Israel), Kieliszek Z. (Poland), Korkh O. M. (Ukraine), Liakh V. V. (Ukraine), Parkhomenko T. S. (Ukraine), Sapeńko R. (Poland), Snitko D. Y. (Ukraine), Fylypovych L. O. (Ukraine), Halapsis A. (Ukraine), Höffe O. (Germany), Shchyttsova T. (Lithuania)

Proceeding Scientific	The publication is included in the Category A "The List of Scientific Specialized Publications of Ukraine" (Order of the Ministry of Education and Science of Ukraine No. 358 of 15.03.2019). Registration and Indexing: UlrichswebTM Global Serials Directory, Web of Science CC (Emerging Sources Citation Index), Crossref, Open Ukrainian Citation Index (OUCI), Index Copernicus, Google Scholar, DOAJ, InfoBase Index, WorldCat. Published according to the Academic Council decision of the University from 20.12.2022, Protocol no. 3
Publisher	Ukrainian State University of Science and Technologies (Dnipro) Certificate of Publisher ДК no. 7709 from 14.12.2022
Address of Foundere	Str. Lazaryana, 2, room 468, Dnipro, Ukraine, 49010, tel.: +38 (056) 371-51-05, e-mail: ojs.diit@gmail.com; website: http://ampr.diit.edu.ua

Edition is being published since 2012

© Ukrainian State University of Science and Technologies, 2022

© Kolesnykova T. O, cover, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

UDC 159.923.2:140.8*Skovoroda*

M. I. BOICHENKO[1*]

[1*]Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail boychenko_m@univ.net.ua,
ORCID 0000-0003-1404-180X

Self-Unfolding of the Phenomenon of Hryhorii Skovoroda

Purpose. This article provides a morphological study of the life of Hryhorii Skovoroda as a philosopher's self-construction – compared to the lives of such philosophers as Immanuel Kant, Friedrich Nietzsche, Martin Heidegger and Henry Thoreau. **Theoretical basis.** The study is based on the use of a monadological approach to history in combination with the biographical method. The ideas of the classical philosophical systems of Gottfried Leibniz and Oswald Spengler are applied taking into account their rethinking by Ukrainian philosophers Ivan Boichenko and Vadym Menzhulin. Thanks to this, the life of the Ukrainian philosopher Hryhorii Skovoroda is considered as a monad that constantly carries out its own semantic self-unfolding. **Originality.** The thorough paradoxical nature of Hryhorii Skovoroda's philosophy, which is attributed to him based on other philosophical systems, is completely removed by the performative sequence of his life as a philosopher, which is shown by systematic comparisons of the main characteristics of his life with the lives of other prominent philosophers who subordinated their actions to their philosophical concept. **Conclusions.** Hryhorii Skovoroda's philosophy is a monad, that is, such a primary phenomenon that cannot be explained from other phenomena: comparison with other monads is only a pretext for identifying the characteristics of the monad under study, which are gradually revealed as a manifestation of its originality and uniqueness. The originality of the philosophical conceptualization of Skovoroda's life should be carried out in a step-by-step comparison with the conscious life of other philosophers, and such a comparison needs to be continued, constantly carried out. The peculiarity of this study is an attempt to provide a methodological justification for such a comparative morphological-biographical philosophical research.

Keywords: phenomenon of Hryhorii Skovoroda; self-unfolding; monad; philosopher's life; morphological-biographical philosophical study

Introduction

The philosophy of Hryhorii Savych Skovoroda is an organic part of his life. If some philosophers, such as Seneca, are criticized for the fact that their lives contradicted the philosophy they proclaimed, Skovoroda's life is seen as a typical example of the harmony between the philosopher's doctrine and his life.

Who knows what it cost Skovoroda himself this apparent lightness and ease, which he advertises repeatedly in his works: "Nature made the necessary easy, and the hard unnecessary". Only God knows how difficult it was for Skovoroda to give up the comforts and luxuries of life that he had experienced in his youth. It is easy to refuse a certain good for someone who has not tasted it. But Orthodox philosophy teaches to go through life, experiencing its benefits, but at the same time to go through these "ordeals" with dignity. The fresco at the entrance to the Long Caves of the Pechersk Lavra depicts the ordeals of the soul: a person is always sinful, always tries pleasures and temptations, but can he properly accept them and move on, not getting stuck in them, but paying the due "duty" to life? Evidently, Skovoroda passed most in-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

stances of this "customs of life" too early and did not want to return to this customs. If most people renounce the main material goods of life already preparing their souls to meet God on their deathbed, Skovoroda met his God in his youth and spent his life as a conversation with God, which was witnessed by everyone who watched Skovoroda and who is still becoming acquainted with his works.

Skovoroda realized early what the essence of human life is, and he spent much of his youth and all of his adult life in leisurely consideration of this truth, in savouring the best aspects of human destiny. Throughout his life, Skovoroda consciously and creatively built his own image, and his written philosophy is only a part of Skovoroda's philosophy of life. With this life, Skovoroda gave the key not only to his philosophy, but also to the understanding of the philosophy of other prominent philosophers of our time, who also subordinated their lives to the principles of their philosophy, thereby making themselves a living embodiment of their philosophical anthropology.

A comparative analysis of the life philosophy of Hryhorii Skovoroda with the life philosophies of other prominent thinkers leads to the appeal to the monadological method of comprehending history proposed by Ivan Boichenko (2000). In particular, this involves the application of the ideas of monadology by Gottfried Leibniz (2013), the morphological approach to the knowledge of history by Oswald Spengler (Engels, 2021), the biographical method in philosophy, represented in Ukraine by the elaborations of Vadym Menzhulin (2020).

Ukrainian philosopher Ivan Boichenko notes:

> The multidimensionality of the monad as a certain phenomenon gives grounds for considering it with equal right to be a subject of theoretical-philosophical reflection, and at the same time a subject of experience (of course, in its higher, philosophical hypostasis). The theoretical philosophical mind perceives the initial monad as an idea, but for experience it appears as a real primary phenomenon. (transl. by M. B.) (Boichenko, 2000, p. 327)

Let us try to consider the life of Hryhorii Skovoroda as such a primary phenomenon. For this, we will use the morphological version of Spengler's monadological approach, who saw in each historical monad an invariant form that took on special incarnations. In this form, we will consider the philosophical concept of life, created by philosophers for themselves.

Purpose

The purpose of this article will be to make a morphological study of the philosophical life of Hryhorii Skovoroda as a philosopher's self-construction – compared to the lives of such philosophers as Immanuel Kant, Friedrich Nietzsche, Martin Heidegger and Henry Thoreau.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

Statement of basic materials

The phenomenon of freedom: Skovoroda and Kant

Skovoroda managed to rise above the material circumstances of his life – he lived the way he wanted, and not the way he was forced or seduced by the society of his time. In this, Skovoroda's life can be an example of the embodiment of Immanuel Kant's (2020) philosophical concept of freedom: to act based on faith in God, and not under the pressure of material reasons.

It is worth noting that Kant's way of life also depended significantly on his volitional decisions. According to the testimony of biographers, it was the strict daily routine, diet and basic activities that led to Kant's long and fruitful life, which would never have been the case if the frail and sickly young man had not taken the issue of his health into his own hands.

German biographer of Kant Manfred Geier notes:

> After all, from the very beginning, when everything was only felt, but not yet comprehended, when there was only a vague and disorderly plenitude of sensations, and no clear and distinct experience, Kant assumed that he was already in the middle of the fundamental opposition that determined and permeated the entire work of his life, namely, that the idea of human freedom is in such opposition to the actual dependencies that it cannot be resolved. (transl. by M. B.) (Geier, 2007, p. 14)

At first glance, this perception is quite identical to the vision of Skovoroda, who also quite radically opposed the perishable, slavish and imperishable, free principles in man. But if for Kant it is "impossible to unbind" the adhesion of these two principles in man, if Kant sees the possibility for the transcendental moral ideal only in a regulatory manner, that is, despite the prevailing circumstances, to influence man so that he could at least sporadically act freely, then for Skovoroda such liberation from the shackles of the necessity of this world is not outside the world, but in it – it is "natural work", the key to which is faith in God. "Natural work" makes it possible to constantly be truly free – to choose among the material the things that do not contradict the spiritual. And such material things enlightened by the spirit are always present in the world – after all, the world was created by God, who put a part of His Spirit into it.

In Kant's philosophy, the opposition of material and spiritual, world and man becomes more antinomian. Although, according to the Ukrainian philosopher V. Kozlovsky (2008), Kant built his anthropology on a dialectical opposition, in which he rejected the extremes of both naturalism (materialism) and idealism and skepticism: "Kant saw the mission of anthropology in a completely different way – to show a person in the scope of his world, to find out how each individual is both the subject of his own action and the object of influence of common forms of life – habits, traditions, culture" (transl. by M. B.) (p. 64).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

However, Kant still recognized this external influence as dominant in human social life, while Skovoroda elegantly avoided this dominance. Skovoroda found such a combination of chains of external and internal necessity, which in the integral result opened a corridor for free action, free in the world itself and for this world. Such a corridor of possibilities is available to every person here and now, while for Kant, the realization of reasonable, just and good, such as "eternal peace", is possible only in a distant and fundamentally incomplete perspective of the future. For Kant, the actions of an individual cannot change the general unkind, insufficiently reasonable and largely unjust reality of the world. While Skovoroda showed the way for everyone to make this world more comfortable, kind and truly God's world right now.

Thus, in the matter of building one's own life as an embodiment of freedom, Skovoroda proved to be more convincing than Kant, although he was not, like the latter, already formally recognized during his lifetime. Kant was both rector and had numerous multi-print publications, while Skovoroda's recognition followed the paths of human souls.

The phenomenon of a person of natural gifts: Skovoroda and Nietzsche

It is impossible to understand Skovoroda as a person, and therefore to understand his philosophy, based on external criteria and external philosophical systems – the philosophy of life and life philosophy of Skovoroda is a single inseparable phenomenon that can be understood only from himself. It is constitutive that Skovorod became a self-sufficient phenomenon quite consciously – he created himself as such a phenomenon. He created himself and his philosophy, including himself as a part of his philosophy. The German philosopher Friedrich Nietzsche, like Skovoroda, is a person of natural gifts – it is only to a lesser extent possible to explain their phenomenon by the social and cultural environment in which they were brought up and educated. To a greater extent, the reason for what Nietzsche and Skovoroda became was their natural talent and work on self-assertion rather in spite of their social and cultural environment.

It is hardly appropriate to analogize Skovoroda's philosophy with the concept of lust for power in Nietzsche's (2021) philosophy, but clearly, both Nietzsche and Skovoroda created themselves – this is a phenomenon that opened up from within and changed everything around them. In Skovoroda, this phenomenon was revealed easily – in contrast to how difficult it was for Skovoroda himself to interact with the powers that be. Unlike Nietzsche, Skovoroda, with Christian all-forgiveness, did not point a finger at the resentment around him, although he obviously had much more reason to do so in imperial Russia than Nietzsche did in imperial Germany.

However, there is also much in common – Skovoroda, as later Nietzsche, did not have a marriage with an academic career. At the same time, like Skovoroda, Nietzsche was also convinced that he achieves academic goals much better by means that at that time, and sometimes even today, are not associated with academic style. However, by analogy with what the German philosopher Hegel (2022) once said in the spirit that so much the worse for the facts if they contradict my theory, both Skovoroda and Nietzsche considered their style to be more academic in essence, if not in design, and therefore "so much the worse for such a style" that does not allow the academic essence to be properly unfolded.

Like Skovoroda, Nietzsche was well versed in philology, dead languages and music. The style of Nietzsche and Skovoroda is very rhetorical, although Nietzsche writes for the same type of readers, and Skovoroda clearly has different target audiences for his various works – from fables and songs for the people, to dialogues and diatribes for a deeply educated and well-educated reader.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

Attention to rhetoric and style brings to the fore the priority of the performative nature of the works of both these authors. The self-disclosure of Skovoroda's phenomenon occurs to the greatest extent through the performative nature of Skovoroda's phenomenon: not only the meanings, not only the ideas of Skovoroda's philosophy, but also the way they are presented, including how they are presented by Skovoroda himself and how they are presented by his interpreters, are important. To an even greater extent, the same can be said about Nietzsche. However, if Nietzsche often "overplays" his position in such performativity, hypertrophies, sometimes even to the point of caricature, Skovoroda's style is always restrained, elegant and refined. The difference is that Nietzsche sought to prove to everyone that he was an unrecognized prophet, while Skovoroda already felt that he was often perceived as a prophet, but he deliberately avoided the glory of Savonarola.

In its performativity, Skovoroda's philosophy creates his phenomenon – and this phenomenon continues its unfolding even after Skovoroda's death – in numerous interpretations of his work and biography, none of which can claim to be complete and exhaustive, but none of which can be completely rejected. In this Skovoroda is still quite close to Nietzsche.

The phenomenon of the mystery of being: Skovoroda and Heidegger

Skovoroda's philosophy does not allow for an unambiguous interpretation: it is worth noting the fundamental multidimensionality, multilayeredness of Hryhorii Skovoroda's texts. As soon as we grasp a conceptual line, a semantic plane, we immediately discover others that are not reducible to them. Such an effect is not the result of insufficient attention or bias of the researchers, nor is it a game of chance – Skovoroda himself gave his works a flair of mysticism. In this, he was close to another admirer of philosophical mystery – the German philosopher Martin Heidegger.

It should be admitted that both of them were fond of researching the etymology of words, language games and language creation. The philosophical linguistic creativity of Skovoroda, the musicality and melodiousness of Skovoroda's work, the rhythm and poetics of his language are indisputable: in particular, he borrowed foreign words for his works, created new words, gave a new meanings, "defamiliarization" to seemingly long-known and worn out in their traditional semantic use words. This is evidenced by Leonid Ushkalov (2017) and Dmytro Horbachov (2020).

But both Skovoroda and Heidegger considered language not just as a perfect tool of rhetoric, but also as a self-sufficient work of art: they developed language for its own sake, or rather, they saw in language itself a certain original inalienable philosophy. Both could explain the most complex things in very simple words (Heidegger, 2012), and in other situations created almost insurmountable linguistic puzzles. Both had a very thorough theological education, but were hostile to the dogmatism and arrogance of the clergy.

However, the main similarity lies in something else: both of them perceived society to a greater extent as not a real existence, and sought true existence in the depths of human nature. Just as Heidegger addressed the existential concerns and anxiety caused by being abandoned in a meaningless existence, Skovoroda searched for the path to truth in his heart. However, Heidegger remained a trickster for everyone, while Skovoroda did not seek to make fools of anyone (people make fools of themselves much more effectively), instead he sincerely offered everyone to follow the path he discovered for himself – to accept faith in the heart and clarify the problems of the mind with the heart. Obviously, such a simple and unambiguous faith was not enough for Heidegger to comprehend the mystery of being as it is – in accepting one's vocation,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

whatever it may be. Heidegger always left his own life position undisclosed behind all his texts – he seemed to distance himself from his own Da-Sein when he wrote about the situation of human Da-Sein. It is as if Heidegger was afraid to look into himself, and even more afraid to show the real him to people – as evidenced by his "Black Notebooks", his secret intellectual confession, which he bequeathed to be published four decades after his death, but in which, obviously, he also revealed far from everything (Gander & Striet, 2017). Heidegger hid his identity from himself, and even more so – from others. Whereas Skovoroda seemed to play a game with people, gave numerous hints, intrigued, enticed – so that in Skovoroda's knowledge people would find what he himself once found – the way to God.

Thus, Skovoroda and Heidegger are talking about the secret of being, but the first joyfully discovered it and encouraged others to do so, while the second worriedly hid it from himself and arrogantly convinced others of their inability to discover it.

The open book phenomenon: Skovoroda and Thoreau

Skovoroda is often considered a supporter of nature and everything natural: he lived mostly in villages, avoided secular society, openly admired the simplicity of everyday life. In this, Skovoroda is very close to the American philosopher Henry David Thoreau. But many features of Thoreau's life and philosophy are often not quite fairly attributed to Skovoroda, while there are significant differences between them.

First of all, a common instruction catches the eye – to live in philosophy, and not to live on philosophy, that is, not to profit from it. This is how Thoreau (2020) states it directly: "There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once admirable to live" (p. 67).

But if for Thoreau it is the result of an existential choice, then for Skovoroda it is a modus vivendi: he simply cannot physically live otherwise. If for Thoreau "life in the woods" is an aesthetic position to a greater extent than an ethical one, then for Skovoroda, life as a philosophy is a fate that he accepted, that found him and that he did not betray.

Yet, for both, nature is an open book that gives a lot of lessons for man. In Thoreau, we find many references to the life of birds – loons, roosters, etc. – as a role model for humans (Menzhulin, 2020; Thoreau, 2020), and in Skovoroda (2016) we meet many animals that personify certain human qualities in his fables: out of 30 fables, 22 have animals as their main characters (pp. 154-199).

But if for Thoreau the symbolism of nature is something more than symbols – it is literal life technologies, then for Skovoroda the whole world is permeated with symbols, and animals are just one of the most convenient and handy examples. Skovoroda's philosophy is characterized by fundamental symbolism: Skovoroda picks up several traditions of using symbolic explanation of philosophical truths – official Christian, mystical, literary, philosophical ancient, folk symbolism. And this is not an exhaustive list.

Not so much nature as Skovoroda himself and his philosophy appear as a book of books and intertext. To understand this phenomenon, it is worth referring to Hans Blumenberg's (2005) study "The Readability of the World". The world, as well as Skovoroda himself and his philosophy, can be endlessly reread – like the same book from new angles – and then it will not be just a new reading of what is already known, it will instead be a new reading as a new creation of a book. To some extent, this way of searching for oneself is captured by Jorge Luis Borges (1941) in his story "Pierre Menard, Author of Quixote". Subsequently, Julia Kristeva (2005) even more radically raises the question of the connection of all texts with all other texts, that is, as a total

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

interconnectedness, the mutual permeability of various elements of culture as peculiar texts in each other. This approach is as close as possible to Skovoroda's worldview. That is, Skovoroda makes no division into the world of nature as a real world, and society and civilization as a delusional world – the whole world, as it is, Skovoroda recognizes and accepts as a creation of God. Accordingly, the Ukrainian philosopher seeks and finds connections between all creations, including the natural in the social, the spiritual in the material, the imperishable in the perishable: here he sees signs that point to hidden meanings.

Originality

Skovoroda's philosophy of life is characterized by pervasive paradoxicality, which upon deeper study turns out to be Hryhorii Skovoroda's way of drawing attention to his special philosophy. Systematic comparisons of the main characteristics of Skovoroda's life reveal not only certain similarities with the lives of other prominent philosophers who subordinated their actions to their philosophical concept, but also certain features peculiar only to the philosophy and life of Hryhorii Skovoroda. A champion of radical freedom, like Kant, Skovoroda found the possibility of its full realization in this life, and not in a transcendent ideal. Skovoroda was a prophet for his people, like Nietzsche, but he did not seek glory, he fled from it. Like Heidegger, Skovoroda addressed the mystery of being, yet not to hide it, but to show its accessibility to all. Like Thoreau, Skovoroda appealed to the wisdom of nature, but he was able to see nature in the whole world, and not in opposition to civilization. Skovoroda consciously lived as a philosopher – not to promote philosophy, not to gain profit, power, fame or anything else at the expense of philosophy, but in order to be closer to the truth that spiritual freedom gives, and to enjoy this truth.

Conclusions

Hryhorii Skovoroda's philosophy is a monad, that is, such a primary phenomenon that cannot be explained from other phenomena. However, in order to highlight this primary phenomenon, it should be compared with other primary phenomena: monads exist only in a pluralistic set of mutual complementation. A distinctive feature of a monad is the continuity of its self-unfolding: comparison with other monads is only a pretext for identifying the characteristics of the monad under study, which are gradually revealed as a manifestation of its originality and uniqueness. Skovoroda's life had many external similarities – both to the lives of his contemporaries and compatriots, and to the lives of other philosophers in other times and in other countries. However, to identify the form of life that gives it integrity and meaningfulness, one should consistently look for the essential characteristics of the philosopher's life, his conceptualization of his own life. Therefore, the originality of the philosophical conceptualization of Skovoroda's life should be compared with the conscious life of other philosophers. And this study is not the end of such a comparison, but only another contribution to its endless implementation. The peculiarity of this study is an attempt to provide a methodological justification for such a comparative morphological-biographical philosophical research.

REFERENCES

Blumenberg, H. (2005). *Die Lesbarkeit der Welt* (V. Yermolenko, Trans.). Kyiv: Libra. (in Ukrainian)
Boichenko, I. V. (2000). *Filosofiia istorii: Pidruchnyk*. Kyiv: Znannia. (in Ukrainian)
Borges, J. L. (1941). *Pierre Menard, autor del Quijote*. Retrieved from https://www.literatura.us/borges/pierre.html (in Spanish)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

Engels, D. (2021). *Oswald Spengler: Werk, Deutung, Rezeption*. Stuttgart: Kohlhammer. (in German)
Gander, H.-H., & Striet, M. (Eds.). (2017). *Heideggers Weg in die Moderne: Eine Verortung der "Schwarzen Hefte"*. Frankfurt am Main: Vittorio Klostermann. (in German)
Geier, M. (2007). *Kants Welt: Eine Biographie* (L. Kharchenko, Trans.). Kyiv: Yunivers. (in Ukrainian)
Hegel, G. W. F. (2022). *Wissenschaft der Logik*. Gröls Verlag. (in German)
Heidegger, M. (2012). *Zollikoner Seminare: Protokolle – Zwiegespräche – Briefe* (I. G. Glukhova, Trans.). Vilnius: European Humanities University. (in Russian)
Horbachov, D. (2020). *Lytsari holodnoho Renesansu* (O. Sinchenko, Ed.). Kyiv: Dukh i Litera. (in Ukrainian)
Kant, I. (2020). *Die Metaphysik der Sitten*. Boer Verlag. (in German)
Kozlovsky, V. (2008). Models of Kant's Anthropology Reconstruction. *Mohylianski istoryko-filosofski studii*, 39-105. (in Ukrainian)
Kristeva, J. (2005). *Polylogue* (P. Tarashchuk, Trans.). Kyiv: Yunivers. (in Ukrainian)
Leibniz, G. W. (2013). Monadologie. *Sententiae, 28*(1), 151-177. DOI: https://doi.org/10.22240/sent28.01.151 (in Ukrainian)
Menzhulin, V. (2020). An Owl and a Rooster as Symbols of Philosophizing. *NaUKMA Research Papers in Philosophy and Religious Studies, 6*, 3-13. DOI: https://doi.org/10.18523/2617-1678.2020.6.3-13 (in Ukrainian)
Nietzsche, F. (2021). *Also sprach Zarathustra. Der Wille zur Macht* (A. Onyshko & P. Tarashchuk, Trans.). Ternopil: Bohdan Publishing House. (in Ukrainian)
Skovoroda, H. (2016). *Complete academic collection of works* (L. Ushkalov, Ed., 2nd ed.). Kharkiv: Publisher Oleksandr Savchuk. (in Ukrainian)
Thoreau, H. D. (2020). *Walden; or, Life in the Woods* (Y. Strikha, Trans.). Kyiv: Tempora. (in Ukrainian)
Ushkalov, L. (2017). *Lovytva nevlovnoho ptakha: zhyttia Hryhoriia Skovorody* (2nd ed.). Kyiv: Dukh i Litera. (in Ukrainian)

LIST OF REFERENCE LINKS

Блюменберг Г. *Світ як книга* / пер. В. Єрмоленко. Київ : Лібра, 2005. 544 с.
Бойченко І. В. *Філософія історії* : підручник. Київ : Знання, 2000. 723 с.
Borges J. L. *Pierre Menard, autor del Quijote*. 1941. URL: https://www.literatura.us/borges/pierre.html
Engels D. *Oswald Spengler: Werk, Deutung, Rezeption*. Stuttgart : Kohlhammer, 2021. 489 s.
Heideggers Weg in die Moderne: Eine Verortung der "Schwarzen Hefte" / hrsg.: H.-H. Gander, M. Striet. Frankfurt am Main : Vittorio Klostermann, 2017. 272 s.
Ґаєр М. *Світ Канта* : біографія / пер. з нім. Л. Харченко. Київ : Юніверс, 2007. 336 с.
Hegel G. W. F. *Wissenschaft der Logik*. Gröls Verlag, 2022. 232 s.
Хайдеггер М. *Цолликоновские семинары: Протоколы – беседы – письма* / пер. И. Г. Глухова. Вильнюс : Европейский гуманитарный университет, 2012. 406 с.
Горбачов Д. *Лицарі голодного Ренесансу* / упоряд. О. Сінченко. Київ : Дух і Літера, 2020. 376 с.
Kant I. *Die Metaphysik der Sitten*. Boer Verlag, 2020. 368 s.
Козловський В. Моделі реконструкції кантівської антропології. *Могилянські історико-філософські студії*. 2008. С. 39–105.
Крістева Ю. *Полілог* / пер. П. Таращук. Київ : Юніверс, 2005. 480 с.
Ляйбніц Ґ. В. Монадологія. *Sententiae*. 2013. Т. 28, № 1. С. 151–177. DOI: https://doi.org/10.22240/sent28.01.151
Менжулін В. Сова і півень як символи філософування. *Наукові записки НаУКМА. Філософія та релігієзнавство*. 2020. Т. 6. С. 3–13. DOI: https://doi.org/10.18523/2617-1678.2020.6.3-13
Ніцше Ф. *Так казав Заратустра. Жадання влади* / пер. А. Онишко, П. Таращук. Тернопіль : Навчальна книга – Богдан, 2021. 352 с.
Сковорода Г. *Повна академічна збірка творів* / за ред. проф. Л. Ушкалова. 2-ге вид., стер. Харків : Видавець Савчук О. О., 2016. 1400 с.
Торо Г. Д. *Волден, або Життя в лісах* / пер. Я. Стріха. Київ : Темпора, 2020. 432 с.
Ушкалов Л. *Ловитва невловного птаха: життя Григорія Сковороди*. 2-ге вид. Київ : Дух і Літера, 2017. 368 с.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

М. І. БОЙЧЕНКО[1*]

[1*]Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта boychenko_m@univ.net.ua, ORCID 0000-0003-1404-180X

Саморозгортання феномену Григорія Сковороди

Мета. У цій статті передбачено провести морфологічне дослідження життя Григорія Сковороди як самоконструювання філософа порівняно з життям таких філософів, як Іммануїл Кант, Фрідріх Ніцше, Мартін Гайдеґґер і Генрі Торо. **Теоретичний базис.** В основі дослідження лежить застосування монадологічного підходу до історії у сполученні з біографічним методом. Ідеї класичних філософських систем Ґотфріда Ляйбніца та Освальда Шпенглера застосовано з урахуванням їхнього переосмислення українськими філософами Іваном Бойченком та Вадимом Менжуліним. Завдяки цьому життя українського філософа Григорія Сковороди розглянуто як монаду, яка невпинно здійснює власне смислове саморозгортання. **Наукова новизна.** Наскрізну парадоксальність філософії Григорія Сковороди, яку приписують йому, виходячи з інших філософських систем, повністю знімає перформативна послідовність його життя як філософа, що показують системні порівняння основних характеристик його життя з життям інших видатних філософів, які підпорядкували свої дії своїй філософській концепції. **Висновки.** Філософія Григорія Сковороди є монадою, тобто таким першофеноменом, який неможливо пояснити з інших феноменів: порівняння з іншими монадами є лише приводом для виявлення власних характеристик досліджуваної монади, які поступово розкриваються як прояв її самобутності й неповторності. Оригінальність філософської концептуалізації життя Сковороди варто здійснювати в поетапному порівнянні зі свідомим життям інших філософів, і таке порівняння потребує продовження, постійного здійснення. Особливістю цього дослідження є спроба надати методологічне обґрунтування такому компаративному морфологічно-біографічному філософському дослідженню.

Ключові слова: феномен Григорія Сковороди; саморозгортання; монада; життя філософа; морфологічно-біографічне філософське дослідження

Received: 15.06.2022
Accepted: 07.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271302
© M. I. Boichenko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

SOCIAL ASPECT OF HUMAN BEING

UDC 11/14:[378.091.3:004]

T. O. KOLESNYKOVA[1*], A. M. MALIVSKYI[2*]

[1*]Ukrainian State University of Science and Technologies (Dnipro, Ukraine), e-mail t.o.kolesnykova@ust.edu.ua, ORCID 0000-0002-4603-4375
[2*]Ukrainian State University of Science and Technologies (Dnipro, Ukraine), e-mail telepat-57@ukr.net, ORCID 0000-0002-6923-5145

Descartes on Open Knowledge and Human Perfection

Purpose. The purpose is to justify the validity of interpreting Descartes' teachings as an enquiry into the search for forms and means of improving human nature, which implies a focus on the way he understands the openness of knowledge and education. The problem is considered from the perspective of representatives of university communities (teachers and librarians), historically included in the communication structure and system of the institution, including through the creation, management, use, preservation and dissemination of knowledge. **Theoretical basis.** One of the tenets of Descartes' teachings is his desire to improve the human being. For our consideration, it is fundamentally important that Descartes uses "knowledge" not only in a narrow sense – as natural scientific knowledge, but also in a broader sense. In the context of the theme of the study, the most important case is when the thinker recalls the knowledge that every person experiences without referring to philosophy. It is this knowledge that, for Descartes, is key in resolving the central problem of his ethics – how can human nature be perfected? For our consideration of Descartes' key points, it is fair to focus on the manifestation of the phenomenon of altruism in Descartes' philosophy and on the representative fact of his inner openness – his willingness to engage in dialogue. He appreciates and encourages his interlocutors to turn to books, which are a form of representation of the vivid personalities of their authors. **Originality.** For the first time in the research literature, the thesis of René Descartes as one of the forerunners of the open knowledge system is substantiated. The arguments are given for the validity of Descartes' interpretation of the demand of his own epoch for the search of effective forms of human improvement. **Conclusions.** The idea of justification of Descartes' philosophical legacy as a predictor of open knowledge became possible under the condition of paying attention to the anthropological turn he made and finding substantive analogues of openness, including open education. Drawing on Christianity as the basis for altruism, Descartes demonstrates a caring attitude towards the achievements of previous generations on the path of personal self-development. His attention is rightly drawn to education and books as representations of vibrant personalities. Their authentic and productive assimilation is possible only under the condition of a caring attitude towards the public good, which involves the intellectual volunteering of teachers and librarians. It is about self-realization through altruistic self-improvement, i.e. intellectual charity, which is especially evident today during martial law in Ukraine and is voluntary, conscious and free work for the benefit of others.

Keywords: Descartes; open knowledge; open education; universities; university libraries; teachers; intellectual volunteering; improvement of human nature

"… my greatest desire is to communicate openly and freely to everyone all the little I think I know"
(Descartes, 1996, AT V: 327).

Introduction

Today, there is a radical change in the priorities of humanity, the manifestations of which include overcoming the naivety of worldviews. Intensive research into the outlines of the future is accompanied by a substantial rethinking of those generally accepted interpretations of the history

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

of philosophical thought that are traditionally perceived as obsolete. It is axiomatic that the forward movement of human culture and education is impossible without a sceptical attitude to the achievements of previous eras and a radical renewal of the forms of dissemination of educational knowledge. Searches for forms of transition from egoism to altruism, from pragmatism to asceticism, etc., come to the fore. The concept of "Open Knowledge" belongs to the most representative forms that fix the specified shifts.

Open knowledge (or free knowledge) is knowledge that is free to use, reuse, and redistribute without legal, social, or technological restriction ("Open knowledge", 2022). Open knowledge is interpreted broadly, from creating open content to open practices.

In this context, we touch on the concept of "Open Education" – Open education is a philosophy about the way people should produce, share, and build on knowledge. Proponents of open education believe everyone in the world should have access to high-quality educational experiences and resources, and they work to eliminate barriers to this goal ("What is open education?", n.d.).

The concept of Open Knowledge, philosophy and practices of open education are intensively spreading around the world, changing for the better the negative situation with information support of education and science. For a long time, librarians of universities in different countries have been experiencing a heavy financial burden (which is increasing every year) in the acquisition of funds both with printed scientific journals and books, and those available online. Libraries are forced to refuse to purchase printed publications and access to electronic ones. This creates great barriers for researchers (scientists, teachers, students) to learn about new developments in their fields, or to read, replicate, and verify others' findings. Often, researchers must relinquish the copyrights they hold on their work when they agree to let journals publish it. Journal publishers then charge individual readers and libraries fees for access to these scholarly materials. The financial pressure on students to have materials for studying sometimes prevents them from successfully completing the course. Therefore, it is the principles of open education through the open access movement that help university librarians to support their academic communities by providing access to the results of important research in times of crisis. This is an important prerequisite for progressive changes in higher education in Ukraine, especially against the background of the Covid 19 pandemic, the full-scale military invasion of russia in Ukraine and the defence of national identity by Ukrainians.

But in this process it is legitimate to question the adequacy of those assessments of the past that underpin this system of views. Today, in our opinion, one of the main problems of the French thinker René Descartes, namely understanding the nature of man and the motives of his behaviour, is acquiring a new meaning. When writing his works, Descartes was guided by educated contemporaries. He intended to contribute to the dissemination of his own knowledge as much as possible, regarding the ways and forms of the individual self-development and hoped that the best critics of his works would be educated people who received a thorough education and were able to think independently.

Therefore, the authors of this article consider the problem from the perspective of representatives of university communities (teachers and librarians), historically included in the communication structure and system of the institution, including through the creation, management, use, preservation and dissemination of knowledge.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

Overview

The concept of Open Knowledge is not new, for the idea of the public domain, i.e. open access to knowledge, has existed since humanity first started to officially transmit and share ideas. Thus, one of the first printed texts of which we have record is a copy of the Buddhist Diamond Sutra, produced in China around 868AD. In it can be found the dedication: 'for universal free distribution' (Pollock, 2006).

For our consideration, it is important that when studying the predecessors of the system of open knowledge (including open education), it is customary to mention the significant influence of a number of famous European universities. The late Middle Ages (12th century onwards) in Europe were characterized by a series of changes that "opened up" education compared to what had previously been largely confined to monastic open schools.

The schools attached to monasteries gave rise to "studium generale" (generally educational) – the germ of universities, the general nature of which already recognized the importance and meant that it was "intended for entire Christendom without regard for national or territorial boundaries" (Riddle, 1993). "Studium generale" as the prototype of modern institutions of higher education already contained the idea of openness, although far from comprehensive. This period emphasizes "openness" as a student-centeredness based on growing curiosity and awareness of educational opportunities. Scholars from all over the continent gave lectures for free [for as long as knowledge was defined as a gift from God (Baldwin, 1971; Peter & Deimann, 2013)], and to a large extent there was an open curriculum, an earlier form of an international institution (Baldwin, 1971; Peter & Deimann, 2013).

The universities of Paris, Bologna, Oxford and Cambridge were formed thanks to students of the "studium generale".

However, this form of openness lasted for a relatively short time. By the late 1500s, access to knowledge and learning had changed dramatically. The institution of higher education became more and more closed; it was no longer a place for the free exchange of students, teachers, and ideas (Peter & Deimann, 2013).

It is generally accepted that the ideas about openness in education, in particular in higher education, belong to John Amos Comenius, who in the 1st half of the17th century proposed open access to education as a primary goal (Zawacki-Richter et al., 2020). Czech philosopher, educator, and theologian, a contemporary of Descartes, he introduced a number of educational concepts and innovations, including picture textbooks written in native languages instead of Latin. Educational Works of Comenius number more than forty titles. But in this case, it is no longer about openness in teaching, learning, exchange of ideas characteristic of "Studium generale".

European history in the sense of openness and exchange of knowledge also refers to the *"Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers"*, where Denis Diderot was the chief editor and author of a notable number of articles. In the fourth volume of the *Encyclopédie*, Diderot allowed the reuse of his work in exchange for having materials from other authors. It is said: "Ce qui nous convient, nous le prenons partour où nous le trouvons; en revanche nous abondonnons notre travail à ceux qui voudront en disposer utilement" = "What suits us, we take wherever we find it; on the other hand, we give our work to those who want to use it usefully" (Schwab, Rex, & Lough, 1984, pp. 16-17).

Now, in the twenties of the 21st century, the spread of open knowledge is already evident at the global level, and the principles of openness are becoming the standard for individual higher

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

education institutions and entire national education systems (Santos-Hermosa, Proudman, & Corti, 2022; U.S. PIRG, 2021).

However, today we cannot agree with the thesis that, before resuming in the 21st century, the trend of open education ends at the end of the 16th century, and in the 1st half of the 17th century is represented only by the ideas of John Amos Comenius. In our opinion, one of the preconditions for the nihilistic evaluation of its substantive analogues is insufficient attention to the current level of historical and philosophical science.

We intend to illustrate the veracity of this thesis on the example of the philosophical legacy of René Descartes.

Studying the question of why Descartes' legacy has long been overlooked by the developers of the open knowledge system, it is worth paying attention to the following main factors: the reduced image of his teaching in the research literature, the manifestations of which include: a) exaggerated importance of the rational component; b) technomorphic reception of his legacy. Closely related to the latter point is the underestimation of the importance of the anthropological dimensions of philosophizing, the interpretation of reason as instrumental, and the neglect of the dialogic nature of the basic intention. Each of these shortcomings is undergoing an essential rethinking in the contemporary world. The revolution in Cartesianism and the powerful "Back to Descartes" movement open new perspectives. In the recent research literature, his doctrine of human being as true creation is coming to the forefront (Malivskyi, 2019). In our opinion, paying attention to this teaching opens up new opportunities for rethinking Descartes' vision of education and scientific literature (books) as means of human perfection.

Above all, it is a question of comprehending the perspectives involved in the turn towards man as an open, i.e. incomplete creature. Currently, the nature of that open (dialogical) knowledge, which in Descartes' philosophical legacy is a means of addressing the problem of radically changing the way humans behave, is still not sufficiently clarified.

Purpose

Therefore, the *purpose* of this article is to justify the validity of interpreting Descartes' teachings as an enquiry into the search for forms and means of improving human nature, which implies a focus on the way he understands the openness of knowledge and education.

Statement of basic materials

Studying the history and state of open knowledge and open education, it is fair to focus at least schematically on the universal factors and features of altruism in European culture and Descartes works. The nature of social factors of altruism in modern times has already been sufficiently outlined by domestic researchers. Revealing their nature, Serhii Proleiev (2014, p. 148, p. 152) rightly focuses on the "social responsibility of capital". He emphasizes that: a) the very nature of capital is inherently subordinate to the public good, and b) argues with reason that "an inseparable component of the existence of significant capital in the Western world is charity – that is, the use of capital … for the public good. And so we can say", Proleiev continues, "that charity is even a civilised norm of capital's existence". It is important for us that in the process of studying the deeper factors of the phenomenon of altruism (philanthropy), its rooting in the Christian religion is essential. This appeal makes it possible to comprehend "altruism as a factor of self-organization of human life and relations

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

among people". Altruism and charity, paradoxical as it may sound, in a secularised society have become not so much a matter of private individuals as the social vocation of capital.

A related position is that of Robert Merton (1973) regarding one of the four standards of scientific ethos (CUDOS) – Disinterestedness (pp. 275-277). Disinterestedness, according to R. Merton, is when scientific institutions act for the benefit of a common scientific enterprise, rather than for the personal gain of individuals within them. Based on this, the primary motivation for a scientist's activity is the disinterested search for truth.

In this context, it is appropriate to note that since the time of "Studium generale" as a prototype of modern institutions of higher education (which already contained the idea of openness), the most important motivating factor has been the spirit of intellectual philanthropy as the principle of existence and activity of the university. In our opinion, this spirit of intellectual philanthropy in today's Ukraine, which heroically defends its independence and national identity in the war against Russian aggression, is embodied in various selfless actions of university teachers and librarians, who are included in the systems of creation, management, dissemination of open knowledge and open educational resources (Kolesnykova, 2021; Kolesnykova & Matveyeva, 2021). Bearing in mind the subordination of intellectual philanthropy to the public good, it is appropriate to mention that, as a way of improving itself, it is now, during the martial law in Ukraine, is enriched by the intellectual volunteering of teachers and librarians, as voluntary activity, conscious and free work for the benefit of others. As an example, we can refer to the experience of creating open textbooks (such as Open Educational Resources, OER) and their integration into international systems of open educational resources by teachers and librarians of the Ukrainian State University of Science and Technologies ("OERSI", 2022).

As for the particular manifestation of the phenomenon of altruism in Descartes' philosophy, it is first and foremost fair to pay attention to the rootedness of his position in Christianity. Among the manifestations of this rootedness in his legacy is the meaningful connection between man and God. Stressing the priority for him personally of public interests over personal ones in a private letter to Princess Elisabeth dated September 15, 1645, Descartes emphasizes:

> … the interests of the whole, of which each of us is a part, must always be preferred to those of our own particular person… if someone considers himself a part of the community, he delights in doing good to everyone, and does not hesitate even to risk his life in the service of others when the occasion demands. (Descartes, 1996, AT IV: 293-294)

Below, he notes again the religious basis of altruism: "… abandoning himself altogether to God's will, he strips himself of his own interests, and has no other passion than to do what he thinks pleasing to God" (Descartes, 1996, AT IV: 294). In another (later) letter to the specified addressee, he uses a secularized form to state this motivation. In his deep conviction: "… as it is a nobler and more glorious thing to do good to others than to oneself, it is the noblest souls who have the greatest inclination thereto and who make least account of the goods they possess" on October 6, 1645 (Descartes, 1996, AT IV: 317). A clear indication of the key importance of these beliefs to Descartes is a literal reproduction of them in the last year of his life (March 31,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

1649) in a letter to his close friend, the French ambassador to Sweden, Chanut (quoted in the epigraph): *"… my greatest desire is to communicate openly and freely to everyone all the little I think I know"* (Descartes, 1996, AT V: 327*).*

The attentive attitude of contemporary scholars to his legacy as a result of this intention leads them to an appreciation of the heuristic potential of this teaching. It can be qualified as a full-fledged participant in the current dialogue on the future fate of humanity: "Descartes remains one of our closest contemporaries" (Marion, 1999, p. 352).

As already mentioned, one of the central points of Descartes' teaching is his desire to perfect a man. Its vivid representation is both the first title of "A Discourse on the Method" – "The Project of a Universal Science Which Can Bring Our Nature To the Highest Degree of Perfection" and the content of this text. A significant obstacle in the process of anthropological interpretation of the "Discourse" is established reductionist stereotypes. Since we are talking about an outstanding representative of the scientific revolution, who is at the same time a deep thinker, it seems a tempting thesis that the main means of this improvement is knowledge as natural and scientific knowledge.

A convincing manifestation of this line of thought is the position of Brissey (2013), who sees the absolutization of the cogito in Descartes' philosophy and considers the idea of control to be the key point of his method (pp. 58-59). This author, as well as a number of others, succumb to the temptation of a simplified (literal) understanding of the concept of knowledge. However, modern research provides sufficient grounds for going beyond the technomorphic interpretation of the thinker. For our consideration, it is important to what extent the phenomenon of man falls into Descartes' field of vision here. His practical philosophy is primarily related to the thinker's intention to create himself in the process of self-education. In this context, the different level of involvement of human nature in this process is quite obvious. If in the case of technocratism, a person is taken into account fragmentarily, that is, only as a carrier of intelligence, then the sensual and passionate component of a person is perceived as an obstacle and eliminated. These ideas are easily consistent both with stereotypes about his lack of interest in people and moral problems, and with known forms of emphasizing the originality of his own point of view, in the form of a thesis about the difference between mind and body. However, although the fragmented reception of the legacy of the thinker is dominant in the literature, its premise is to ignore the achievements of the modern history of philosophy.

Analysing today the question of why there is a well-established tendency to reduce human nature in Descartes' teachings to the reason, one must pay attention to his use of the image of a mask. Already in the pages of his early notes he proclaims his intention to conceal his beliefs through the notion of the mask. This intention remains valid for the thinker throughout the final phase of his work. On the pages of private letters and texts prepared for printing, he repeatedly admits that he did not always have the desire to emphasize the originality of his own position. Quite eloquent is his confession in a letter to Father Mesland of 2 May 1644, in which he notes the modesty of his own ambitions and the desire to present his ideas in an impersonal form: "I do not belong to the type of people who want their ideas to appear new; on the contrary, I align my views with the positions of others as far as the truth allows me" (authors' transl.) (Descartes, 1996, AT IV: 113). Sometimes this aspiration takes surprising forms, when Descartes, known for his ambitions as a modern Aristotle, emphasizes the almost complete identity of his principles with the teachings of Aristotle in a letter to Father Charlet (Descartes, 1996, AT IV: 141). Revealing the motives for concealing the most radical aspects of his own position, he draws atten-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

tion to leisure as a form of self-realization of man's own vocation. In the last lines of the Discourse on the Method, Descartes emphasizes the unconditional priority of leisure for him over any, even the most honourable positions.

What is the type of knowledge that is the most important in the thinker's work? For our consideration, it is of fundamental importance that Descartes uses the concept of "knowledge" not only in the narrow sense – as natural scientific knowledge – but also in a broader sense. Most important for our topic is the case when he mentions the knowledge that everyone experiences without resorting to philosophy. Their specificity lies in the fact that they are not verbalized and cannot be described in logical-conceptual form. It is this knowledge that, for Descartes, is key in the process of solving the main problem of his ethics – how can we improve human nature? When studying the specifics of this knowledge, it is worth paying attention to the following detail – in proclaiming his intention, he is not writing about the desire to share knowledge, but about the desire to show how he himself came to the truth, that is, he calls for the opportunity to be convinced by one's own experience. It is worth noting that the concept of "experience" plays a central role here. The main means to achieve the goal (perfection of a person through experience) is the formation of a habit. Taking into account the prevalence of uncritical attitudes of people to their established habits, he notes the importance of significantly changing them (replacing them with others). When analysing the question of how this can be done, i.e. what pattern to follow, he draws attention to the well-known manifestations of the sublimity – mathematics and the idea of God. Accordingly, his intention is described as a) imitating the methodology of mathematics and b) proving the existence of God based on the human nature. Another form of formulation of the latter is the intention to promote a more adequate conception of God among human beings. A secular version of this ideal is the concept of generosity.

Having a thorough education at one of the best educational institutions of the time (in Descartes' own words), he was well aware (from his own experience) of the importance of good textbooks. That is why it is appropriate to draw attention to his ambitious, although only partially realized, intention – to write a modern textbook, which would contain a critical exposition of the principles of scholastic philosophy (which was taught in educational institutions of that time). And since this idea was partially implemented, the consequence is a widespread fragmentary reception of his legacy. In particular, it is about the interpretation of the content of his "Principles of Philosophy" of 1644 as being reducible to the doctrine of inanimate nature. A prerequisite for his authentic reception is therefore an acquaintance with a letter to the French translator of this work of 1647, which is printed as a Preface. In the text of the latter, the author emphasizes the key importance of the unwritten fifth and sixth parts, devoted to the nature of animals and man (Descartes, 1996, AT IXB, pp. 1-20).

Another significant obstacle on this path is the above-mentioned notion of the monologic nature of his basic intention. For our consideration of Descartes' key positions, it is appropriate to pay attention to the representative fact of his inner openness – readiness for dialogue. Among the striking manifestations of this dialogicality is above all his little-known work entitled "The Search for Truth by Natural Light". Studying the dialogic form of other works written by Descartes (above all the "Meditations"), it should be noted that he always expects objections to his first thesis and is ready to respond to objections. This corrective scheme becomes more and more obvious in the process of evolution of the thinker's position. Whereas in the "Rules" it is implicit, after the "Discourse" Descartes already responds explicitly to the objections made to him in private letters. Even more explicitly the outlined scheme is present in the "Meditations",

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

where to a large extent the replies to the objections are related to the metaphysical aspects of the "Discourse". Therefore, the "Replies" to the "Objections" on the "Meditations" are an integral part of the text, rather than an insignificant and superficial appendix. Moreover, this structure shows that Descartes saw his philosophy as born out of dialogue, not the isolated exercises of a solitary thinker. Marion's thesis about the presence of communicative rationality in Descartes' legacy is eloquent and important for us: "Cartesian reason is communicative, precisely because truth manifests itself as a display of evidence; indissolubly, at one and the same time, it is to one's own reason and to the community of those looking on that the thing appears" (Marion, 2007, p. 33).

Studying the meaningful originality of the manifestations of the latter, it is worth noting that it is about the importance of communication with people. Descartes' altruistic stance on philosophical truths has already been mentioned above. For him, other people (real and virtual interlocutors) are carriers of divine perfection, communication with whom helps a person solve the problem of improving his own nature. For this reason he appreciates and recommends to his interlocutors the reference to books, which are a form of representation of the vivid personalities of their authors (Descartes, 1996, AT IXB, p. 5). Here it is hard not to notice the consonance of Descartes' ideas with those of contemporary hermeneutics, reinforced by his emphasis on the importance of education as self-education, the development of the individual as self-development (self-realization by A. Maslow).

Consistently implementing the precepts of Christianity, which are the basis of altruism, Descartes shares them and demonstrates his position in the way he treats the nature of the truths that are the subject of his attention. For him, the most important thing is not to impose a certain mode of existence on things, but care and concern for the innermost depths of the human spirit. A representative form of this concern for him is art and religion (Malivskyi, 2021).

Originality

For the first time in the research literature, the thesis of René Descartes as one of the forerunners of the open knowledge system is substantiated. The long period of neglect of the significance of Descartes' teachings in the history of the system of open knowledge is explained by the dominance of a superficial vision of the basic intent of the thinker's searches, which was complemented by the neglect of the anthropological nature of the main motives of his philosophizing. The arguments are given for the validity of Descartes' interpretation of the demand of his own epoch for the search of effective forms of human improvement. A prerequisite for their true comprehension is an attention to the openness of human nature, which is expressed as the dialogical character of Descartes' philosophy. Drawing on Christianity as the basis for altruism, Descartes demonstrates a caring attitude towards the position of others and recommends, in the process of self-development, focusing on openness in education and books/textbooks that represent the achievements of other individuals along the way.

Conclusions

The idea of interpreting Descartes' philosophical legacy as a predictor of open knowledge and open education is justified under the condition of paying attention to the anthropological turn he made. It is now crucial for us that among the main problems of his work is understanding the nature of man and the motives for his behaviour.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

This paper addresses the problem of the ways and means of human perfection from the perspective of university communities (teachers and librarians, who are historically included in the communication structure and system of the educational institution). It is about ways of creating, managing, using, preserving, and disseminating knowledge, among which the leading place belongs to the understanding of the forms of realization of the epoch's request for the perfection of human nature. By exploring the nature of the knowledge that is important to us today, we find a meaningful counterpart to the open knowledge and open education in Descartes' legacy. Drawing on Christianity as the basis for altruism, Descartes demonstrates a caring attitude towards the achievements of previous generations on the path of personal self-development. His attention is rightly drawn to education and books as representations of vibrant personalities. Their authentic and productive assimilation is possible only under the condition of a caring attitude towards the public good, which involves the intellectual volunteering of teachers and librarians. It is about self-realization through altruistic self-improvement, i.e. intellectual charity, which is especially evident today during martial law in Ukraine and is voluntary, conscious and free work for the benefit of others.

Librarians of universities in different countries for a long time have been experiencing a heavy financial burden (which is increasing every year) in the acquisition of funds both with printed scientific journals and those available through the Internet. Libraries are forced to refuse to purchase printed publications and access to electronic ones. This creates great barriers for researchers to learn about new developments in their fields, or to read, replicate, and verify others' findings. Often, researchers must relinquish the copyrights they hold on their work when they agree to let journals publish it. Journal publishers then charge individual readers and libraries fees for access to these scholarly materials. Therefore, the principles of open education through the open access movement help university librarians to support their academic communities by providing access to the results of important research.

REFERENCES

Baldwin, J. W. (1971). *The Scholastic Culture of the Middle Ages 1000-1300*. Massachusetts: D.C. Heath and Company. (in English)

Brissey, P. (2013). Descartes' Discours as a Plan for a Universal Science. *Studia UBB. Philosophia*, *58*(3), 37-60. (in English)

Descartes, R. (1996). Oeuvres completes (Vols. 1-11). Paris: C. Adam et P. Tannery. (in French)

Kolesnykova, T. O. (2021). Resursy otkrytogo dostupa kak klyuch k globalnomu izmeneniyu v obrazovanii: rol universitetskikh bibliotek. *Bibliyatechny Vesnik, 13*, 43-53. Retrieved from http://eadnurt.diit.edu.ua/jspui/handle/123456789/14279 (in Russian)

Kolesnykova, T. O., & Matveyeva, O. V. (2021). First Steps Before the Jump: Ukrainian University Librarians Survey About OER. *University Library at a New Stage of Social Communications Development. Conference Proceedings*, (6), 96-107. DOI: https://doi.org/10.15802/unilib/2021_248379 (in English)

Malivskyi, A. M. (2019). *Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching*. Dnipro: Herda. DOI: https://doi.org/10.15802/978-617-7639-22-9 (in Ukrainian)

Malivskyi, A. M. (2021). Lessons of Descartes: Metaphysicity of Man and Poetry. *Anthropological Measurements of Philosophical Research*, (20), 125-133. DOI: https://doi.org/10.15802/ampr.v0i20.249593 (in English)

Marion, J.-L. (1999). *On Descartes' Metaphysical Prism: The Constitution and the Limits of Onto-theo-logy in Cartesian Thought* (J. L. Kosky, Trans.). University of Chicago. (in English)

Marion, J.-L. (2007). *On the Ego and on God: Further Cartesian Questions* (C. M. Gschwandtner, Trans.). New York: Fordham University Press. (in English)

Merton, R. K. (1973). The Normative Structure of Science. In *The Sociology of Science: Theoretical and Empirical Investigations* (pp. 267-278). The University of Chicago Press. (in English)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

OERSI: Ukrainian State University of Science and Technologies. (2022). Retrieved from https://oersi.org/resources?sourceOrganization=%5B%22Ukrainian+State+University+of+Science+and+Technologies%22%5D

Open knowledge. (2022, July 23). In *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Open_knowledge (in English)

Peter, S., & Deimann, M. (2013). On the role of openness in education: A historical reconstruction. *Open Praxis*, *5*(1), 7-14. DOI: https://doi.org/10.4000/dms.2491 (in English)

Pollock, R. (2006). *The Value of the Public Domain*. Institute for Public Policy Research. Retrieved from https://rufuspollock.com/papers/value_of_public_domain.ippr.pdf (in English)

Proleiev, S. V. (2014). Samovyznachennia osobystosti v konteksti "suspilstva znan". In *Fenomen universytetu v konteksti "suspilstva znan"* (pp. 135-153). Kyiv. (in Ukrainian)

Riddle, P. (1993). Political Authority and University Formation in Europe, 1200-1800. *Sociological Perspectives*, *36*(1), 45-62. DOI: https://doi.org/10.2307/1389441 (in English)

Santos-Hermosa, G., Proudman, V., & Corti, P. (2022). *SPARC Europe Open Education in European Libraries of Higher Education Survey 2022*. Zenodo. DOI: https://doi.org/10.5281/zenodo.7244713 (in English)

Schwab, R. N., Rex, W. E., & Lough, J. (1984). *Inventory of Diderot's Encyclopédie: Plates With a Study of the Contributors by John Lough*. Oxford: Voltaire Foundation in association with Liverpool University Press. (in English)

U.S. PIRG. (2021, January 15). *Department of Education announces latest round of Open Textbook Pilot grants*. Retrieved from https://pirg.org/media-center/department-of-education-announces-latest-round-of-open-textbook-pilot-grants/ (in English)

What is open education? (n.d.). Opensource.com. Retrieved from https://opensource.com/resources/what-open-education (in English)

Zawacki-Richter, O., Conrad, D., Bozkurt, A., Aydin, C. H., Bedenlier, S., Jung, I., … Xiao, J. (2020). Elements of Open Education: An Invitation to Future Research. *The International Review of Research in Open and Distributed Learning*, *21*(3), 319-334. DOI: https://doi.org/10.19173/irrodl.v21i3.4659 (in English)

LIST OF REFERENCE LINKS

Baldwin J. W. *The Scholastic Culture of the Middle Ages 1000-1300*. Massachusetts : D.C. Heath and Company, 1971. 125 p.

Brissey P. Descartes' Discours as a Plan for a Universal Science. *Studia UBB. Philosophia*. 2013. Vol. 58, No. 3. P. 37–60.

Descartes R. *Oeuvres Complètes* : in 11 vol. Paris : C. Adam et P. Tannery, 1996. 499 p.

Колесникова Т. А. Ресурсы открытого доступа как ключ к глобальному изменению в образовании: роль университетских библиотек. *Бібліятэчны веснік*. 2021. Вып. 13. С. 43–53. URL: http://eadnurt.diit.edu.ua/jspui/handle/123456789/14279

Kolesnykova T. O., Matveyeva O. V. First Steps Before the Jump: Ukrainian University Librarians Survey About OER. *University Library at a New Stage of Social Communications Development. Conference Proceedings*. 2021. No. 6. P. 96–107. DOI: https://doi.org/10.15802/unilib/2021_248379

Малівський А. М. *Незнаний Декарт: антропологічний вимір у філософуванні*. Дніпро : Герда, 2019. 300 с. DOI: https://doi.org/10.15802/978-617-7639-22-9

Malivskyi A. M. Lessons of Descartes: Metaphysicity of Man and Poetry. *Anthropological Measurements of Philosophical Research*. 2021. No. 20. P. 125–133. DOI: https://doi.org/10.15802/ampr.v0i20.249593

Marion J.-L. *On Descartes' Metaphysical Prism: The Constitution and the Limits of Onto-theo-logy in Cartesian Thought* / trans. by J. L. Kosky. University of Chicago, 1999. 370 p.

Marion J.-L. *On the Ego and on God: Further Cartesian Questions* / trans. by C. M. Gschwandtner. New York : Fordham University Press, 2007. 277 p.

Merton R. K. The Normative Structure of Science. *The Sociology of Science: Theoretical and Empirical Investigations*. The University of Chicago Press, 1973. P. 267–278.

OERSI: Ukrainian State University of Science and Technologies. 2022. URL: https://oersi.org/resources?sourceOrganization=%5B%22Ukrainian+State+University+of+Science+and+Technologies%22%5D

Open knowledge. *Wikipedia*. 2022. URL: https://en.wikipedia.org/wiki/Open_knowledge

Peter S., Deimann M. On the role of openness in education: A historical reconstruction. *Open Praxis*. 2013. Vol. 5, Iss. 1. P. 7–14. DOI: https://doi.org/10.4000/dms.2491

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

Pollock R. *The Value of the Public Domain*. Institute for Public Policy Research, 2006. 18 p. URL: https://rufuspollock.com/papers/value_of_public_domain.ippr.pdf

Пролеєв С. В. Самовизначення особистості в контексті "суспільства знань". *Феномен університету в контексті "суспільства знань"*. Київ, 2014. С. 135–153.

Riddle P. Political Authority and University Formation in Europe, 1200-1800. *Sociological Perspectives*. 1993. Vol. 36, Iss. 1. P. 45–62. DOI: https://doi.org/10.2307/1389441

Santos-Hermosa G., Proudman V., Corti P. SPARC Europe Open Education in European Libraries of Higher Education Survey 2022. *Zenodo*. 2022. DOI: https://doi.org/10.5281/zenodo.7244713

Schwab R. N., Rex W. E., Lough J. *Inventory of Diderot's Encyclopédie: Plates With a Study of the Contributors by John Lough*. Oxford : Voltaire Foundation in association with Liverpool University Press, 1984. 579 p.

Department of Education announces latest round of Open Textbook Pilot grants. *U.S. PIRG*. 2021. URL: https://pirg.org/media-center/department-of-education-announces-latest-round-of-open-textbook-pilot-grants/

What is open education? *Opensource.com*. URL: https://opensource.com/resources/what-open-education

Zawacki-Richter O., Conrad D., Bozkurt A., Aydin C. H., Bedenlier S., Jung I., … Xiao J. Elements of Open Education: An Invitation to Future Research. *The International Review of Research in Open and Distributed Learning.* 2020. Vol. 21, No. 3. P. 319–334. DOI: https://doi.org/10.19173/irrodl.v21i3.4659

Т. О. КОЛЕСНИКОВА[1*], А. М. МАЛІВСЬКИЙ[2*]

[1*]Український державний університет науки і технологій (Дніпро, Україна), ел. пошта t.o.kolesnykova@ust.edu.ua, ORCID 0000-0002-4603-4375
[2*]Український державний університет науки і технологій (Дніпро, Україна), ел. пошта telepat-57@ukr.net, ORCID 0000-0002-6923-5145

Декарт про відкриті знання та вдосконалення людини

Мета – обґрунтувати правомірність інтерпретації вчення Декарта як запиту на пошук форм та засобів вдосконалення природи людини, що передбачає зосередження уваги на способі розуміння ним відкритості знань та освіти. Проблема розглядається з точки зору представників університетських спільнот (викладачів і бібліотекарів), які історично включені в структуру і систему комунікацій навчального закладу, в т.ч. шляхом створення, управління, використання, збереження та поширення знань. **Теоретичний базис.** До числа центральних моментів вчення Декарта належить його прагнення вдосконалити людину. Для нашого розгляду принципову важливість має той факт, що поняття "знання" Декарт вживає не лише у вузькому значенні – як природничо-наукове знання, але й у більш широкому. В контексті теми дослідження найбільш важливим є той випадок, коли мислитель згадує про ті знання, які кожна людина переживає без звертання до філософії. Саме ці знання і є для Декарта ключовими в процесі вирішення основної проблеми його етики – як можна вдосконалити природу людини? Для нашого розгляду ключових положень Декарта слушною є увага до прояву феномену альтруїзму в філософії Декарта, а також до репрезентативного факту його внутрішньої відкритості – готовності до діалогу. Він високо цінує та рекомендує своїм співрозмовникам звертання до книг, які є формою репрезентації яскравих особистостей їх авторів. **Наукова новизна.** Вперше в дослідницькій літературі обґрунтована теза про Рене Декарта як одного з попередників системи відкритого знання. Аргументована правомірність тлумачення Декартом запиту власної епохи на пошуки дієвих форм вдосконалення людини. **Висновки.** Обґрунтування ідеї правомірності тлумачення філософської спадщини Декарта як провісника відкритих знань стало можливим за умови уваги до здійсненого ним антропологічного повороту і знаходження змістовних аналогів відкритості, в т.ч. відкритої освіти. Опираючись на християнство як підґрунтя альтруїзму, Декарт демонструє турботливе ставлення до здобутків попередніх поколінь на шляху саморозбудови особистості. Його увагу заслужено привертають освіта та книги як репрезентанти яскравих особистостей. Їх автентичне та продуктивне засвоєння можливе лише за умови турботливого ставлення до суспільного блага, що передбачає інтелектуальне волонтерство викладачів і бібліотекарів. Йдеться про самореалізацію себе на шляхах альтруїстичного самовдосконалення, тобто інтелектуального благодійництва, яке особливо яскраво проявляється сьогодні в період воєнного стану в Україні і є добровільною свідомою й безкоштовною працею на користь інших.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

Ключові слова: Декарт; відкриті знання; відкрита освіта; університети; університетські бібліотеки; викладачі; інтелектуальне волонтерство; вдосконалення природи людини

Received: 29.07.2022
Accepted: 09.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271318
© T. O. Kolesnykova, A. M. Malivskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 113/119:37.01

M. D. KULTAIEVA[1*], L. M. PANCHENKO[2*]

[1*]H. S. Skovoroda Kharkiv National Pedagogical University (Kharkiv, Ukraine), e-mail mariya_kultaeva@i.ua, ORCID 0000-0002-0603-0986
[2*]National Pedagogical Dragomanov University (Kyiv, Ukraine), e-mail rada@npu.edu.ua, ORCID 0000-0001-8436-1206

Miracle as a Message: Cosmological, Anthropological and Educational Implications

The purpose of this article is to explain in religious, secular, and post-secular contexts the functional potential of conceptualizing the miracle as a text or message with a motivational effect. **Theoretical basis.** Max Weber, Ernst Tugendhat, Alexander Geppert and Till Kössler analysed the processes of enchantment and disenchantment of the world on a philosophical basis. The representatives of the Frankfurt school (Theodor Adorno, Max Horkheimer, Walter Benjamin) and their followers describe the cultural processes of post-secularism (Jürgen Habermas, Peter Sloterdijk) in detail. The logic of cultural and social representation of amazing events and their descriptions can be realized by combining hermeneutic analysis with a functionalist approach based on the model of Niklas Luhmann and the discursive ethics of Karl-Otto Apel. **Originality.** Desired cultural, social and political situations in society often arise unexpectedly and suddenly, which provokes to characterize them as a miracle. However, at the basis of the emergence of such situations are the rules of social communication, in particular those that provide for asymmetric communication with questions that await answers. A miracle appears at the moment of transformation of asymmetric communication into a symmetrical one: each specific miracle-phenomenon needs its own metaphorical understanding and interpretation as a message. **Conclusions.** The article proposes an analysis of miracle phenomenon in its cosmological, anthropological and educational implications. Some tendencies fixed by communicative turn of the contemporary philosophy are also contributed to considering the miracle in its objective and subjective representations. The semantics of the miracle is analysed according to the relevant problem fields. The functionality of miracle is examined on its ability to show orientation for the contemporary societies with their tendency to post-secularity. The fusion of Pre-modernity and Late Modernity is taking into account when the semantics of miracle is described accordingly to their communication functionality. The enchanting and disenchanting dialectic is explained on semantics of miracle as a world and cosmic events.

Keywords: miracle; cosmology; religion; anthropology; semantics; communication; culture; post-secularity; education

Introduction

The phenomenon of the miracle as a supernatural one belongs to the objects that emerge on the boundaries of the well-known world, its hidden side and universe. However, the semantics of miracle through their connections with the wonder and the miraculous are showing the ability of crossing these boundaries. It is possible because the miracle is not only observed but also experienced and perceived. The scale of the subjective appraisals of miracle has therefore a wide range: true, truthful, faithful, possible or impossible.

The historical forms of miracle representations are well-known and systematized (Geppert & Kössler, 2011, pp. 49-68). Since the Pre-modernity the phenomenon of the miracle has been the prerogative of theologians. They were occupied by developing of theory of miracles and organizing of their practical staging. In the Ukrainian philosophical tradition, since the time of H. Skovoroda, the miracle has been described as a phenomenon and experience in the ethico-spiritual context (Popovych, 2008, p. 207). This article can be regarded with some restrictions as continuation of this tradition pursuing the aim to clarify the communicative potential of the miracle phenomenon through the dialectics of its enchanting and disenchanting. It is a theoretical paradox that, with references to Max Weber, the tendency of enchantment is established espe-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

cially in post-industrial developed societies returning to post-secularism (Geppert & Kössler, 2011, p. 10). The process of the enchanting of the world is generally considered as consequence of the mythological worldview. Mysticism, with its anthropological roots, has always used the practice of creating miracles by manipulating the appearance and hidden side of things (Tugendhat, 2007, pp. 180-181). Social phantasies are also connected with hopes for the improvement of reality in line with the imperative of rectification. But not only the irrational explanations of unknown or unexpected phenomena are operating with the miracle concept in the option of enchanting. The disenchanted ones can be also converted in the field of mythology. Metaphors of the economic, social, political or educational miracles and wonders unveil this dialectic. This kind of attitudinal change is analysed in detail by representatives of Frankfurter School (Theodor Adorno, Max Horkheimer, Walter Benjamin) and their followers describing the cultural processes of the post-secularism (Jürgen Habermas, Peter Sloterdjik). The phenomenological conceptualization of the miracle is represented also in cosmological research field, especially in the philosophy of cosmism in its different directions.

The *methodology* strategy corresponding to this purpose is developed according to the logic of the cultural and social representation of the miracle events and their descriptions. This is possible only by combining hermeneutical analysis with a functionalist approach based on the model of Niklas Luhmann and the discursive ethics of Karl-Otto Apel. Therefore this article continues proofing of the methodological strategy which was drawn in our article "Cosmological and Cultural-Anthropological Turns in the Christian Philosophical Theology: Educational Implications in the Post-Secular Contexts" (Kultaieva, Radionova, & Panchenko, 2021). The communicative turn in cosmology, as well as in theology and political and educational sciences, opens up the prospect of uncovering some of the hidden messages sent by the events that are perceived or classified as miracles.

Consideration of the miracle as a communicative act requires argumentative support, which itself seeks support in a phenomenological reflection that makes clear the different type of messages that are translated from the miracle as a real object and its perception or construction. It might be mentioned that in the late Modernity the concept of the miracle is misused often in the vernacular communications as an expression of admiration or amazement. But the article deals with those conceptualizations of miracle that are autonomous from everyday life with its metaphors and slang of mass culture.

Purpose

The purpose of this article is to explain in religious, secular and post-secular contexts the functional potential of conceptualization of miracle as a text or message with motivating effect. Taking into consideration all these remarks, this article shows the miracle from its communicative side, namely as an active and passive subject of symmetrical and asymmetrical speech acts occurring in the fragmental social world.

Statement of basic materials

Miracle's functionality in religion: certification of the sacral truth or actuality of Hegel's explorations

The systematic consideration of the functionality of miracles in religion originates from German idealism – from its attempt to give a rational explanation of the miraculous phenomena in the bibli-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

cal stories. The Kantian approach to regard the religion from the position of reason was continued by Hegel. He emphasized the positive side of the religion narratives. Therefore, by Hegel, biblical miracles can be interpreted from the standpoint of reason (Vernunft) and understanding (Verstand). The mind fixes the sensual perception of the wonder as an unusual event as an evidence of religious truth, especially of God's existing. The paradox of this position lies in the ambiguity that arises after attempts to clarify it in a natural way. In this case, only the external side is accepted, which provokes the subjective interpretation of miracles and their messages. Therefore, Hegel (1981) turns to the search for the function of religious miracles in reasoning, since reason can reveal hidden information about sacral events and its signs addressed to people (p. 484).

The great problem of the Modernity with the advanced secularization is the certification of the truth in religion connected with practical side of salvation: saving from natural and anthropogenic disasters or wondering of God's creations (Fuchs, 2022). These metaphysical reactions have a very vivid range, including "the ontological shock" clarified according to Hegel's scheme. This term, used by Axel Honneth (1995), aims to show the upper level of the extraordinary events by Jean-Paul Sartre (p. 163). Hegel makes also distinctions between the widespread profane miracles and those that occur seldom or have a recognized iteration. According to Hegel, only those miracles that are attested as containing true messages related to a true story can be considered both the truth of religion and a true miracle. This can be illustrated by the growth of the cult of the Virgin Mary or other saints as representatives of the Savior (Zander, 2011, p. 155). As an argument used by Hegel is an anthropological statement that the animals have no religion and only human needs it because religion is imbedded in thinking. That's why human heart and feeling are connected with thinking, which makes possible a spiritual life with all its attributes (Hegel, 1981, p. 486). The phenomenon of myroblyte icons seems to confirm Hegel's assumption about the crossing of philosophy and theology, which attests to the truth of this form of miracle. Anyway, regarded as a message, this fact taking place both in the West and East Europe shows a possibility of ideological instrumenting of miracles (Imorde, 2011, pp. 129-130). To determine the difference between these forms of miracle representations, it is necessary to analyse in more detail the semantics of miracle in contemporary theological and cosmological discourses, since the theological and cosmological heaven can speak different languages using the same signs in communication through miracle as a medium.

The semantics of miracle in theological and cosmological discourses: provoking post-secular messages

The return to some of the problems dealing with miracles semantics in the post-secular cosmological, anthropological and educational discourses is related to many reasons. The main one reflects the complications caused by the acceleration of knowledge production in the post-industrial societies, where the possibilities of the digital technologies are perceived as a hand-made miracle with the divine ontological characteristics such as omnipresence and ubiquity (Geppert & Kössler, 2011, p. 12).

The theologians seem to be more prepared for this return of the miracles on the scene of theoretical discourses and practical debates. Belief in miracles belongs to the anthropological roots of religion and mysticism and can be seen as the most constant characteristics of human being (Tugendhat, 2007, p. 193). The achievements of the neurobiology can be regarded as a confirmation of theological statements about the natural predispositions to religious experience and human ability to recognize the miracle as transcend and natural events that convey messages

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

to their observer with different capacities of utterance and understanding. These discoveries return into contemporary linguistic discourses the hypothesis of Jerry Fodor (1983) of modularity of mind. The discovery of the religious centre in the human brain and some simile structures by animals can be used as an acknowledgment of the old theological idea of the all-unity of being. But there are two possibilities for the interpretations of this fact. The first of them is the analogy with the biological computer, the second – widening the horizon of consideration of the essential connection between God and man, which is commonly called spirituality (Lukas, 2021). The second possibility provides for revision of fundamental anthropological ideas from the standpoint resonance theory of human attitude to the world. The philosophical rethinking of the sociological resonance theory of Hartmut Rosa (2019) makes it possible to open conceptual closed schemes of the spirituality and therefore to explain the place of the human in the cosmos on the basis of inter-subjectivity (pp. 7-8). The static place of the human in the cosmos must be replaced by a dynamic connection between human nature and cosmic space, thereby the phenomenon of miracle would be turned into the practical aspect with the resonance effect.

The origin of miracle has different interpretative schemes in theology and in the secular versions of the cosmology. Some authors propose to distinct between the transcendence wonder and nature wonders as miracula and mirabilia (Geppert & Kössler, 2011, p. 68). P. Sloterdijk (2009) propose to use as generic term for all artistic person "homo mirabile" as "life Artificum" with wondering resonance in its environment (p. 512). Therefore this distinction has some theoretical problems. In this case, the cosmic and natural phenomena are regarded separately repeating the religious division of the heaven and earth. Accordingly to this division the cosmic miracle have divine origin and have superiority upon the unknown natural events. God’s appearance as divine action needs an observer and an interpreter to be notable. The same is validly for natural miracle. Both the cosmic and natural events are impossible without human ability to accept the unknown events as a message that must be deciphered. It should also be noted that the miracle as a supernatural event can be perceived in the modus of an existential encounter or God’s speech addressed to man. Among the cultural forms with the most high resonance are visual art and theatre, both with exponential symbolic addition.

The cosmic or god’s language using in this kind of communication can be described as "cosmovision" (Weiler, 2011, p. 97). This original "cosmovisual" methodological approach at its categories can be used as instruments for receiving messages from miracle appearance with great resonance. Birgit Weiler demonstrates this belief in pre-modern contexts that bear some resemblance to post-secular constellations. The conceptual pair cosmology and cosmovision can be regarded both as a conceptual opposition and as a complementarity. This splitting or, in Hegel’s term, Entzweiung, allows to bring new semantics and metaphors of miracles with a magnetic effect on people into the cosmological discourse. "Cosmovision," according to Weiler (2011), "is experience condensed in language" (p. 97). The holistic intentionality of the Cosmovision makes possible to perceive the appearance of miracles as the ended communication or closed speech act with exhaust meaning for awaking cognition (Luhmann, 1998, p. 44, p. 46).

Miracles, both in theology and cosmology, are generally explained with referring to collective memory or collective experience gained regarding these phenomena. In spite of that there are many notes made about clairvoyants and visionaries in historical documents. The abilities of these persons in foreseeing are often classified as embodied miracle because they exceed the potential of the normal human constitution. Generally they deal with cosmovisions and their interpretations.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

The semantics of cosmovision can be both rational and affective designed. The scientific discoveries are often described as miracles with secret messages. Their content of miracle reports is generally unclear not only in the popular reports, but also in special publications. Discourses about miracles in theology are semantically more rigid than in scientific cosmology. The voice of prophet is always present in the reports of miracle, which as a rule are made by theologians. The practices of cosmovision share many similarities with forecasting, especially in the form of prediction. Semantics of miracle can make such futurological practices more convincible but less understandable.

The messages received from miracle as a medium can also be transformed into performance or theatre. In search of the origin of such transformations with accentuated semantics of miracle, P. Sloterdijk focused his attention on theopoetics both in theology and in its secular version in literature. The theological and cosmological narratives in literature, according to Sloterdijk, explore the story of heaven both in the mythology, religion and in secular contexts. The analysis of miracle in those options gives opportunity to define the heaven as a stage where the drama of ascension and decline takes place. Semantics of heaven as a metaphysical place, where miracles can be produced and performed, is also complemented by the semantics of speaking and exaggerating (Sloterdijk, 2020, p. 220).

The miracle as the theatre is the best described in the old Greek literature. Sloterdijk had used the antic tragedies as an empirical material to show the world of Gods in action. Gods as producers of miracles show abilities to change their roles during the whole performance. Gods can be onlookers of tragedies taking place in heaven reality. But they can appear unexpected on the scene as actors playing their role. It is possible because they are speaking Gods. "The Olympians," Sloterdijk (2020) says, "could be described as an oligarchic society" or as "anti-gravity beings" who observe and correct everything that happens in the field of gravity, sending their messages in the form of miracles (p. 12). God’s appearance in theatre modus is possible only in the frames of the mythological worldview with its way of thinking and acting. Miracles belong to this reality as cornerstones of the cosmocentric structure of the world.

Nobody can see directly the God at work. Anyway Greek’s mythology might give some practical advice on how to imitate a miracle at different stages of its creation. Reducing the Gods to craftsmen making miracles denies their exclusive position in Cosmos and relegates them to the level of magic trick artists. The semantics of heaven has connotation both with the place where miracles are created – God’s workshop, and with the place for sending messages – God’s office. In the Pre-modernity, according to Sloterdijk (2020), this distinction was a "symbol of immunity", because the Gods, as creators of miracles, have the power to decide the glory of their creations by sending messages to all people in the form of their revelation and warnings of disasters (p. 7).

During secularity the semantics of heaven and miracles have lost their metaphysical foundation and with it – the support from priests. The consequence of that was quite unexpected: the heaven lost its voice with position as moderator on Gods meetings and interpreter of miracles messages. In spite of this, the silent heaven found its place in communication in the field of everyday life and mass culture. The ideological situation of the post-secularity tries to combine speaking and silence of heaven. The reification of heaven occurred through secular invasion in its meaning. Heaven was reduced to cosmic space used for human needs. Its rudimentary majesty is preserved in speech actions with high expressive potential. But the praise of this disappointment of heaven has lost its symbolic meaning.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

In the contemporary cosmological discourses, heaven is also reduced to space, and miracles coming from here are just the matter of natural sciences reporting in scientific or popular terms on reports in scientists' publications or their public lectures. The turn to the post-secularity can be qualified as attempt of making hybrids from mentalities of the Middle Age and Late Modernity with their reading of miracles messages.

Anthropological design of miracles and its educational implications

In the post-industrial societies, the artificial miracles become their legacy as the expression of human creativity and art. Miracles with all their messages are reinterpreted from the perspective of wishful future and from the technophobic point of view. The wishful futuristic miracles are not always handmade products because the human evolution can be unexpected and continue with disasters. The miracle of optimized human (emendation) opens the era of post-humanism. The later shows the ambiguity in itself because the evolution in this direction might be regarded both as a project of the Gods and as a man-made miracle that sends an appeal to people who must necessarily be changed according to this model. Anywhere this model may have an objective or subjective side.

The objective side is a profane substitution of God by making miracles with simulations of his messages to people. Thereby it must be mentioned that explaining of such messages connected with miracles is now the matter of consumers and vendors, to whom producers delegate their priority right. Turning to the subjective side of the analysed model it must be said that here the attention is concentrated on such gifts of human nature that belong to the sphere of culture. Therefore the cultural, social, political and educational anthropologies must be involved into research field of the artificial miracle creation that might be the first stage of the secular and post-secular miracle appearances with their further translating into language of the mass culture for consumer communicative society.

The heuristic metaphors of economic, social and political miracles, which are described in the media as a great achievement, are often revealed at a level of reality far from what is called the object of wonder. The competition between homo faber, homo sacer and homo creator continues with the increasing intensity also in the postindustrial contexts. Giorgio Agamben (1998) sees the possibility of such competition in "politization of life" and "politization of death" (p. 131, p. 162). The ambivalence of the sacrality in Agamben' theory might be used for making distinctions between the greatest miracles on the Earth – life and death. But the experimental way of his thinking shows also an attitude to name as miracle every product of innovation. The immortality is thereby substituted through repairing. Mechanical thinking seems to return to anthropological oriented philosophical discourses. The prototype of artificial intelligence and a new human in the post-industrial society could be considered the well-known science fiction work of Mary Shelly "Frankenstein, or Modern Prometheus". The iconic value of this figure is associated with showing the hidden dangers of technologies that reproduce the process of human creation in an unnatural way. The handmade monster is generally not considered as miracle in the context of the mass culture because its consumers expect only pleasant impression from miracles.

Thus, the miracle with all its messages is reduced to a self-affirming technique of mass culture in the post-industrial societies. The natural miracle of childbirth is replaced in this culture by the creation of human beings through biotechnology and the study of cultural, pedagogical and psychological resources. Yuval Harari (2017) analysing this tendency makes forecasting for fur-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

ther development of pedagogical technologies as miracle producing techniques with the ability to "change the biochemistry of students" (p. 59). The phenomenon of the wonder child and people with paranormal abilities is often regarded from the standpoint of utility, which is often found in shows and various performances.

The pedagogical miracles are often stylized as a suddenly effect of sleeping beauty in the well-known fable. Pedagogical formative activities and self-educational successes therefore remain hidden, and teaching professions are reduced to serving the individual. The miracle flower and the gardener are the best metaphors describing the pedagogical relationship in the postindustrial culture. The miracle of spontaneous transformation with "aha-effect" in the post-passivity is in this context more significant than observation and pedagogical correction of students' development. Schools are also often elevated to a sacred place by the metaphor of "temple of knowledge" and "temple of science", the later – in the case of secondary schools and universities. It should be noted that the widespread understanding of educational institutions as a fabric of knowledge production and spirituality rooted in industrial society is being replaced by laboratories for creating reserves of workers in post-industrialism.

In the educational spaces the phenomenon of miracle occurs in different representations. First of all, we should mention the objectification of some innovative pedagogical ideas that probably could radically change educational practices or the role reality in educational institutions. The ideas with certificated "miracle potential" promise the appearance of a miracle in the future, forgetting the actual educational tasks. The pedagogical theories of changing human nature have always been a part of utopian projects in spite of their transformation in the period from the New Age (Francis Bacon), the Enlightenment (Jean-Jacque Rousseau) and the Late Modernity with its anthropotechnical turn (Sloterdijk, 2009, pp. 9-10). The main directions of those transformations develop as a rule in accordance with strategies of economic modernization. The social modernization as a miracle is reflected in pedagogical wonders on the collective or individual level with different visions of educational methods but with post-secular inspiration (Kultaieva, 2019, pp. 226-227).

The artificial intelligence, its possibilities and real achievements can be considered as challenges for pedagogical sciences. The same can be said about the perspective of education in the variants of transhumanism in order to redesign a person on a scientific basis (Midgley, 1992, pp. 14-17). The techno idyll of different versions of trans-humanism can be regarded as a message to address the possibilities of solving some problems related to human bodily and spiritual health. Thereby the popularity of alternative ways of accumulating and expanding non-scientific knowledge as one of the signs of post-secularity is associated with the growing hope for a miracle in all spheres of postindustrial society.

Originality

The phenomenon of miracle has many faces that are determined by cultural, social and political situations. The messages about miracles that are sent out can be both expected and sudden. But still, in both cases, there is often a communicative act in the form of initiating asymmetric communication with questions waiting to be answered. The transformation of asymmetric communication into symmetric one depends on the intensity of the process of cognition of each specific miracle phenomenon with its metaphorical messages.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

Conclusions

Both talking about heaven and talking about nature requires perception and interpretation in specific social and cultural contexts. The manipulation with miracle messages can be used in political ideologies in religions as a tool to strengthen their influence and solve their particular tasks. The self-made wonders in the social life, culture and education are usually not related to mysterious self-representation and might be regarded as human achievement with a resonance effect. Falsifications of such achievements can provoke a lot of negative changes in the social conscience, because in this case the illusions become superior to social realities. The utopian thinking developed on this basis can be transformed into the direction of criminal utopia with all the consequences of the negative freedom culture.

REFERENCES

Agamben, G. (1998). *Homo Sacer: Sovereign Power and Bare Life* (D. Heller-Roazen, Trans.). Stanford University Press. (in English)

Fodor, J. A. (1983). *The Modularity of Mind: An Essay on Faculty Psychology*. MIT Press. (in English)

Fuchs, G. (2022, January 16). Alles darf sein vor Gott. *Christ in der Gegenwart*, (3). (in German)

Geppert, A. C. T., & Kössler, T. (2011). Einleitung: Wunder der Zeitgeschichte. In A. C. T. Geppert & T. Kössler (Eds.), *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* (pp. 9-68). Suhrkamp. (in German)

Harari, Y. N. (2017). *Homo Deus: Eine Geschichte von Morgen* (A. Wirthensohn, Trans.). München: C.H. Beck. (in German)

Hegel, G. W. F. (1981). Aus den Vorlesungen über die Philosophie der Religion. In G. W. F. Hegel, *Recht, Staat, Geschichte: Eine Auswahl aus seinen Werken* (F. Bülow, Ed., pp. 479-497). Stuttgart: Kröner. (in German)

Honneth, A. (1995). *The Fragmented World of the Social: Essays in Social and Political Philosophy* (C. W. Wright, Ed.). State University of New York Press. (in English)

Imorde, J. (2011). Tränen aus Gips. Zur politischen Dimension eines Marianischen Bildwunders in Syrakus. In A. C. T. Geppert & T. Kössler (Eds.), *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* (pp. 126-145). Suhrkamp. (in German)

Kultaieva, M. (2019). *Filosofska pedahohika i dukhovne onovlennia suchasnykh suspilstv*. Kharkiv: Panov A. M. (in Ukrainian)

Kultaieva, M., Radionova, N., & Panchenko, L. (2021). Cosmological and Cultural-Anthropological Turns in the Christian Philosophical Theology: Educational Implications in the Post-secular Contexts. *Philosophy and Cosmology, 26*, 90-99. DOI: http://doi.org/10.29202/phil-cosm/26/7 (in English)

Luhmann, N. (1998). *Die Gesellschaft der Gesellschaft* (Vol. 1). Suhrkamp. (in German)

Lukas, S. (2021, December 19). Alles nur Kopfsache? *Christ in der Gegenwart*, (51). (in German)

Midgley, M. (1992). *Science as Salvation: A Modern Myth and its Meaning*. Routledge. (in English)

Popovych, M. (2008). *Hryhorii Skovoroda: filosofiia svobody*. Kyiv: Maisternia Biletskykh. (in Ukrainian)

Rosa, H. (2019). *Resonanz: Eine Soziologie der Weltbeziehung*. Suhrkamp. (in German)

Sloterdijk, P. (2009). *Du mußt dein Leben ändern: Über Anthropotechnik*. Suhrkamp. (in German)

Sloterdijk, P. (2020). *Den Himmel zum Sprechen bringen: Über Theopoesie*. Suhrkamp. (in German)

Tugendhat, E. (2007). *Anthropologie statt Metaphysik*. C.H. Beck. (in German)

Weiler, B. (2011). *Mensch und Natur in der Kosmovision der Aguaruna und Huambisa und in den christlichen Schöpfungsaussagen*. LIT. (in German)

Zander, H. (2011). Maria erscheint in Sievernich. Plausibilitätsbedingungen eines katholischen Wunders. In A. C. T. Geppert & T. Kössler (Eds.), *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* (pp. 146-176). Suhrkamp. (in German)

LIST OF REFERENCE LINKS

Agamben G. *Homo Sacer: Sovereign Power and Bare Life* / trans. by D. Heller-Roazen. Stanford University Press, 1998. 228 p.

Fodor J. A. *The Modularity of Mind: An Essay on Faculty Psychology*. MIT Press, 1983. 158 p.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

Fuchs G. Alles darf sein vor Gott. *Christ in der Gegenwart*. 2022. 16 Januar. Nr. 3.
Geppert A. C. T., Kössler T. Einleitung: Wunder der Zeitgeschichte. *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* / hrsg: A. C. T. Geppert, T. Kössler. Suhrkamp, 2011. S. 9–68.
Harari Y. N. *Homo Deus: Eine Geschichte von Morgen* / Aus dem Englischen übersetzt von Andreas Wirthensohn. München : C.H. Beck, 2017. 576 s.
Hegel G. W. F. Aus den Vorlesungen über die Philosophie der Religion. *Recht, Staat, Geschichte: Eine Auswahl aus seinen Werken* / G. W. F. Hegel, hrsg. F. Bülow. Stuttgart : Kröner, 1981. S. 479–497.
Honneth A. *The Fragmented World of the Social: Essays in Social and Political Philosophy* / ed. by C. W. Wright. State University of New York Press, 1995. 343 p.
Imorde J. Tränen aus Gips. Zur politischen Dimension eines Marianischen Bildwunders in Syrakus. *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* / hrsg: A. C. T. Geppert, T. Kössler. Suhrkamp, 2011. S. 126–145.
Култаєва М. *Філософська педагогіка і духовне оновлення сучасних суспільств* : монографія. Харків : Панов А. М., 2019. 270 с.
Kultaieva M., Radionova N., Panchenko L. Cosmological and Cultural-Anthropological Turns in the Christian Philosophical Theology: Educational Implications in the Post-secular Contexts. *Philosophy and Cosmology*. 2021. Vol. 26. P. 90–99. DOI: http://doi.org/10.29202/phil-cosm/26/7
Luhmann N. *Die Gesellschaft der Gesellschaft. Erster Teilband*. Suhrkamp, 1998. Band 1. 594 s.
Lukas S. Alles nur Kopfsache? *Christ in der Gegenwart*. 2021. 19 Dezember. Nr. 51.
Midgley M. *Science as Salvation: A Modern Myth and its Meaning*. Routledge, 1992. 252 p.
Попович М. *Григорій Сковорода: філософія свободи*. Київ : Майстерня Білецьких, 2008. 256 с.
Rosa H. *Resonanz: Eine Soziologie der Weltbeziehung*. Suhrkamp, 2019. 815 s.
Sloterdijk P. *Du mußt dein Leben ändern: Über Anthropotechnik*. Suhrkamp, 2009. 723 s.
Sloterdijk P. *Den Himmel zum Sprechen bringen: Über Theopoesie*. Suhrkamp, 2020. 352 s.
Tugendhat E. *Anthropologie statt Metaphysik*. C.H. Beck, 2007. 205 s.
Weiler B. *Mensch und Natur in der Kosmovision der Aguaruna und Huambisa und in den christlichen Schöpfungsaussagen*. LIT, 2011. 520 s.
Zander H. Maria erscheint in Sievernich. Plausibilitätsbedingungen eines katholischen Wunders. *Wunder: Poetik und Politik des Staunens im 20. Jahrhundert* / hrsg: A. C. T. Geppert, T. Kössler. Suhrkamp, 2011. S. 146–176.

М. Д. КУЛТАЄВА[1*], Л. М. ПАНЧЕНКО[2*]

[1*]Харківський національний педагогічний університет імені Г. С. Сковороди (Харків, Україна), ел. пошта mariya_kultaeva@i.ua, ORCID 0000-0002-0603-0986
[2*]Національний педагогічний університет імені М. П. Драгоманова (Київ, Україна), ел. пошта rada@npu.edu.ua, ORCID 0000-0001-8436-1206

Диво як послання: космологічне, антропологічне та освітнє значення

Мета. У цій статті передбачено пояснити в релігійному, секулярному та постсекулярному контекстах функціональний потенціал концептуалізації дива як тексту або повідомлення з мотивувальним ефектом. **Теоретичний базис.** Процеси зачаклування та розчаклування світу на філософському ґрунті аналізували Макс Вебер, Ернст Тугендхат, Александр Гепперт і Тіль Кеслер. Діалектичний підхід до аналізу дива та метафори економічних, соціальних, політичних чи освітніх див детально аналізують представники франкфуртської школи (Теодор Адорно, Макс Горкгаймер, Вальтер Беньямін) та їхні послідовники Юрґен Габермас і Петер Слотердайк, описуючи культурні процеси постсекуляризму. Логіку культурної та соціальної репрезентації дивовижних подій та їхніх описів можна здійснити шляхом поєднання герменевтичного аналізу з функціоналістичним підходом за моделлю Нікласа Лумана та дискурсивною етикою Карла-Отто Апеля. **Наукова новизна.** Бажані в суспільстві культурні, соціальні та політичні ситуації нерідко виникають неочікувано, раптово, що провокує характеризувати їх як диво. Утім, в основі появи таких ситуацій лежать правила здійснення соціальної комунікації, зокрема ті, які передбачають асиметричне спілкування із запитаннями, що потребують відповіді. Диво постає в момент перетворення асиметричної комунікації на симетричну: кожне конкретне диво-явище потребує свого метафоричного осмислення й інтерпретації як послан-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

ня. **Висновки.** У статті запропоновано аналіз феномену дива в космологічному, антропологічному та освітньому аспектах. До розгляду дива в його об'єктивних і суб'єктивних репрезентаціях внесено й деякі тенденції, які були закріплені комунікативним поворотом сучасної філософії. Семантику дива проаналізовано за відповідними проблемними полями. Функціональність дива досліджено на його здатності показувати орієнтацію для сучасних суспільств з їх тенденцією до постсекулярності. Злиття домодерності та пізньої модерності враховано для описання семантики дива відповідно до їхньої комунікаційної функціональності. На основі семантики дива як світових і космічних подій пояснено діалектику зачаклування та розчаклування.

Ключові слова: диво; космологія; релігія; антропологія; семантика; комунікація; культура; постсекуляризм; освіта

Received: 02.07.2022
Accepted: 13.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271323
© M. D. Kultaieva, L. M. Panchenko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 1:316.3.001(001.8:159.923.33)

O. N. KUBALSKYI[1*]

[1*]Dobrov Institute for Scientific and Technological Potential and Science History Studies of National Academy of Sciences of Ukraine (Kyiv, Ukraine), e-mail kubalsky@nas.gov.ua, ORCID 0000-0002-7956-3150

Communicative Approach to Determining the Role of Personality in Science

Purpose. This article aims at outlining the socio-communicative prerequisites for the influence of personality on the acquisition of rigorous scientific knowledge. **Theoretical basis.** The communicative foundations of an individual's activity in general and the functioning of his consciousness in particular were laid by the philosophy of Edmund Husserl, primarily due to his introduction of the concepts of "intersubjectivity" and "lifeworld". From these positions, attempts were made to understand the discussion of Karl Popper and Thomas Kuhn regarding the role of the individual in science, in particular, the concept of a "normal scientist" as a participant in the lifeworld of scientists who support special intersubjective norms of reproduction of this lifeworld through scientific communication. The concept of "communicative mind", correlated with the philosophy of Jürgen Habermas, best expresses the rational and argumentative principles of achieving consensus in science. **Originality.** Social anthropology reveals the constitutive significance of teamwork in science as a way of achieving rigorous scientific knowledge. Social phenomenology concretizes this by emphasizing the need for constant improvement of the rules of this communication. The verification of scientific knowledge by facts is strictly determined by the observance of community-recognized scientific tools for achieving such verification, in particular, the conventional agreement within a certain community of scientists regarding the language of science, which is used to describe verification, falsification, and other procedures for organizing scientific knowledge into a system. **Conclusions.** Verification of the obtained scientific knowledge critically depends on the formulation, dissemination and observance of certain institutional rules of scientific communication. This applies, in particular, to the conventionally recognized rules for the verification of scientific knowledge by empirical facts: it is not an isolated scientist who should identify, verify, organize and evaluate empirical facts, but a community of scientists who conduct scientific research in an organized manner. Team scientific work is a special case of collective action, which is characterized by a high level of reflection and application of critical thinking on a communicative basis. In particular, the legitimation of acquired scientific knowledge occurs in the process of scientific research due to the observance of procedural rules and careful work with empirical facts.

Keywords: personality; scientist; scientific communication; communicative mind; teamwork in science; rules of scientific communication

Introduction

The ideal of science is the achievement of adequate knowledge, that is, such knowledge that will retain its truth and self-identity regardless of who is its bearer and how it is used and for what purposes. At the same time, scientific knowledge always has its creator, and despite the existence of the phenomenon of serial scientific discoveries, the personality of the scientist-discoverer is far from accidental every time. In the place of Isaac Newton, any other person could have been under the apple tree and, from being hit on the head with an apple, he would not have had a scientific insight that would have led to the discovery of the law of universal gravitation. Likewise, every person falls asleep every night, but only Dmitri Mendeleev first saw his world-famous periodic table of chemical elements in a dream. Thus, the role of personality in scientific discoveries cannot be overestimated.

But in ordinary everyday scientific work, the personal factor weighs a lot, in particular, what is sometimes called the "human factor". Often the "human factor" means the probability of mistakes, reckless actions, unfortunate accidents. But accidents in science can also be happy ones – it all depends on the attitude: whether to catch an incredibly rare unexpected opportunity or to

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

miss a long-awaited and foreseen great chance often depends on the personal qualities of the researcher, even the laboratory assistant.

Natural sciences are classically abstracted from the personality of the researcher and the person in general in scientific cognition – they focus on achieving the facts as they are allegedly "by themselves", regardless of the will and sensory abilities of a person. The goal is to identify the connections that are present in the object of research – immutable and essential, which express the very nature of this object, its internal laws and reasons for its functioning and development. It is thanks to this that they claim the status of mathematically "exact", "rigorous" and generally the only ones deserving the name "science". Whereas in the humanitarian sciences, the main methods are interpretation, assumptions and evaluations, which are fundamentally subjective in nature. Some researchers believe that the humanities deserve the status of an art rather than a science in their best examples because they are approximate in their methods and variable in their results: one researcher may well justify an almost the opposite result compared to his colleagues. It seems so at first glance, but how is it really?

At one time, the German philosopher Edmund Husserl put forward a thesis regarding philosophy as the most rigorous science, based on the idea of reducing all the random from the contents of consciousness, including the reduction of the scientist's personality. Instead, the dispute between the British philosopher Karl Popper and the American philosopher and historian of science Thomas Kuhn showed that it is individuals who do science – genius scientists and ordinary researchers. Subsequently, the English physicist and philosopher Michael Polanyi defended the possibility of only personal knowledge in science. However, all these studies lacked consideration of a consistent communicative approach to science and the role of the individual as a participant in scientific communication.

But in fact, it is not about underestimating the personality of a scientist – on the contrary, in recent decades, numerous studies have been carried out at the intersection of philosophy and psychology to identify the conditions under which a scientist's participation in collective scientific work will bring the greatest results (Feist, 2006; Feltz & Cokely, 2012; Havlík, Mladá, Fajnerová, & Horáček, 2018; Miller, 2021). Especially significant is the critical approach to communication in philosophy – James Andow (2022) identifies the need to combine internal, philosophical criticism with external, non-philosophical criticism. Finally, some authors raise the question of the need to clarify the philosophical and anthropological approach to the very phenomenon of man from the standpoint of taking into account the increasingly active participation of man himself in changing his own essence (Honcharenko, 2019).

All these studies, however, still lack a generalizing concept of the significance of the scientist as a person in the implementation of scientific communication to achieve rigorous scientific knowledge.

The research methodology will be social phenomenology, communicative philosophy, applied to the problems of the philosophy of science. Scientific communication appears as a subject of research – when it comes to the norms of scientific communication as criteria for ensuring adequate knowledge, as well as when it is necessary to reveal the institutional significance of scientific knowledge. In both cases, the personality of the scientist is revealed as a participant in scientific communication – primarily due to his ability to be an expert and support teamwork.

Purpose

The purpose of this article is to outline the social and communicative prerequisites for the influence of personality on the acquisition of rigorous scientific knowledge.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

A prerequisite for the meaningful development of the topic is the consistent solution of the following tasks: a) Philosophical assessment of individual autonomy and teamwork in scientific research; b) Philosophy of science about the role of the individual in knowing the truth (Kuhn, Popper and Polanyi); c) Intersubjectivity of scientific practices and collective mind in science (Husserl and Habermas).

Statement of basic materials

Philosophical assessment of individual autonomy and teamwork in scientific research

Ukrainian researchers Natalia Kryvtsova and Iryna Donnikova are trying to find a common ground for the natural sciences and humanities by analysing the anthropologization of science. They focus on the autonomy of the researcher's personality – his self-realization, self-transcendence, self-organization on the basis of autopoiesis (Kryvtsova & Donnikova, 2020). At the same time, they ignore the communicative component of scientific research.

Modern English philosopher James Andow summarizes big amount of field studies of the philosophers' ways of thinking and as a result he insists that the features of personality of philosopher could strongly determine philosopher's worldview and could seriously impact of his non-objectivity:

> One thought might be that such perceptions of centrality might skew the trajectory of philosophical enquiry leading to certain objectively important or interesting questions being overlooked or ignored. This could happen in a direct way, through shaping individual researchers' preferences such that they independently choose not to focus their efforts on those questions, or in a more indirect way, through the structure of the profession disincentivising or punishing specialization in particular subfields. (Andow, 2022, p. 11)

But Andow did not propose for researcher to use philosophical communication to avoid such non-objectivity and to join to the collective philosophical reason.

American psychologist in the field of scientific activity Gregory J. Feist (2006) summarized the studies of concomitant factors "behind scientific interest and scientific talent e.g., birth-order and theory acceptance, immigrant status … gender … age" (p. 163). He found out among other that "creative scientists …are generally more open and flexible, driven and ambitious, and although they tend to be relatively asocial, when they do interact with others, they tend to be somewhat prone to arrogance, self-confidence, and hostility" (Feist, 2006, p. 175). And exactly he insist that "the scientific elite also tend to be more aloof, asocial, and introverted than their less creative peers" and "'independence' tended to load on the research factor, whereas 'extraversion' tended to load on the teaching factor" (Feist, 2006, p. 175). Does this mean that social fea-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

tures are not useful for a scientist or that educational practices interfere with scientific work? It seems very contradictory.

On the contrary to this defense of scientific individualism the group of British practical philosophers from the Centre for Nursing and Midwifery Research indicates benefits of teamwork when they compare three different individual philosophies of teamwork with patients: directive, integrative and elective (Freeman, Miller, & Ross, 2000, pp. 240-242). They interpreted the individual strategy not as isolation from other researchers, but as individual decision to choose the special way in teamwork.

Another recent psychologist study, namely the study of personal reasons to accept some position in elaboration of mind-body problem, also hints on the non-productivity of concentration just on intrinsic problems and propose to look outside the shell of personality: "Maybe it is time to move away from the solution of the mind-body problem, and put our efforts into the ideas: why is the mind-body problem such a big problem in the first place?" (Havlík, Mladá, Fajnerová, & Horáček, 2018, p. 8).

In his time, Edmund Husserl was solving the problem of overcoming solipsism in philosophical and scientific knowledge. To do this, he turned to the identification of the intersubjective basis of the activity of consciousness in general and the functioning of scientific cognition in particular (Husserl, 2021). At the same time, he claimed that philosophy is the most rigorous of all possible sciences (Husserl, 1965). Husserl did not clearly indicate the communicative nature of science among the reasons for this rigor; on the contrary, he justified such rigor by referring not to the empirical circumstances of communication, but to pure phenomena. However, Husserl's followers in phenomenology, as well as philosophers of science, all the same in scientific communication sought to find grounds for achieving rigorous knowledge in science and philosophy.

Philosophy of science about the role of the individual in knowing the truth (Kuhn, Popper and Polanyi)

At one time, the dispute between the American historian of science and the author of the philosophical concept of paradigms in science Thomas Kuhn and the British philosopher-epistemologist Karl Popper had a great resonance. In this dispute, Karl Popper (1970) defended the position that the real achievements in science are only scientific discoveries, and accordingly – it is the brilliant scientists who are the personalities in science, on whose decisions often depends the entire future development of science. Instead, Thomas Kuhn (1970) believed that the daily and routine contribution of each scientist is important, that brilliant discoveries require both careful and long-term preparation by the entire community of research scientists, and their further legitimization, numerous and diverse checks by all participants of scientific research: even the laboratory assistant doing routine work is a personality in science: scientific discoveries depend on his accuracy no less than on the brilliant insights of the leading laboratory specialist.

One could agree with Kuhn's argumentation, but there is one significant objection that Popper puts forward: laboratory scientists, exemplified by representatives of natural sciences, tend toward dogmatism:

> A system such as classical mechanics may be 'scientific' to any degree
>
> you like; but those who uphold it dogmatically – believing, perhaps, that

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

> it is their business to defend such a successful system against criticism as long as it is not conclusively disproved – are adopting the very reverse of that critical attitude which in my view is the proper one for the scientist. (Popper, 1959, p. 50)

In contrast to them, it is the humanities that have much more opportunities to implement critical thinking of a scientist in practice – the subject of humanities more obviously requires critical perception and verification for the absence of ideological and other value influences. While the subjects of natural sciences are perceived as extra-ideological, but in fact they are based on a latent "world picture", which is analogous to the paradigm in the natural sciences. The "world picture" cannot be empirically verified. Ukrainian researcher Valeriia Honcharenko (2019) argues based on the analysis of the philosophy of Martin Heidegger and Ludwig Wittgenstein: "Understanding the world picture means experiencing it, furthermore, it anticipates not only subjectivity of language-games but also a meta-level of the entirety" (p. 38).

This meta-level is that of metaphysics, not of empirical science.

However, as can be judged from the approach of K. Popper, humanitarians, through the use of critical thinking, are able to make the object of scientific analysis even the provisions of metaphysics, which are subject to the laws of evolutionary epistemology. Thus, it seems to us that Popper (1959) makes the position of the natural sciences to a certain extent the subject of criticism of the humanities: "I equate the rational attitude and the critical attitude. The point is that, whenever we propose a solution to a problem, we ought to try as hard as we can to overthrow our solution, rather than defend it" (p. 16).

Popper expressed this idea long before the controversy with Kuhn:

> It is the most characteristic feature of the scientific method that scientists will do everything they can in order to criticize and test the theory in question. Criticizing and testing go hand in hand: the theory is criticized from very many different standpoints in order to bring out those points which may be vulnerable… (Popper, 1940, p. 404)

Popper categorically opposed Kuhn's thesis about the normal scientist, who is more concerned with testing than criticizing the theory – for Popper it was almost identical work: for Popper the normal scientist

> …has become what may be called an applied scientist, in contradistinction to what I should call a pure scientist. Therefore, it is not surprising that in this point He is, as Kuhn puts it, content to solve 'puzzles'… it is

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

> not really a fundamental problem which the 'normal' scientist is prepared to tackle: it is, rather, a routine problem, a problem of applying what one has learned… (Popper, 1970, p. 53)

Kuhn's objections gained weight for Popper only when Kuhn pointed out that the rules of scientific communication were important, that is, when Kuhn drew attention to teamwork in science.

Solving puzzles as "trial attempts, whether by the chess player or by the scientist, are trials only of themselves, not of the rules of the game. They are possible only so long as the paradigm itself is taken for granted" (Kuhn, 1996, pp. 144-145).

The emphasis thus shifts from the puzzles themselves to the "rules of the game" in science.

Nevertheless, Popper considered teamwork in science, though important, but secondary – because it always requires restraint in criticism.

> "Normal" science, in Kuhn's sense, exists. It is the activity of the non-revolutionary, or more precisely, not-too-critical professional: of the science student who accepts the ruling dogma of the day; who does not wish to challenge it; and who accepts a new revolutionary theory only if almost everybody else is ready to accept it – if it becomes fashionable by a kind of bandwagon effect. (Popper, 1970, p. 52)

On the other hand, criticism is not only permissible, but also elementary comprehensible for Kuhn's normal scientists, only if they have common scientific beliefs, a common vocabulary of science, avoid non-scientific squabbles, and instead identify really important grounds for scientific discussions: "…because that exploration will ultimately isolate severe trouble spots, they can be confident that the pursuit of normal science will inform them when and where they can most usefully become Popperian critics" (Kuhn, 1970, p. 247).

It is obvious that the dispute between Kuhn and Popper was ultimately not about the appropriateness of teamwork in scientific research, but mainly about the degree of its involvement at various stages of this research. This should be institutionalized in the procedures of scientific work, and the personality in science appears as an expert who carries out constant reflexive criticism of the very foundations of scientific activity and, in particular, participates in improving the rules of scientific communication.

One way or another, the dispute between Popper and Kuhn concerned the basis for scientific consensus, and scientific knowledge itself was perceived as a priori rational and reflexive, explicated and clearly expressed in the language of science (Hattiangadi, 2021). Another shortcoming that Kuhn tried to overcome and Popper barely acknowledged was the emphasis on the individual scientist and the underestimation of team scientific work (Chike, 2021). Popper frankly considered science to be only vivid scientific creativity that results in scientific discovery – and creativity is always a deeply individual matter, in his opinion. Kuhn ostensibly emphasized the im-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

portance of the work of scientists in the format of a community of "normal scientists", but thereby belittled collective and team scientific work to the work of laboratory assistants, who appeared to Kuhn as classic experts in solving puzzles. Such was the price of scientific consensus for Kuhn. Both assumed an irrational component in science: Popper in the irrational genius of a true scientist, which cannot be reduced to certain rules and standards, and Kuhn assumed an irrational component in the functioning of the scientific paradigm, when "normal scientists" are more inclined to blindly trust it, rather than criticize the "rules of the game".

To some extent, Ukrainian researchers Kryvtsova and Donnikova are trying to overcome this irrationalism, but they also appeal to the power of reflection of the scientist.

> The researcher plunges into cognitive activity with the whole "set" of opportunities for self-realization, including certain knowledge, skills, personal qualities, abilities, resources, and re-serves, etc., so he is always the subject of his own life and, at the same time, the object of self-reflection, self-actualization, and self-harmonization of originative co-generative co-determinative strengths. (Kryvtsova & Donnikova, 2020, p. 26)

We do not agree with such excessive accentuation of the scientist on his "self".

First, we believe that excessive trust in scientific reflection is erroneous. Not all personal knowledge, as well as not all aspects of interaction with fellow scientists can be exhaustively and successfully reflected. Thus, Michael Polanyi in his work "Personal Knowledge" notes:

> …the aim of a skilful performance is achieved by the observance of a set of rules which are not known as such to the person following them… Rules of art can be useful, but they do not determine the practice of an art; they are maxims which can serve as a guide to the art only if they can be integrated into the practical knowledge of the art. They cannot replace this knowledge. (Polanyi, 1958, p. 20)

Secondly, this in-depth reflexive work of the scientist with his "self" distracts him from building creative relationships with his colleagues in scientific work. Personal knowledge consists not only and not so much in the fact that each scientist consciously develops his own system of knowledge, in some way necessarily different from the system of knowledge of any other scientist, but in the fact that there is always a unique integrity of scientific experience, which can never be fully understood, let alone rationalized. If scientific experience does develop into rational behaviour, it would be more accurate to say that it develops into multiple types of rationality of

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

behaviour, that is, into variable ways of rational behaviour of a scientist, and even more so of different scientists. There are always alternative, plural, mutually intertwined rationalities of behaviour in science, which scientists seek to reduce in theory to a single rationality with the help of rigorous thinking.

Thus, there is a problem of organizing the work of a scientist in a team, which only in the final result appears as a teamwork. At the origins of the formation of research teams is the fundamental possibility of the functioning of the collective scientific mind.

Intersubjectivity of scientific practices and collective mind in science (Husserl and Habermas)

The collective mind has the phenomenon of intersubjectivity as its framework premise: it is the actual existence of a common experience of interaction between people that creates the possibility of understanding between them – both at the everyday, empirical, and conceptual, theoretical level.

In his time, Edmund Husserl (2009) drew attention to the importance of those pre-reflective operations of consciousness, which he generally called "pre-predicative experience". Based on the fundamental nature of this experience and its decisive influence on all other operations of consciousness, Husserl (2021) gave priority to the phenomenon of intersubjectivity and the life-world generated by it, but did not properly develop this theory.

To some extent, this task was fulfilled, although not on the basis of phenomenology, but on the basis of common sense philosophy, by the British philosopher George Moore, who gave a classic definition of the probability of coexistence of participants in the world of common sense:

> Finally (to come to a different class of propositions), I am a human being, and I have, at different times since my body was born, had many different experiences, of each of many different kinds: e.g. I have often perceived both my own body and other things which formed part of its environment, including other human bodies […] so, in the case of very many of the other human bodies which have lived upon the earth, each has been the body of a different human being, who has, during the lifetime of that body, had many different experiences of each of these (and other) different kinds. (Moore, 1959, p. 33)

This definition illustrated the problem: from the experience of one person it is impossible to obtain sufficiently reliable for science experience of the community to which this person belongs, but only to some extent reliable.

Husserl could not solve this problem as well. In the early period, he tried to solve it in ways close to the apriorism of Immanuel Kant – when Husserl asserted the rigor of philosophical

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

knowledge as necessary even before any individual experience. After all, if natural knowledge can be based only on empirical experience, which is inevitably changeable and therefore unreliable, then only philosophical knowledge appears as absolutely rigorous: "And even if spiritual formations can in truth be considered and judged from the standpoint of such contraries of validity, still the scientific decision regarding validity itself and regarding its ideal normative principles is in no way the affair of empirical science" (Husserl, 1965, p. 126).

However, although the source of these ideal normative principles is pure consciousness, the way to its acquisition lies for the scientist through the sharpening of his own cognitive competencies in scientific discourse. For Husserl, this was not yet obvious – he appealed more to the world of intersubjectivity and the lifeworld as a pre-reflective common experience of the participants of this world.

The well-known modern German philosopher Jürgen Habermas approaches the identification of the normative principles of science with more emphasis on the conditions for achieving an effective scientific discourse. In an interview devoted to the topic of communicative mind, Habermas noted: "With the idea of decentralizing socialization, historicizing and embodying the transcendental subject in the lifeworld, we transfer transcendental spontaneity into a circular process that is no longer centred in the subject itself" (transl. by O. K.) (Habermas, Demmerling, & Krüger, 2016, p. 814).

This circle is a circle of communication, where what matters is not individual subjects, but collectively reached rationally reasoned agreement.

When Habermas speaks about the mutual dependence of the lifeworld and communication of the participants of this lifeworld with each other, his thesis sounds most convincingly in relation to scientific communication and scientific lifeworld.

> On the one hand, communicatively acting subjects feed on the "achievements" of the lifeworld, traditions, social relations and their own competencies, trying to "cope" with the objective world and with each other. On the other hand, the lifeworld can survive only through the communicative actions of actors who deal with their natural and social environment through creative exploration of the world and problem solving. (transl. by O. K.) (Habermas, Demmerling, & Krüger, 2016, p. 814)

Obviously, it is this circle of mutual dependence of the collective on the individuals that Habermas has in mind when he talks about overcoming the focus on the subject.

Originality

All this emphasizes the need to shift the focus from the very rules of scientific communication and the scientist as the subject of his own research to the collective, teamwork of all scientists on the examination, clarification and improvement of the rules of scientific communication.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

This is the general conclusion that can be drawn based on Habermas' approach: the first subject of discourse is always the very rules of conducting discourse. When applied to the field of science, this means directing scientific creativity to the rules of scientific communication – then the collective mind of the entire scientific community, rather than autonomous scientists, begins to create. This brings the philosophical phenomenological research to the level of social anthropology, which reveals the social prerequisites for the formation of not only human consciousness, but also the human being as a whole. A striking example of the validity of this statement is the observance of the rules of functioning of scientometric databases, which creates an institutional effect of teamwork – even between those scientists who have not previously known each other personally and began to work on a common problem precisely because of the acquaintance with each other's properly published research. Achieving rigorous scientific knowledge is possible only within the framework of a system of scientific knowledge, and such a system itself can be created, reproduced and developed only by a system of rationally ordered and institutionally organized scientific communication. Teamwork of scientists can be successful only if the fundamental socio-anthropological characteristics of the functioning of communities of scientists, as well as the socio-phenomenological characteristics of the functioning of the scientist's consciousness, are adequately taken into account.

Conclusions

The rigor of the obtained scientific knowledge is increasingly determined by the accuracy of compliance with certain institutional rules of scientific communication, and not only by the availability of sufficient quantity and quality of verification of scientific knowledge by empirical facts. Properly established teamwork in science makes it possible to identify, verify, organize and evaluate empirical facts faster and more efficiently. On this communicative basis of scientific research, there is an effect when the legitimation of the obtained scientific knowledge occurs not before the beginning of scientific research (as in Kuhn's "normal science"), and not after its implementation (as in Popper's theory of scientific discovery), but during the research itself. This greatly increases the role of each participant in scientific communication, if he works as a member of a scientific team at all stages of scientific research, and not as a lone researcher. In science, aimed at constant self-improvement of the rules of scientific communication, the activity of each scientist as an individual also arises and reaches a high degree of perfection.

REFERENCES

Andow, J. (2022). How do philosophers and nonphilosophers think about philosophy? And does personality make a difference? *Synthese, 200*(2). DOI: https://doi.org/10.1007/s11229-022-03639-5 (in English)

Chike, A. B. (2021). Karl Popper's Critique of Thomas Kuhn's Concept of Normal Science: An Evaluation. *African Journal of Social Sciences and Humanities Research, 4*(3), 105-115. DOI: https://doi.org/10.52589/ajsshr-nropsrcb (in English)

Feist, G. J. (2006). How Development and Personality Influence Scientific Thought, Interest, and Achievement. *Review of General Psychology, 10*(2), 163-182. DOI: https://doi.org/10.1037/1089-2680.10.2.163 (in English)

Feltz, A., & Cokely, E. T. (2012). The Philosophical Personality Argument. *Philosophical Studies, 161*(2), 227-246. DOI: https://doi.org/10.1007/s11098-011-9731-4 (in English)

Freeman, M., Miller, C., & Ross, N. (2000). The impact of individual philosophies of teamwork on multi-professional practice and the implications for education. *Journal of Interprofessional Care, 14*(3), 237-247. DOI: https://doi.org/10.1080/jic.14.3.237.247 (in English)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

Habermas, J., Demmerling, C., & Krüger, H.-P. (2016). Kommunikative Vernunft. *Deutsche Zeitschrift für Philosophie, 64*(5), 806-827. DOI: https://doi.org/10.1515/dzph-2016-0061

Hattiangadi, J. (2021). Popper and Kuhn: A Different Retrospect. *Philosophy of the Social Sciences, 51*(1), 91-117. DOI: https://doi.org/10.1177/0048393120967890 (in English)

Havlík, M., Mladá, K., Fajnerová, I., & Horáček, J. (2018). Do Personality Features Influence Our Intuitions of the Mind-Body Problem? A Pilot Study. *Frontiers in Psychology, 9*. DOI: https://doi.org/10.3389/fpsyg.2018.01219 (in English)

Honcharenko, V. (2019). The concept of the world picture in late writings of Ludwig Wittgenstein and Martin Heidegger. *Bulletin of the Cherkasy Bohdan Khmelnytsky National University. Series Philosophy*, (1), 35-40. DOI: https://doi.org/10.31651/2076-5894-2019-1-35-40 (in English)

Husserl, E. (1965). Philosophy as Rigorous Science. In *Phenomenology and the Crisis of Philosophy* (pp. 71-148). New York: Harper & Row. (in English)

Husserl, E. (2009). *Erfahrung und Urteil: Untersuchungen zur Genealogie der Logik* (V. Kebuladze, Trans.). Kyiv: PPS-2002. (in Ukrainian)

Husserl, E. (2021). *Cartesianische Meditationen: Eine Einleitung in die Phänomenologie* (A. Vakhtel, Trans.). Kyiv: Tempora. (in Ukrainian)

Kryvtsova, N. V., & Donnikova, I. A. (2020). Anthropologization of science: from the subject of cognition to the researcher's personality. *Anthropological Measurements of Philosophical Research*, (18), 20-33. DOI: https://doi.org/10.15802/ampr.v0i18.221300 (in English)

Kuhn, T. S. (1970). Reflections on my Critics. In I. Lakatos & A. Musgrave (Eds.), *Criticism and the Growth of Knowledge* (pp. 231-278). Cambridge University Press. (in English)

Kuhn, T. S. (1996). *The Structure of Scientific Revolutions* (3rd ed.). University of Chicago Press. (in English)

Miller, C. B. (2021). The Philosophy and Psychology of Character. *Personality Science, 2*, e6031. DOI: https://doi.org/10.5964/ps.6031 (in English)

Moore, G. E. (1959). A Defence of Common Sense. In *Philosophical Papers* (pp. 32-59). London: Allen and Unwin. (in English)

Polanyi, M. (1958). *Personal Knowledge: Towards a Post-Critical Philosophy*. University of Chicago Press. (in English)

Popper, K. (1940). II.–What is Dialectic? *Mind, XLIX*(194), 403-426. DOI: https://doi.org/10.1093/mind/xlix.194.403 (in English)

Popper, K. (1959). *The Logic of Scientific Discovery*. New York: Basic Books. (in English)

Popper, K. (1970). Normal Science and its Dangers. In I. Lakatos & A. Musgrave (Eds.), *Criticism and the Growth of Knowledge* (pp. 51-58). Cambridge University Press. (in English)

LIST OF REFERENCE LINKS

Andow J. How do philosophers and nonphilosophers think about philosophy? And does personality make a difference? *Synthese*. 2022. Vol. 200, Iss. 2. 39 p. DOI: https://doi.org/10.1007/s11229-022-03639-5

Chike A. B. Karl Popper's Critique of Thomas Kuhn's Concept of Normal Science: An Evaluation. *African Journal of Social Sciences and Humanities Research*. 2021. Vol. 4, Iss. 3. P. 105–115. DOI: https://doi.org/10.52589/ajsshr-nropsrcb

Feist G. J. How Development and Personality Influence Scientific Thought, Interest, and Achievement. *Review of General Psychology*. 2006. Vol. 10, Iss. 2. P. 163–182. DOI: https://doi.org/10.1037/1089-2680.10.2.163

Feltz A., Cokely E. T. The Philosophical Personality Argument. *Philosophical Studies*. 2012. Vol. 161, Iss. 2. P. 227–246. DOI: https://doi.org/10.1007/s11098-011-9731-4

Freeman M., Miller C., Ross N. The impact of individual philosophies of teamwork on multi-professional practice and the implications for education. *Journal of Interprofessional Care*. 2000. Vol. 14, Iss. 3. P. 237–247. DOI: https://doi.org/10.1080/jic.14.3.237.247

Habermas J., Demmerling C., Krüger H.-P. Kommunikative Vernunft. *Deutsche Zeitschrift für Philosophie*. 2016. Vol. 64, Iss. 5. P. 806–827. DOI: https://doi.org/10.1515/dzph-2016-0061

Hattiangadi J. Popper and Kuhn: A Different Retrospect. *Philosophy of the Social Sciences*. 2021. Vol. 51, Iss. 1. P. 91–117. DOI: https://doi.org/10.1177/0048393120967890

Havlík M., Mladá K., Fajnerová I., Horáček J. Do Personality Features Influence Our Intuitions of the Mind-Body Problem? A Pilot Study. *Frontiers in Psychology*. 2018. Vol. 9. 10 p. DOI: https://doi.org/10.3389/fpsyg.2018.01219

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

Honcharenko V. The concept of the world picture in late writings of Ludwig Wittgenstein and Martin Heidegger. *Bulletin of the Cherkasy Bohdan Khmelnytsky National University. Series Philosophy*. 2019. No. 1. P. 35–40. DOI: https://doi.org/10.31651/2076-5894-2019-1-35-40

Husserl E. Philosophy as Rigorous Science. *Phenomenology and the Crisis of Philosophy*. New York : Harper & Row, 1965. P. 71–148.

Гусерль Е. *Досвід і судження. Дослідження генеалогії логіки* / пер. з нім. В. Кебуладзе. Київ : ППС-2002, 2009. 356 с.

Гусерль Е. *Картезіанські медитації. Вступ до феноменології* / пер. А. Вахтель. Київ : Темпора, 2021. 304 с.

Kryvtsova N. V., Donnikova I. A. Anthropologization of science: from the subject of cognition to the researcher's personality. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 20–33. DOI: https://doi.org/10.15802/ampr.v0i18.221300

Kuhn T. S. Reflections on my Critics. *Criticism and the Growth of Knowledge* / ed. by I. Lakatos, A. Musgrave. Cambridge University Press, 1970. P. 231–278.

Kuhn T. S. *The Structure of Scientific Revolutions*. 3rd ed. University of Chicago Press, 1996. 226 p.

Miller C. B. The Philosophy and Psychology of Character. *Personality Science*. 2021. Vol. 2. 5 p. DOI: https://doi.org/10.5964/ps.6031

Moore G. E. A Defence of Common Sense. *Philosophical Papers*. London : Allen and Unwin, 1959. P. 32–59.

Polanyi M. *Personal Knowledge: Towards a Post-Critical Philosophy*. University of Chicago Press, 1958. 428 p.

Popper K. II.–What is Dialectic? *Mind*. 1940. Vol. XLIX, Iss. 194. P. 403–426. DOI: https://doi.org/10.1093/mind/xlix.194.403

Popper K. *The Logic of Scientific Discovery*. New York : Basic Books, 1959. 514 p.

Popper K. Normal Science and its Dangers. *Criticism and the Growth of Knowledge* / ed. by I. Lakatos, A. Musgrave. Cambridge University Press, 1970. P. 51–58.

О. Н. КУБАЛЬСЬКИЙ[1*]

[1*]ДУ "Інститут досліджень науково-технічного потенціалу та історії науки імені Г. М. Доброва НАН України" (Київ, Україна), ел. пошта kubalsky@nas.gov.ua, ORCID 0000-0002-7956-3150

Комунікативний підхід до визначення ролі особистості в науці

Мета. У цій статті автор передбачає окреслити соціально-комунікативні передумови впливу особистості на отримання строгого наукового знання. **Теоретичний базис.** Комунікативні засади діяльності особистості загалом і функціонування її свідомості зокрема було закладено філософією Едмунда Гуссерля, передусім завдяки введенню ним понять "інтерсуб'єктивність" і "життєвий світ". Із цих позицій здійснено спроби осмислити дискусію Карла Поппера й Томаса Куна щодо ролі особистості в науці, зокрема, поняття "нормального вченого" як учасника життєвого світу науковців, які підтримують особливі інтерсуб'єктивні норми відтворення цього життєвого світу завдяки науковій комунікації. Поняття "комунікативного розуму", корельоване з філософією Юргена Габермаса, якнайкраще виражає раціонально-аргументативні засади досягнення консенсусу в науці. **Наукова новизна.** Соціальна антропологія розкриває конститутивну значущість командної роботи в науці як способу досягнення строгого наукового знання. Соціальна феноменологія конкретизує це, акцентуючи на необхідності постійного вдосконалення правил здійснення цієї комунікації. Верифікація наукових знань фактами жорстко детермінована дотриманням визнаних спільнотою вчених інструментів досягнення такої верифікації, зокрема – конвенційної згоди всередині певної спільноти вчених щодо мови науки, за допомогою якої здійснюють опис верифікації, фальсифікації та інших процедур упорядкування наукових знань у систему. **Висновки.** Верифікація отриманого наукового знання критично залежить від формулювання, поширення й дотримання певних інституційних правил наукової комунікації. Це стосується, зокрема, конвенційно визнаних правил верифікації наукових знань емпіричними фактами: виявляти, перевіряти, упорядковувати та оцінювати емпіричні факти має не ізольований учений, а спільнота вчених, які організовано виконують наукові дослідження. Командна наукова робота є особливим випадком колективної дії, яку вирізняє високий рівень рефлексії й застосування критичного розуму на комунікативних засадах. Зокрема, легітимація отриманих наукових знань відбувається в процесі здійснення наукового дослідження завдяки дотриманню процедурних правил і ретельній роботі з емпіричними фактами.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

Ключові слова: особистість; науковець; наукова комунікація; комунікативний розум; командна робота в науці; правила наукової комунікації

Received: 23.05.2022
Accepted: 15.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271325
© O. N. Kubalskyi, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 141.2:[158.955.4:159.922.2]

Y. V. LYUBIVIY[1*], R. V. SAMCHUK[2*]

[1*]H. Skovoroda Institute of Philosophy, the National Academy of Sciences of Ukraine (Kyiv. Ukraine),
e-mail yaroslav.lyubiviy@gmail.com, ORCID 0000-0001-9929-7323
[2*]H. Skovoroda Institute of Philosophy, the National Academy of Sciences of Ukraine (Kyiv. Ukraine),
e-mail samchuk_r@gmail.com, ORCID 0000-0003-3480-6427

The Role of Reflexive Identity in the Age of Civilizational Transformations

Purpose. The article highlights, on the one hand, the impact of the potential of a developed reflective identity on the processes of civilizational transformations, and on the other hand, the role of the transformational processes of a civilizational scale in the formation of a new type of reflective identity. Acute crisis processes in social development, which humanity has faced so far, in particular after 24.02.2022, indicate the beginning of a radical civilizational transformation. Therefore, in the article, it is necessary to find out with the help of which mental, organizational and personal resources humanity can move to a more developed level of civilization without much loss. It is also necessary to show the importance of the philosophical understanding of reality in the formation of reflective identity because reflection has been the basic method of philosophy since its appearance. **Theoretical basis.** There is an understanding of the inextricable connection between the level of development of civilization and the level of reflective development of the individual fixed in a certain type of identity: a more historically developed stage of civilization corresponds to a more complex type of identity with multi-level reflection. At the same time, achieving a higher level of civilizational development is possible only under the condition of constructing a more complex and multi-level reflexive identity. **Originality.** It consists in establishing that the mental-cognitive mechanisms of reflection during the development of civilization passed through the stages of 1) reflexive forms of "the Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. culture since the era of Ancient society; 2) reflexive forms of the Modern era with an emphasis on the inner world of man, the emergence of the reflective division into subject and object of knowledge as an essential feature of epistemology, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. In this regard, at various stages of the development of civilization, in accordance with certain reflexive mechanisms, the corresponding types of identity are formed: 1) the basic identity of a person determined by his primary socialization; 2) reflective identity which is associated with the acquired cultural potential of a person and the opportunity to consciously choose special features of one's own identity, and 3) identity which is associated with the existence in a given social culture of a mechanism of double reflection, which allows not only to make a valuable choice of the trajectory of development own identity but also to construct it. **Conclusions.** The aggravation of the identity problem in the modern world is the result of a civilizational crisis associated with the transformation of modern civilization, the technological basis of which is the introduction of renewable energy and artificial intelligence, as well as the development of network relationships in society. The hierarchical structure of modern identity is conditioned by the gradual historical and civilizational layering of the process of evolution of the reflexive component of identity. In each specific modern society, progressive civilizational transformations take place when an innovative type of identity coexisting with basic and modern types is activated and takes a leadership position. The growing role of network relations in society overcomes the identity crisis due to the reduction of social opposition and the harmonization of different aspects of the identity itself. Perceptible climatic changes and the destruction of the established security system in the world after 24.02.2022 made it obvious to the global thinking public that the world community is at the bifurcation point of a radical civilizational transformation.

Keywords: civilizational transformation; stages of civilization development; level of personality development; identity; reflexive identity; double reflection; network identity

Introduction

Currently, the world civilization is experiencing an acute ecological, political, security, and identity crisis and is in a state of deep transformation which happens once in hundreds or even

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

thousands of years. In these circumstances, the role of a person's responsibility for consciously choosing the strategy of their own actions which affect the survival and development of the global community is significantly increasing. In recent years, considerable attention has been paid in scientific literature to the problem of an identity crisis, which is expressed, in particular, in the phenomenon of multiple identities. Thus, D. Deh and D. Glođović (2018) point out that in the conditions of online virtual communication, a situation sometimes arises when dishonest persons realize "… the possibility of manipulation and control of the identity of another person, as well as provoke the emergence of multiple identities…" (p. 101). The mentioned crisis phenomena are caused by a fundamental civilizational transformation that is taking place in our time when the importance of reflexive identity is increasing.

It is clear that reflexive identity is a complex phenomenon, even the very concept of identity requires a certain logical and epistemological justification (Azzano & Carrara, 2021, p. 1951). It can be agreed that the identity of a person, in addition to its general features, depends on the region where this person lives (Vainikka, 2015), as well as on the fact that it depends on the specifics of the work performed by the person (Iversen, 2019), especially when a person shows individual creative activity (Bontempo e Silva & del Carmen Flores Macías, 2017, p. 155). Although in the previous era of civilization, identity was formed in the context of culture, and reflection almost did not affect identity, but only stated this fact (Adams, 2003, p. 236), currently, in the age of deep civilizational changes, it is no longer possible to agree with this, because during this period a mechanism of double reflection is formed, which significantly affects the transformation of identity. This reflective identity is formed by a person's inner work on the correct mental and moral interpretation of his own identity in the aspect of his role in solving acute global troubles.

Purpose

The purpose of the article is to show, on the one hand, the impact of the potential of a developed reflective identity on the processes of civilizational transformations, and on the other hand, the role of the transformational processes of a civilizational scale in the formation of a new type of reflective identity. Acute crisis processes in social development, which humanity has faced so far, in particular after 24.02.2022, indicate the beginning of a radical civilizational transformation. Therefore, in the article, it is necessary to find out with the help of which mental, organizational and personal resources humanity can move to a more developed level of civilization without much loss. It is also necessary to show the importance of the philosophical understanding of reality in the formation of reflective identity since reflection has been the basic method of philosophy since its inception.

Statement of basic materials

Recently, the problem of identity has attracted considerable attention. Researchers, in particular, note that identity should be determined not only by cognitive methods but also through social and cultural practices (Haslanger, 2019). While generally agreeing with this sentiment, it should be noted that after 02.24.2022 it becomes clear that identity is of immense importance to the consolidation and physical survival of a nation when military aggression and genocide are committed against it.

The first manifestations of human identity took place in a primitive society in the form of totemic identity, the identification of a specific human race or tribe with a certain animal (for ex-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

ample, a wolf) or a plant (for example, guelder rose or poplar). After the Agrarian Revolution, when the formation of civilization took place, people began to identify themselves with a certain area, ethnicity, or belief. However, from a certain time of historical development, identity acquires reflexive institutionalized forms.

According to modern researchers, reflection as such is not reduced to purely formal definitions but is a complex phenomenon that includes an existential dimension. Even reflection in philosophical thinking must be analyzed not only by purely mental, but also by other scientific methods (Byrd, 2021). During reflection, a reflective balance should be observed, which consists in balancing general principles and individual judgments (Baumberger & Brun, 2021), which imposes certain limitations on the reasoning process (Rechnitzer, 2022). At the same time, reflection is not only a cognitive phenomenon, since emotional and existential phenomena can also be reflective (De Jaegher, 2021).

The first mentions of reflective thinking were contained in the ancient Egyptian written source "Conversations of the disappointed with his Ba" in the 22nd-21st centuries. B.C. (Liakh & Lukashenko, 2021, p. 4), however, reflection acquired the character of institutionalization in the forms of culture in the "Axial Age"(VIII-II centuries BC) (Jaspers, 1965, p. 6).

In the "Axial Age", when, among other things, philosophy arises, identity begins to be reflected and at the same time the institutionalization of reflection in the form of reflective forms of culture takes place, in particular:

a) in philosophy, reflection acquires metaphysical or mystical forms in the form of "thinking of thinking" (Aristotle), "samadhi" (Patanjali), "nirvana" (Buddhism);

b) morality becomes a sensory and at the same time verbal evaluative reflection of morally significant actions from the point of view of choosing between good and evil;

c) logical judgments gain meaning only in the aspect of reflection of their truth or falsity;

d) in political relations, mutual reflexive recognition by citizens of the dignity of other citizens as their counterparties of these relations is formed;

e) when creating a work of art, the artist reflects the future aesthetic perception of this work by one's audience and directs his/her creativity in accordance with this reflective awareness;

f) monotheistic religions (Judaism, Christianity, Buddhism) appeared in the "Axial Age", which contributed to the formation of a reflexive idea of a transcendent God in large groups of believers – because God must be thought of in the reflexive categories of kataphatic theology not as something specific, and not as something else specific, but in such a way that "God is nowhere" (or "God is everywhere and nowhere").

In the period of the "Axial Age" identity becomes conscious, but for the vast majority of people, it is perceived as such, which is given thanks to the natural being of the society from which it originates. At the same time, the reflexive form of identity is not necessarily realized for the average person.

A more complex type of reflection of the Modern era and Industrial Revolution compared to the previous period of the development of civilization led to a new type of epistemology, in which there is a fundamental distinction between the subject and the object of knowledge when the inner world of the subject of knowledge is opposed by an external known object. A necessary condition for the truth of scientific knowledge here is methodological reflection – conscious consistent adherence to the scientific method.

In social life, the development of a person's reflexive capabilities and the deepening of one's identity contribute to the formation of large social organizations – political, economic,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

and cultural, as well as the collapse of empires and the formation of independent national states. A multi-level complex identity is an important subjective prerequisite for the creation of more developed social relations and effective technologies based on the achievements of scientific thought.

At the same time, the extensive development of an industrial society that uses natural resources poses a threat to the ecology of the planet and the very existence of humanity. In particular, climate change can cause significant social cataclysms and mass hunger on the planet, as well as destructive wars that can lead to the degradation of society. The technological solution to this problem lies in the timely introduction of renewable energy which should overcome the impending environmental catastrophe. According to J. Rifkin (2011), the most important factor in solving humanity's ecological problem is renewable energy combined with artificial intelligence, which allows households to connect their own solar panels and other energy generators to smart networks (p. 45). Thanks to this, network relations of distributed capitalism are formed, when citizens are interested in exchanging important technological and other information that was considered secret in previous social systems (Rifkin, 2011, p. 117). Such a cooperative economy contributes to the rapid growth of public wealth (Rifkin, 2011, pp. 125-126) and a significant reduction in social inequality and corruption. An important role in the positive transformation of civilization is also played by the use of artificial intelligence in other spheres of social life (Muratova, 2019, p. 236).

However, only a new, more progressive type of social relations and a new type of identity are the necessary conditions that can prevent the mentioned threats. It is in the conditions of the current global environmental, political, and security crisis that a new type of post-industrial and post-modern civilization is being formed, which is based on an innovative type of double reflexive identity, in which the correct value choice must be followed when constructing the identity itself.

The idea of double reflection is that the researcher of social processes is at the same time a person who is involved in the usual routine relations of everyday life and is aware of this life through primary reflective acts. However, as a researcher using scientific socio-humanitarian tools, he/she has additional deeper and more qualified knowledge about the patterns and trends of society's development. With the help of this second level of knowledge, one can more adequately navigate social reality and, if possible, influence its changes in a positive direction. Double reflection in this context means that one can reflect one's own reflection, and thus direct its intentionality. In the aspect of identity research, this means that a person can construct one's own identity by superimposing new, more complex social reflexive connections on top of his/her own biosocial identity. This construction is in the fact that using reflexive feedback, the mechanisms of basic reflexive acts are self-improved and adjusted according to social conditions.

These reflexive feedbacks are an important tool for building self-organized social networks both with the help of electronic Internet networks and in direct face-to-face interactions between citizens. On the one hand, the mechanism of double reflection is being built in a developed post-industrial postmodern society, on the other hand, in order to build a developed post-industrial postmodern society, it is necessary to have a critical mass of citizens for this society who have mastered the ability for double reflection.

Thanks to the growing education and awareness of citizens of modern society and the work of mass media and social networks, more and more broad layers of citizens acquire the ability for double reflection and relevant background knowledge. Upon reaching a certain critical mass of

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

socially competent citizens, they become initiators of such self-organizing processes in society, which is a prerequisite for solving acute environmental, economic and cultural (identity-oriented) problems of society's vital activities. In the post-industrial society, alongside the sector of the economy dominated by leading high-tech corporations, the sector of the self-organized network economy is growing, based on renewable energy, artificial intelligence, and a high level of autonomy of citizens connected to the network of networks. This can be achieved on the basis of active development by citizens of their own flexible, "projective" (Liakh, 2021, p. 16) identity. A necessary condition for such a person's work on himself is double reflection, which is an important mechanism for the transformation of the civilization of the Second Modern.

Three stages of material and socio-cultural development of civilization were distinguished above: 1) the "Axial Age"; 2) the Modern era and the Industrial Revolution and 3) Post-industrial society and the Second Modern, emerging on the basis of the revolution of renewable energy and artificial intelligence. Accordingly, the mental-cognitive and meditative mechanisms of reflection also developed: 1) reflexive forms of the "Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. cultures; 2) reflexive forms of the Modern era with the inner subjective world of man, the emergence of epistemology and the reflective division into subject and object of knowledge, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. At different stages of the development of civilization, according to certain reflexive mechanisms, corresponding types of identity are formed: 1) basic social identity, which is determined by the primary socialization of the individual; 2) reflexive forms of the Modern era with the inner subjective world of man, the emergence of epistemology with the division into subject and object of knowledge, as well as the formation of a modern type of identity; 3) identity, which is related to the existence in a given social culture of a mechanism of double reflection, which allows one to construct one's own identity and structured social networks.

Examining the types of identity at different stages of the development and transformation of civilization allows us not only to follow the logic of the process of development of civilizations and their radical transformations but also to more fully reveal the social structure of the dynamics of changes in modern countries. After all, the types of identity that were basic in previous civilizations do not disappear but continue to exist alongside the most modern modification of identity albeit in a new socio-cultural context. Thus, it can be affirmed that in the modern developed society, along with the innovative types of identity that are centered thanks to the mechanism of double reflection, there are identities that are centered around the basic identity mechanisms of the primary socialization that took place in the societies of the "Axial Age". In addition, in today's society, there is also a type of identity that was formed in the Modern era and which is centered on the mechanism of isolating the inner world of a person and reflective intentionality. Thus, in today's society, premodern, modern, and postmodern types of identity coexist and interact albeit in different proportions. The specified proportions depend on the country and the social environment in which these types of identity were formed.

Transformational processes in the development of civilization occur as a result of increasing innovative achievements in technologies, ways of managing the economy, the creation of more progressive social relations, and the formation of more developed types of identity. These transformative processes begin in the practical consciousness of broad sections of the population and are generalized in the ideas of social reformers in times of accumulation of political-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

organizational, ecological, socio-cultural crisis phenomena in society, which require fundamental changes in the models of self-organization of society.

Competing groups of reformers offer several options for building a new project of social order. Along with this, there are significant social groups that feel their non-competitiveness in innovative social relations and oppose them. Depending on the constellation of innovative and conservative settings of social subjects, a civilization can achieve a radically new type of development or collapse and be pushed back several centuries in its development. The decisive condition here is the presence of a sufficient critical mass of creative personalities with an innovative type of identity, operating in various spheres of social life. It is important that the majority of members of society at the critical bifurcation point of social changes make the right choice for the future trajectory of their own life development in a timely manner.

The type of identity of the Second Modern is aimed at the possibility of creative self-realization of each individual in the teamwork of one's own social cluster in interaction with other social clusters while observing ecology in the broadest sense – ecology of nature, ecology of social relations, ecology of the inner world of a man. An important feature of a new type of identity is flexibility, the ability to build new network relationships on the basic and reflexive types of identity, as well as to coordinate these relationships with networks of a higher hierarchical level, in order to enter into a network of networks.

An economically self-sufficient network society with an innovative type of identity by no means eliminates the need for the existence of states and global high-tech corporations. Such a society takes over a significant part of the functions and responsibilities of the latter, introducing, among other things, a number of technological innovations developed in network communication. The innovative type of identity is focused precisely on the construction of not only ecologically oriented technologies and networked social relations, but also primarily on the construction of itself as an active original "node" of social networks. Individuals' use of double reflection as a reflection of reflection or reflection capable of self-regulation simultaneously changes the social network and enables that subject to adapt to it.

One of the manifestations of the identity crisis is the phenomenon of multiple identities, which results from the fact that a person can have several important life roles, several citizenships live at the turn of an era when social relations are radically changing. Under crisis circumstances in society, an internal conflict may occur between the constitutive aspects of identity, as a result of which a person loses his life orientations and experiences an existential crisis. The situation of multiple identities can also arise in virtual reality (Deh & Glođović, 2018, p. 101).

The problem of multiple identity is primarily a problem of a crisis of civilizational transformation when the transition of social relations is carried out to such a level of complexity that individuals need to master the mechanism of double reflection in order to build social networks around themselves. The acute contradictions of the Modern era have their consequence in the conflict within the identity, but the horizontal network relations of the Second Modern should harmonize these contradictions by constructing a flexible identity with the help of regulatory mechanisms of double reflection.

Originality

It is in establishing that the mental-cognitive mechanisms of reflection during the development of civilization passed through the stages of 1) reflexive forms of the "Axial Age", fixed in the corresponding forms of moral, logical, theological, political, etc. culture since the era of An-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

cient society; 2) reflexive forms of the Modern era with an emphasis on the inner world of a man, the emergence of the division into subject and object of knowledge as an essential feature of epistemology, as well as the formation of a modern type of identity; 3) the dual reflection of the post-industrial society and the Second Modern era, the mechanisms of which contribute to the formation of an active and self-sufficient network society and network crowdfunding economy. In this regard, at various stages of the development of civilization, in accordance with certain reflexive mechanisms, the corresponding types of identity are formed: 1) the basic identity of a person, determined by one's primary socialization; 2) reflective identity, which is associated with the acquired cultural potential of a person and the opportunity to consciously choose special features of one's own identity, and 3) identity, which is associated with the existence in a given social culture of a mechanism of double reflection, which allows not only to make a valuable choice of the trajectory of development own identity but also to construct it.

Conclusions

The extreme aggravation of the identity problem in the modern world is the result of a civilizational crisis associated with the transformation of modern civilization, the technological basis of which is the introduction of renewable energy and artificial intelligence, as well as the development of network relationships in society. The hierarchical structure of modern identity is conditioned by the gradual historical and civilizational layering of the process of evolution of the reflexive component of identity. In each specific modern society, progressive civilizational transformations take place when an innovative type of identity coexisting with basic and modern types is activated and takes a leadership position. The growing role of network relations in society overcomes the identity crisis due to the balancing of social opposition and the harmonization of different aspects of the identity itself. Perceptible climatic changes and the destruction of the established security system in the world after 24.02.2022 made it obvious to the global thinking public that the world community is at the bifurcation point of a radical civilizational transformation.

REFERENCES

Adams, M. (2003). The reflexive self and culture: a critique. *The British Journal of Sociology, 54*(2), 221-238. DOI: https://doi.org/10.1080/0007131032000080212 (in English)

Azzano, L., & Carrara, M. (2021). The Grounding of Identities. *Philosophia, 49*(5), 1943-1952. DOI: https://doi.org/10.1007/s11406-021-00335-5 (in English)

Baumberger, C., & Brun, G. (2021). Reflective equilibrium and understanding. *Synthese, 198*(8), 7923-7947. DOI: https://doi.org/10.1007/s11229-020-02556-9 (in English)

Bontempo e Silva, L., & del Carmen Flores Macías, R. (2017). Reflexive Identity and Self-authorship Development on Psychology Students. *Journal of Education and Human Development, 6*(2), 148-156. DOI: https://doi.org/10.15640/jehd.v6n2a16 (in English)

Byrd, N. (2021). Reflective reasoning & philosophy. *Philosophy Compass, 16*(11), e12786. DOI: https://doi.org/10.1111/phc3.12786 (in English)

Deh, D., & Glođović, D. (2018). The Construction of Identity in Digital Space. *AM Journal of Art and Media Studies*, (16), 101-111. DOI: https://doi.org/10.25038/am.v0i16.257 (in English)

De Jaegher, H. (2021). Loving and knowing: reflections for an engaged epistemology. *Phenomenology and the Cognitive Sciences, 20*(5), 847-870. DOI: https://doi.org/10.1007/s11097-019-09634-5 (in English)

Haslanger, S. (2019). Cognition as a Social Skill. *Australasian Philosophical Review, 3*(1), 5-25. DOI: https://doi.org/10.1080/24740500.2019.1705229 (in English)

Iversen, A. (2019). Reflexive positioning in identity work: When the shoe does not fit… *Scandinavian Psychologist, 6*, e8. DOI: https://doi.org/10.15714/scandpsychol.6.e8 (in English)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

Jaspers, K. (1965). *The Origin and Goal of History*. Yale University Press. (in English)
Liakh, V. V. (2021). Kryza identychnosti v dobu hlobalizatsii. In V. V. Liakh (Ed.), *Kryza identychnosti: istoryko-filosofskyi kontekst* (pp. 8-30). Kyiv: H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine. (in Ukrainian)
Liakh, V., & Lukashenko, M. (2021). Space and dynamics of reflective thinking: disappointment vs eudaimonia. *Multiversum. Philosophical Almanac, 1*(1), 3-15. DOI: https://doi.org/10.35423/2078-8142.2021.1.1.01 (in Ukrainian)
Muratova, I. A. (2019). *Tekhnolohiia: universalizatsiia ta unifikatsiia sotsialnoho buttia*. Kyiv: Milenium. (in Ukrainian)
Rechnitzer, T. (2022). Turning the trolley with reflective equilibrium. *Synthese, 200*(4). DOI: https://doi.org/10.1007/s11229-022-03762-3 (in English)
Rifkin, J. (2011). *The Third Industrial Revolution: How Lateral Power is Transforming Energy, the Economy, and the World*. Palgrave Macmillan. (in English)
Vainikka, J. T. (2015). Reflexive Identity Narratives and Regional Legacies. *Tijdschrift voor Economische en Sociale Geografie*, 106(5), 521-535. DOI: https://doi.org/10.1111/tesg.12118 (in English)

LIST OF REFERENCE LINKS

Adams M. The reflexive self and culture: a critique. *The British Journal of Sociology*. 2003. Vol. 54, Iss. 2. P. 221–238. DOI: https://doi.org/10.1080/0007131032000080212
Azzano L., Carrara M. The Grounding of Identities. *Philosophia*. 2021. Vol. 49, Iss. 5. P. 1943–1952. DOI: https://doi.org/10.1007/s11406-021-00335-5
Baumberger C., Brun G. Reflective equilibrium and understanding. *Synthese*. 2021. Vol. 198, Iss. 8. P. 7923-7947. DOI: https://doi.org/10.1007/s11229-020-02556-9
Bontempo e Silva L., del Carmen Flores Macías R. Reflexive Identity and Self-authorship Development on Psychology Students. *Journal of Education and Human Development.* 2017. Vol. 6, Iss. 2. P. 148–156. DOI: https://doi.org/10.15640/jehd.v6n2a16
Byrd N. Reflective reasoning & philosophy. *Philosophy Compass.* 2021. Vol. 16, Iss. 11. DOI: https://doi.org/10.1111/phc3.12786
Deh D., Glođović, D. The Construction of Identity in Digital Space. *AM Journal of Art and Media Studies.* 2018. No. 16. P. 101–111. DOI: https://doi.org/10.25038/am.v0i16.257
De Jaegher H. Loving and knowing: reflections for an engaged epistemology. *Phenomenology and the Cognitive Sciences.* 2021. Vol. 20, Iss. 5. P. 847–870. DOI: https://doi.org/10.1007/s11097-019-09634-5
Haslanger S. Cognition as a Social Skill. *Australasian Philosophical Review.* 2019. Vol. 3, Iss. 1. P. 5–25. DOI: https://doi.org/10.1080/24740500.2019.1705229
Iversen A. Reflexive positioning in identity work: When the shoe does not fit… *Scandinavian Psychologist.* 2019. Vol. 6. DOI: https://doi.org/10.15714/scandpsychol.6.e8
Jaspers K. *The Origin and Goal of History*. Yale University Press, 1965. 294 p.
Лях В. В. Криза ідентичності в добу глобалізації. *Криза ідентичності: історико-філософський контекст* / за ред. В. В. Ляха. Київ : Інститут філософії імені Г. С. Сковороди НАН України, 2021. С. 8–30.
Лях В. В., Лукашенко М. В. Простір і динаміка рефлексивного мислення: розчарування vs евдемонія. *Мультиверсум. Філософський альманах.* 2021. Т. 1, № 1. С. 3–15. DOI: https://doi.org/10.35423/2078-8142.2021.1.1.01
Муратова І. А. *Технологія: універсалізація та уніфікація соціального буття* : монографія. Київ : Міленіум, 2019. 352 с.
Rechnitzer T. Turning the trolley with reflective equilibrium. *Synthese.* 2022. Vol. 200, Iss. 4. 28 p. DOI: https://doi.org/10.1007/s11229-022-03762-3
Rifkin J. *The Third Industrial Revolution: How Lateral Power is Transforming Energy, the Economy, and the World*. Palgrave Macmillan, 2011. 304 p.
Vainikka J. T. Reflexive Identity Narratives and Regional Legacies. *Tijdschrift voor Economische en Sociale Geografie*. 2015. Vol. 106, Iss. 5. P. 521–535. DOI: https://doi.org/10.1111/tesg.12118

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Я. В. ЛЮБИВИЙ[1*], Р. В. САМЧУК[2*]

[1*]Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна),
ел. пошта yaroslav.lyubiviy@gmail.com, ORCID 0000-0001-9929-7323
[2*]Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна),
ел. пошта samchuk_r@gmail.com, ORCID 0000-0003-3480-6427

Роль рефлексивної ідентичності в добу цивілізаційних трансформацій

Мета. Основна мета статті полягає в тому, щоб показати, з одного боку, вплив потенціалу розвинутої рефлексивної ідентичності на процеси цивілізаційних трансформацій, а з другого – роль самих трансформаційних процесів цивілізаційного характеру у становленні нового типу рефлексивної ідентичності. Гострі кризові процеси в суспільному розвитку, із якими наразі зіткнулося людство, зокрема після 24.02.2022, свідчать про початок кардинальної цивілізаційної трансформації. Тому в статті передбачено з'ясувати, за допомогою яких ментальних, організаційних та особистісних ресурсів людство може без особливих втрат перейти до більш розвинутого рівня цивілізації. Також необхідно показати значення філософського осмислення дійсності у становленні рефлексивної ідентичності, оскільки рефлексія є базовим методом філософії з моменту її виникнення. **Теоретичний базис.** Розуміння нерозривного зв'язку рівня розвитку цивілізації та рівня рефлексивного розвитку особистості закріплене в певному типі ідентичності: більш історично розвиненому етапу цивілізації відповідає більш складний тип ідентичності з багаторівневою рефлексією. Водночас досягнення вищого рівня цивілізаційного розвитку можливе лише за умови конструювання більш складної й багаторівневої рефлексивної ідентичності. **Наукова новизна.** Установлено, що ментально-когнітивні механізми рефлексії протягом розвитку цивілізації пройшли етапи, по-перше, рефлексивних форм "осьового часу", закріплених у відповідних формах моральної, логічної, теологічної, політичної й т. ін. культури ще з епохи античного суспільства, по-друге, рефлексивних форм доби модерну з акцентуванням на внутрішньому світі людини, виникнення поділу на суб'єкт та об'єкт пізнання як суттєвої риси гносеології, а також формування модерного типу ідентичності, по-третє, подвійної рефлексії доби постіндустріального суспільства й другого модерну, механізми якої сприяють формуванню активного й самодостатнього мережевого соціуму й мережевої краудфандингової економіки. У зв'язку з цим на різних етапах розвитку цивілізації відповідно до тих або інших рефлексивних механізмів формуються й відповідні типи ідентичності: 1) базова ідентичність особи, зумовлена її первинною соціалізацією; 2) рефлексивна ідентичність, що ґрунтується на набутому культурному потенціалі людини та можливості свідомо обирати бажані особливості власної ідентичності; 3) ідентичність, пов'язана з існуванням у цій соціальній культурі механізму подвійної рефлексії, який дозволяє не лише робити ціннісний вибір траєкторії розвитку власної ідентичності, а й конструювати її. **Висновки.** Загострення проблеми ідентичності в сучасному світі є результатом цивілізаційної кризи, пов'язаної з трансформацією сучасної цивілізації, технологічною основою якої є запровадження відновлювальної енергетики й штучного інтелекту, а також розвиток мережевих взаємовідносин у суспільстві. Ієрархічна структура сучасної ідентичності зумовлена поетапними історико-цивілізаційними нашаруваннями процесу еволюції рефлексивного компонента ідентичності. У кожному конкретному сучасному соціумі прогресивні цивілізаційні трансформації відбуваються в тому випадку, коли інноваційний тип ідентичності, що співіснує з базовим та модерним типами, активізується й посідає лідерські позиції. Зростання ролі мережевих відносин у суспільстві долає кризу ідентичності внаслідок зменшення соціального протистояння та гармонізації її різних сторін. Відчутні кліматичні зміни та руйнування усталеної системи безпеки у світі після 24.02.2022 зробили очевидним для світової мислячої громадськості той факт, що світове співтовариство перебуває в біфуркаційній точці радикальної цивілізаційної трансформації.

Ключові слова: цивілізаційна трансформація; етапи цивілізаційного розвитку; рівні особистісного розвитку; ідентичність; рефлексивна ідентичність; подвійна рефлексія; мережева ідентичність

Received: 16.08.2022
Accepted: 19.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271326
© Y. V. Lyubiviy, R. V. Samchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 159.923.2:316.61

Z. V. SHEVCHENKO[1*], N. A. FIALKO[2*]

[1*]Bohdan Khmelnytsky National University of Cherkasy (Cherkasy, Ukraine), e-mail shevchenko.zoe@gmail.com, ORCID 0000-0001-9980-4372
[2*]National University of Ukraine on Physical Education and Sport (Kyiv, Ukraine), e-mail fialo4ka.tasha@gmail.com, ORCID 0000-0003-2010-1071

The normativity of multiple social identity: from motivation to legitimacy

Purpose. The authors of this article aim to reveal how motivation and legitimacy ensure the normativity of the structuring and genesis of multiple social identity. **Theoretical basis.** Social constructivism was chosen as a research methodology. It reveals social identity as an identity constructed by its bearer on the basis of ready-made versions of social identity proposed by social groups and society. Social circles, identified by Georg Simmel, unite representatives of different social groups into a wider oneness, which can be interpreted as a multiple social identity, and the motivation for its formation can be identified on the basis of Weber's concept of legitimacy. **Originality.** Identifying the structure and genesis of a multiple social identity creates prerequisites for establishing its normative foundations, as well as for a specific analysis of the procedures for achieving its motivation and legitimacy. Georg Simmel's concept of social virtues promotes consideration of the basic virtues of an individual as those that enable one's to be a member of various social groups in which these virtues are manifested. **Conclusions.** The social virtues present in the social identities that are part of a multiple social identity determine not only the social status of these individuals in these social groups but also the ranking and normative significance of these groups for this individual. If the observance of virtues in a certain social group causes a higher motivation of an individual's behavior, then this group acquires a higher legitimacy for her/him. Using the example of virtues, it is possible to search for other possible grounds for the formation of multiple social identity. Such grounds are primarily other characteristics of key social practices that support different social groups.

Keywords: Man; personality; multiple social identity; motivation; legitimacy

Introduction

Multiple social identity has become recognized as a common and normal phenomenon in modern society, but its normativity still remains unclear. If there are several social identities that are simultaneously perceived as acceptable ones, what is the mutual submission between them? Are they all equal? Are there relationships of partial mutual overlapping between these identities? For the answers to these questions, it is necessary to turn to the clarification of the issue that acts as motivational incentives to accept these identities: after all, some incentives are stronger, some are more stable, and some are more all-encompassing. Then, using the next step, one will clarify how this motivation determines the effect of the legitimacy of social norms that ensure the functioning of these social identities – each in particular and as part of multiple social identities.

The classics of modern social philosophy Georg Simmel (1898) and Max Weber (2012) laid the ground for the theoretical essence of multiple social identities. Simmel proposed the concept of the social circle that encompasses the representatives of various social groups, and Weber revealed the nature of legitimacy on the basis of recognition, in other words, the available motivation for the behavior of the members of the society. Ukrainian philosophers Anatoly Loy (2007) and Mykhailo Boichenko (2022) figured out the philosophical essence of the social mechanisms in obtaining legitimacy. And yet, the nature of the normativity of multiple social identities has still not been revealed.

The methodology of this study is social constructivism since we consider social identity as constructed one – with the participation of the bearer of this identity, as well as with the

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

participation of social groups and societies that offer prepared versions of social identity for this bearer. We also proceed from the fact that social construction, to a certain extent, is not just a composition of existing patterns of behavior and corresponding types of personality, but is also the creation of new personality characteristics and relationships between such characteristics, both inherited and acquired, as well as newly created.

Purpose

The purpose of this article is to find how motivation and legitimacy ensure the normativity of the structuring and genesis of multiple social identity.

Statement of basic materials

The structure of multiple social identity

Multiple social identity lies in the simultaneous support of several social identities as one's own by individuals, and sometimes by whole social communities. Obviously, there can not be discussing a multiple self – because this would mean the effect of schizophrenia, or bipolar mental disorder (Cybulska, 2019). However, as it turned out thanks to postmodern philosophical studies, for example, French thinkers Gilles Deleuze and Felix Guattari, social practices that look like schizophrenia are common in modern society, although they are essentially not.

Here is Edwina Barvosa-Carter's definition of multiple social identity in "New Dictionary of the History of Ideas" – as opposed to the traditional one, centered on the self-conscious identity of the individual:

> Multiple identity, on the other hand, is one specific conceptualization of the more general idea that the subject is not centered, but instead decentered and multiple. Such a decentered subjectivity can encompass many different, perhaps even contradictory, identities, and is not necessarily centered by one self-defining or "true" identity. Rather, since identities are socially constructed and constructing, their specific number and character are a function of the various forms of socialization that forge the subject over time, as well as of the lifeworlds in which he or she participates. (Barvosa-Carter, 2005, p. 1089)

The modern British philosopher Eric Olson proposes to distinguish between synchronic and diachronic identity, and for him, diachronic identity is more important, which is distinguished by a certain durability, stability, and persistence, while he considers synchronic identity as a more or less random set of simultaneous characteristics a certain personality uses to construct one's self:

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

> What does it take for a person to persist from one time to another – to continue existing rather than cease to exist? What sorts of adventures is it possible, in the broadest sense of the word 'possible', for you to survive, and what sort of event would necessarily bring your existence to an end? What determines which past or future being is you? (Olson, 2003)

However, a person does not arbitrarily choose from what he/she should build his/her identity: to a greater extent, their possible images are already prepared in advance by society and are presented in those possible social roles that can be performed in their interactions with other people. These social roles are not passive objects to which only the individual gives life, on the contrary, in most cases, social roles are only part of integral life strategies that actively encourage the individual to take certain actions and hold him/her from others – these strategies actually actively form the social identity of the personality.

Moreover, social strategies are represented not so much by individuals, but by certain social communities that arise around sustainable social practices. Participation in these practices not only influences the formation of a person's social identity but also determines the structure of this identity. Accordingly, a person, as a rule, does not choose this or that social identity out of his/her own whim but is under the decisive influence of a certain community, which seems to "lead" the person through life. This is a certain holistic modus vivendi, a way of life characteristic of people of a "certain circle".

Social circles are the concept that explains how the diachronic and synchronic characteristics of a certain social identity can be brought together. Moreover, we consider it more accurate to name them, respectively, genetic and structural characteristics: after all, we are not talking about abstract diachrony, but about gradual maturation, successive development of a certain social identity from its simple to its complex characteristics; what is more, non-random sets of such characteristics coexist synchronously, namely those that grow from a simple structure into a complex one. Thus, the structure justifies the existence of each of its elements, and this element naturally arises at a certain stage of the genesis of a certain social identity.

At one time the concept of a social circle was introduced by Georg Simmel. He shows that persistence in maintaining one's social position is more than simply belonging to a certain social group. It is especially interesting, using the concept of honor as an example, he shows how people who belong to different sustainable and fixed social groups can at the same time be the bearers of honor that unite only some representatives of these groups: "Thus honor consists in the relation of the individual to a particular circle, which in this respect manifests its separateness, its sociological distinctness from other groups" (Simmel, 1898, p. 682).

According to Simmel, individuals as bearers of honor stand out among other representatives of their social group: within their social group, they form their own circle, just as in other social groups such bearers of honor stand out from among representatives of their class. These small circles of honor-bearers form a large social circle, which freely overcomes the established boundaries of the social structure, forming a new association governed by a common atmosphere, as they now say, the atmosphere in the observation of the law of honor: "This peculiar intermedi-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

ary position of honor points to the perception which arises from the most general observation of the workings of honor, viz.: that honor is originally a class standard (Standesehre); i. e., an appropriate life-form of smaller circles contained within a larger whole" (Simmel, 1898, p. 681).

According to Simmel, honor as the basis of the formation of a social circle is an example of a certain connecting link between social normativity embodied in law, in particular penal law, on the one hand, and the normativity of personal imperative. Both social law and personal beliefs can be too strict in their requirements – they can be poor advisors on how to act morally in a difficult situation. Honor then acts as such a mediator helping to retain a moral position in an atypical situation that cannot be predicted by a formal moral position: "…honor corresponds, as a social requisite, to the needs of a somewhat contracted circle, between those of the largest civic group, which coerces its members by penal law, and those of purely personal life, which finds its norms only in the autonomy of the individual" (Simmel, 1898, p. 681).

Therefore, perseverance is rather a certain social virtue that unites people who adhere to the same social practices, regardless of the formal social groups to which they belong. This persistence cannot, in our opinion, be derived either from the norms of social groups or from the personal principles of a person. It is worth looking for the basis of honor as a virtue in a special way of life, in social practices that often unite people in a non-reflexive manner.

Motivation for communication as a basis for the normative choice of an individual

To some extent, the non-reflexive motivation for the formation of a certain informal sociality is explained by the modern French philosopher Michel Maffesoli, who introduces the concept of "atmosphere" to denote a social community united by a common mood, a common setting to act and feel in a certain way:

> In a word, perceiving the outlined concepts in the most acceptable sense, we can say that now there is a tendency to move from rational social to empathic sociality. Sociability will be expressed by a sequence of moods, feelings, and emotions. It is interesting to note that the concept of "atmosphere", characteristic of the era of German romanticism, is used more and more often. (Maffesoli, 2018, p. 46)

The French political philosopher Chantal Mouffe also shows close positions when she emphasizes the importance of emotional political self-identification and at the same time criticizes the rationalist approach of the modern German philosopher Jürgen Habermas to explain the emergence of social normativity in communication. If Habermas (1981), following Immanuel Kant (1784), emphasizes the priority of individual reflection as a condition for responsible communication, Mouffe (2005) subordinates individuals to collective action on a pre-reflective, existential principles: "…even in societies which have become very individualistic, the need for collective identifications will never disappear since it is constitutive of the mode of existence of human being" (p. 20).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

Ukrainian philosopher Anatoly Loy explains the perception of normativity as fundamentally justified by the proper motivation to obey social laws at the level of moral sense:

> In the world of the public, in the space of public openness, both a sense of freedom and a sense of responsibility are supported, which are necessary for an adequate understanding and application of the law. Pragmatically applying reason in the realm of the public, its participants – as individuals – unintentionally strive for a single, common, all-encompassing common sense (Gemeinsinn, Sensus komunis), where the use of intelligence by each individual requires him/her to take a position, to be capable of "self-sufficiency" (Selbststand) in the world. (Loy, 2007, p. 6)

However, as we can see, unlike Mouffe, Loy does not recognize a radical confrontation between reason and emotions. Their reconciliation is possible in the case of proper legitimization of social norms, primarily legal ones. Referring to the philosophical arguments of the famous German and American thinker Hannah Arendt (2002), Loy argues that guaranteed adherence to legal norms is possible only if people recognize their moral rightness. This rightness cannot be rationally proven, and yet this sense of justice turns out to be the basis for all possible rational constructions regarding normativity in general and legal norms in particular.

This feeling manifests itself not abstractly but as a concrete experience of a person's pride in one's involvement in a certain social community. This pride gives the same person grounds to accept other social communities as acceptable for one's identity or to reject others as unacceptable and incompatible with a certain original social identity that a person perceives as the root one for oneself. Such pride forms the basis of motivation for communication – it is impossible to force such communication, a person must strive for it oneself, wherein most of all.

Threats of splitting social identity in crisis situations and the legitimacy of overcoming such a split

For modern society, the state of multiple social identity, in which almost all members of this society find themselves, is a norm rather than a pathology (Boichenko & Shevchenko, 2020). It is not so much about different social roles performed by individuals, but about different scenarios of the performance of the same role, different dramaturgy, the choice between which depends not on a higher authority, but on the individual him/herself, who must at the same time be a director, an actor for him/herself and a critic, choosing this or that scenario not just at their own taste and discretion, but at their own responsibility. Indeed, in good times, one life scenario is completely justified.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

The pandemic war situations further exacerbated the necessity and even the inevitability of making such a permanent choice, because now it becomes extremely obvious that each individual is no longer hypothetically, but quite realistically responsible not only for him/herself but at least for their close social environment: a decision inadequate to a threatening situation at any moment can bring not only illness but also death not only to the author of this decision but also to his/her loved ones and relatives. Thus, multiple social identity acquires an implicit collective character: decisions must be made not only for oneself but also for others. This has always been the social situation. But if in traditional society such decisions had to be made extremely rarely, or more often they did not have to be made at all (Fromm, 2019), then in modern society, such collectivist decisions have become the norm – globalization has led to a significant increase in social risks (Beck, 1992).

Another question arises: what right does a person have to make decisions for others, especially fateful decisions on which life and death depend? Obviously, such personal decisions for the team can be justified only in situations where it is impossible to find out the opinion of other members of this team: for example, when there is no time or there is no connection with other members of this team. In all other situations, some counseling is necessary whenever possible. In this way, full-fledged intersubjective legitimation of this decision is achieved (Shevchenko & Fialko, 2021, p. 224).

In modern society, the function of such legitimacy is largely assumed by social networks: thanks to the possibility of discussing a certain decision, you can not only get its support or opposition, but also learn the arguments "for" and "against" this decision, as well as get other types of motivation – not rational, but emotional (Fialko, 2022). It often turns out that the latter has even greater power and influence than the former. As the French postmodernist philosopher Michel Maffesoli (2018) notes, it is now very important for an individual to belong to a certain "tribe", and to be "one's own" to a certain community, decisions are often made not as rationally balanced, but under the influence of a certain "atmosphere", of collective thought, which is expressed not so much in the articulation of a certain rational strategy, but in the visual and emotional collective experience.

Often, the choice that is declared rational is not so, but rather, in Max Weber's (2012) terminology, it is not "purpose-rational" but a traditional one – in favor of one or another component of multiple social identity. Each person must first find out all the risks both for him/herself personally and for others – both loved ones and society as a whole. And only after that, you should make a decision, first for yourself, and then come to a collective decision, but not at the level of blindly joining the will of the anonymous majority, but as lobbying for your own decision as a possible basis for a collective decision. Then more and more often such a collective decision will be the result of an argumentative discourse (Yermolenko, 2022), and not emotional impulses.

In such a situation, the splitting of social identity will take on a different nature: not as a result of likes/dislikes, blind loyalty, or "hatering", but as a result of developing alternative strategies of collective social behavior. Then such splitting will have more chances to acquire a productive rather than a destructive character, to be not a social pathology, but a way of special social self-organization.

Then and social conflicts have every chance to be more productive rather than destructive – including conflicts between components of multiple social identity. As Mouffe rightly remarks:

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

> Conflict, in order to be accepted as legitimate, needs to take a form that does not destroy the political association. This means that some kind of common bond must exist between the parties in conflict; so that they will not treat their opponents as enemies to be eradicated, seeing their demands as illegitimate, which is precisely what happens with the antagonistic friend/enemy relation. (Mouffe, 2005, p. 20)

Thus, overcoming the threats of splitting social identity and achieving effective normativity of multiple social identity is possible on the basis of rational discourse and emotional and motivational agreement regarding the common basic interests of various members of the social community. Then, destructive group conflicts will not be projected on the personality as one's splitting.

Originality

Establishing the normativity of a multiple social identity presupposes the preliminary identification of its structure and genesis. Then questions about the motivation and legitimacy of multiple social identity acquire concreteness, and the answers become procedurally weighted. Georg Simmel's concept of social circles can play an important role in the understanding of multiple social identy: it can be viewed as a methodology of agreement, grounded on the basic virtues of an individual, his/her belonging to different social groups in which these virtues are manifested.

Conclusions

The presence of several social identities in an individual or social community, which are simultaneously perceived as acceptable requires clarification of their significance from the viewpoint of those social virtues that can be represented in these social identities: where such virtues receive their more expressive and more consistent, more systemic manifestations, occupy a higher position in relation to other social identities that a person has. This finds its normative manifestation when the norms of a more meaningful identity have a higher force. This is due to the fact that their observance causes higher motivation, and therefore they acquire higher legitimacy for the bearers of this multiple social identity. The appeal to social virtues is one of the main ones in determining the genesis and structuring of a multiple social identity, however, it is quite possible, using the example of virtues, to search for other possible grounds for the reproduction of key social practices, on the basis of which the formation of a certain multiple social identity takes place.

REFERENCES

Arendt, H. (2002). *Between Past and Future* (V. Cherniak, Trans.). Kyiv: Dukh i Litera. (in Ukrainian)

Barvosa-Carter, E. (2005). Identity, Multiple: Overview. In M. C. Horowitz (Ed.), *New Dictionary of the History of Ideas* (pp. 1089-1094). Thomson Gale. (in English)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

Beck, U. (1992). *Risk Society: Towards a New Modernity* (M. Ritter, Trans.). London: Sage Publications. (in English)
Boichenko, M. (2022). Correction of the naming of things: the coercion of war in education and public life. *Filosofiya Osvity. Philosophy of Education, 28*(1), 11-27. DOI: https://doi.org/10.31874/2309-1606-2022-28-1-1 (in Ukrainian)
Boichenko, N. M., & Shevchenko, Z. V. (2020). Incompatibility or Convergence: Human Life as Capital. *Anthropological Measurements of Philosophical Research*, (17), 7-17. DOI: https://doi.org/10.15802/ampr.v0i17.206660 (in English)
Cybulska, E. M. (2019). Nietzsche: Bipolar Disorder and Creativity. *Indo-Pacific Journal of Phenomenology, 19*(1), 51-63. DOI: https://doi.org/10.1080/20797222.2019.1641920 (in English)
Fialko, N. (2022). The significance of deliberation for the legitimation of social institutions. *Philosophical Thought,* (3), 185-197. DOI: https://doi.org/10.15407/fd2022.03.185 (in Ukrainian)
Fromm, E. (2019). *Escape from Freedom* (M. Yakovliev, Trans.). Kharkiv: Family Leisure Club. (in Ukrainian)
Habermas, J. (1981). *Theorie des kommunikativen Handelns: Handlungsrationalität und gesellschaftliche Rationalisierung* (Vol. 1). Frankfurt am Main: Suhrkamp. (in German)
Kant, I. (1784). Beantwortung der Frage: Was ist Aufklärung? *Berlinische Monatsschrift, 12*, 481-494. (in German)
Loy, A. (2007). Ontolohichnyi pidtekst politychnoi filosofii Hanny Arendt. *Philosophical Thought,* (4), 3-16. (in Ukrainian)
Maffesoli, M. (2018). *The Time of the Tribes: The Decline of Individualism in Mass Society* (V. Pliushch, Trans.). Kyiv: VD "Kyiv-Mohyla Academy". (in Ukrainian)
Mouffe, C. (2005). *On the Political*. Routledge. (in English)
Olson, E. T. (2003). Personal Identity. In S. P. Stich & T. A. Warfield (Eds.), *The Blackwell Guide to Philosophy of Mind* (pp. 352-368). Blackwell. DOI: https://doi.org/10.1002/9780470998762.ch15 (in English)
Shevchenko, Z. V., & Fialko, N. A. (2021, November). Zahrozy rozshcheplennia sotsialnoi identychnosti v umovakh pandemii ta lehitymatsiia podolannia takoho rozshcheplennia. In *Filosofiia v suchasnomu sviti: Materialy II Mizhnarodnoi naukovo-praktychnoi konferentsii* (pp. 224-225). Kharkiv: Drukarnia Madryd. (in Ukrainian)
Simmel, G. (1898). The Persistence of Social Groups. *American Journal of Sociology, 3*(5), 662-698. DOI: https://doi.org/10.1086/210744 (in English)
Weber, M. (2012). *Wirtschaft und Gesellschaft: Grundriss der verstehenden Soziologie* (M. Kushnir, Trans.). Kyiv: Vsesvit. (in Ukrainian)
Yermolenko, A. (2022). Karl-Otto Apel's ethics of discourse as the "first philosophy" of the third paradigm. *Philosophical Thought,* (2), 23-38. DOI: https://doi.org/10.15407/fd2022.02.023 (in Ukrainian)

LIST OF REFERENCE LINKS

Арендт Х. *Між минулим і майбутнім* / пер. з англ. В. Черняк. Київ : Дух і Літера, 2002. 321 с.
Barvosa-Carter E. Identity, Multiple: Overview. *New Dictionary of the History of Ideas* / ed. by M. C. Horowitz. Thomson Gale, 2005. P. 1089–1094.
Beck U. *Risk Society: Towards a New Modernity* / trans. by M. Ritter. London : Sage Publications, 1992. 262 p.
Бойченко М. Виправлення іменувань речей: примус війни у освіті і суспільному житті. *Філософія освіти. Philosophy of Education.* 2022. Т. 28, № 1. С. 11–27. DOI: https://doi.org/10.31874/2309-1606-2022-28-1-1
Boichenko N. M., Shevchenko Z. V. Incompatibility or Convergence: Human Life as Capital. *Anthropological Measurements of Philosophical Research*. 2020. No. 17. P. 7–17. DOI: https://doi.org/10.15802/ampr.v0i17.206660
Cybulska E. M. Nietzsche: Bipolar Disorder and Creativity. *Indo-Pacific Journal of Phenomenology*. 2019. Vol. 19, Iss. 1. P. 51–63. DOI: https://doi.org/10.1080/20797222.2019.1641920
Фіалко Н. Значення делібераційї для легітимації соціальних інституцій. *Філософська думка*. 2022. № 3. С. 185–197. DOI: https://doi.org/10.15407/fd2022.03.185
Фромм Е. *Втеча від свободи* / пер. з англ. М. Яковлєв. Харків : Клуб Сімейного Дозвілля, 2019. 288 с.
Habermas J. *Theorie des kommunikativen Handelns*. Bd. 1: Handlungsrationalität und gesellschaftliche Rationalisierung. Frankfurt am Main : Suhrkamp, 1981. 533 s.
Kant I. Beantwortung der Frage: Was ist Aufklärung? *Berlinische Monatsschrift*. 1784. H. 12. S. 481–494.
Лой А. Онтологічний підтекст політичної філософії Ганни Арендт. *Філософська думка*. 2007. № 4. С. 3–16.
Маффесолі М. *Час племен. Занепад індивідуалізму у постмодерному суспільстві* / пер. з фр. В. Плющ. Київ : ВД "Києво-Могилянська академія", 2018. 264 с.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

Mouffe C. *On the Political*. Routledge, 2005. 168 p.
Olson E. T. Personal Identity. *The Blackwell Guide to Philosophy of Mind* / ed. by S. P. Stich, T. A. Warfield. Blackwell, 2003. P. 352–368. DOI: https://doi.org/10.1002/9780470998762.ch15
Шевченко З. В., Фіалко Н. А. Загрози розщеплення соціальної ідентичності в умовах пандемії та легітимація подолання такого розщеплення. *Філософія в сучасному світі*. Матеріали ІІ Міжнар. наук.-практ. конф. (Харків, 19-20 лист. 2021 р.). Харків : Друкарня Мадрид, 2021. С. 224–225.
Simmel G. The Persistence of Social Groups. *American Journal of Sociology*. 1898. Vol. 3, No. 5. P. 662–698. DOI: https://doi.org/10.1086/210744
Вебер М. *Господарство і суспільство: нариси соціології розуміння* / пер. з нім. М. Кушнір. Київ : Всесвіт, 2012. 1112 с.
Єрмоленко А. Етика дискурсу Карла-Отто Апеля як "перша філософія" третьої парадигми. *Філософська думка*. 2022. № 2. С. 23–38. DOI: https://doi.org/10.15407/fd2022.02.023

З. В. ШЕВЧЕНКО[1*], Н. А. ФІАЛКО[2*]

[1*]Черкаський національний університет імені Богдана Хмельницького (Черкаси, Україна), ел. пошта shevchenko.zoe@gmail.com, ORCID 0000-0001-9980-4372
[2*]Національний університет фізичного виховання і спорту України (Київ, Україна), ел. пошта fialo4ka.tasha@gmail.com, ORCID 0000-0003-2010-1071

Нормативність множинної соціальної ідентичності: від мотивації до легітимації

Мета. Автори цієї статті мають на меті виявити, яким чином мотивація та легітимація забезпечують нормативність структурування та генезису множинної соціальної ідентичності. **Теоретичний базис.** Методологією дослідження, яка розкриває соціальну ідентичність як сконструйовану її носієм ідентичність на основі запропонованих соціальними групами та суспільством готових версій соціальної ідентичності, обрано соціальний конструктивізм. Соціальні кола, виявлені Ґеорґом Зіммелем, об'єднують представників різних соціальних груп у ширшу єдність, яку можна витлумачувати як множинну соціальну ідентичність, а мотивацію до її утворення можна виявляти на основі Веберового поняття легітимації. **Наукова новизна.** Виявлення структури та генезису множинної соціальної ідентичності створює передумови для встановлення її нормативних засад, а також для конкретного аналізу процедур досягнення її мотивації та легітимації. Концепція соціальних чеснот Ґеорґа Зіммеля сприяє розгляду базових чеснот особистості як таких, що дають їй можливість бути членом різних соціальних груп, у яких ці чесноти проявляються. **Висновки.** Соціальні чесноти, наявні в соціальних ідентичностях, які входять до складу множинної соціальної ідентичності, визначають не лише соціальний статус цих особистостей у цих соціальних групах, але й ранжування й нормативну значущість цих груп для цієї особистості. Якщо дотримання чеснот у певній соціальній групі викликає вищу мотивацію поведінки особистості, тоді ця група здобуває для неї вищу легітимність. За прикладом чеснот можна здійснити пошук інших можливих підстав для утворення множинної соціальної ідентичності. Такими підставами є передусім інші характеристики ключових соціальних практик, які підтримують різні соціальні групи.

Ключові слова: Людина; особистість; множинна соціальна ідентичність; мотивація; легітимація

Received: 03.08.2022
Accepted: 06.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271328
© Z. V. Shevchenko, N. A. Fialko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 316.6:008.2:101.1

T. V. DANYLOVA[1*,2*]

[1*]The Graduate School for Social Research, Institute of Philosophy and Sociology of the Polish Academy of Sciences (Warsaw, Poland),
[2*]Institute for Social and Political Psychology of the National Academy of Educational Sciences of Ukraine (Kyiv, Ukraine),
e-mail danilova_tv@ukr.net, ORCID 0000-0002-0297-9473

Social Forecasting and Elusive Reality: Our World as a Social Construct

Purpose. The paper attempts to investigate the constructivist approach to the social world and its implications for social forecasting. **Theoretical basis.** Social forecasting is mainly based on the idea that a human is "determined ontologically". Using the methodology of the natural sciences, most predictions and forecasts fail to encompass all the multiplicity and variability of the future. The postmodern interpretation of reality gave impetus to the development of the new approaches to it. A constructivist approach to social reality began to compete with essentialism. Social constructivism asserts that reality is a set of mental constructs, that it is ultimately a text. Radical constructivism interprets reality as a specific system of meanings emphasizing the artifact aspects of our reality. An interpretation of the social actors' behavior is based on the ways of understanding accepted in a given society/community and do not possess ontological universality. The creators of social space are also its creations. **Originality.** Within the framework of the postmodern approach to reality, the second-order forecasting, or forecasting of forecasting, is particularly relevant. That means that the observers-forecasters must be included in the forecast as a part of one-unified process. At this stage, a forecaster must realize that he/she is a part of a larger system, a part of the world he/she observes (and actually creates). The situation changes dramatically – the forecaster is forced to take responsibility for his/her own observations. This ultimately leads to the "humanization" of forecasting. Acting in our world full of uncertainty, unpredictability, and turbulence, modern researchers of the future should be mindful of powerful social constructs of reality. **Conclusions.** Social forecasting should be embedded in a wider context, which requires a joint effort of philosophers, foresight practitioners, historians, psychologists, sociologists, political scientists, religious scholars, anthropologists, etc. To develop promising visions and scenarios of the future, it is necessary to answer the question "Why?", which is the task of philosophically oriented research, because without this answer, we will deal with the consequences; and the implementation of the negative scenarios will reproduce itself in new socio-cultural and historical conditions. An in-depth understanding of this "Why?" provides opportunities to be in the flow of transformations. The study of the deep mental processes of the actors of social changes, the multidimensional influence on the transformation of social structures can gradually expand an answer to the question "Why?", that can cause positive changes and, accordingly, allow to create fruitful projects of the future and form effective behavioral strategies that correspond to the desired level of social development.

Keywords: human being; social forecasting; future; social world; social reality; social constructivism; social constructionism

Introduction

Forecasting the future has always been one of the most exciting and at the same time risky activities of humankind. Many swords were crossed during the discussions on the world order projects, the place of the individuals in society, their rights and responsibilities, the role of economy, politics, science, and culture in the civilizational projects. History knows a decent number of utopias, which are impossible to put into practice. An attempt to predict social phenomena is a difficult task, as far as various manifestations of the human condition are the core of this complexity. Human beings are not machines, their behavior is determined by a large number of factors, which leads to a high degree of unpredictability. Furthermore, social contexts are very diverse and social situations undergo such rapid changes that it is difficult to keep up with them. Thus, forecasting is a conditional and limited process, and social forecasts themselves are sometimes extremely "subjective and unreliable" (Arnopoulos, 1979, p. 31). However, we cannot

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

avoid social predictions, no matter how imperfect they are. Nowadays, the threats to humanity and long-lasting consequences of social problems are becoming more and more obvious and acute, therefore, any society has to be ready for the future unforeseeable situations (Flaherty, Sikorski, Klos, & Vus, 2019; Flaherty, Sikorski, Klos, Vus, & Hayduk, 2020; Khmil & Popovych, 2019). Some events/situations can be predicted with a high degree of accuracy, while others are beyond our prediction. In fact, there is a wide range of the degree of predictability: from absolute determinism to complete randomness. All other options lie within this continuum. As P. Arnopoulos stated,

> One has to exclude both extreme determinism and chance as the basis of human action. Instead, we have to assume that man acts as a result of his own "free will" as well as external forces beyond his control. According to this view, man is neither a "plaything of the gods" nor is history "full of sound and fury signifying nothing". Rather, human behavior can be better understood to range somewhere along this hypothetical continuum between randomness and determinism. In this way, we can discern some pattern in human activities and some reason in social events, without expecting to know exactly what is happening or be able to foresee precisely what is coming next. For purposes of social forecasting, we can safely assume that human activities range somewhere within these limits and thus is somewhat predictable. (Arnopoulos, 1979, p. 33)

But this predictability depends on both the interpretation of the phenomenon of a human and awareness of the social space in which he/she operates.

Human survival depends on our ability to predict the outcomes of our actions in order to make the best decisions. While ancient people turned to oracles and consulted with sages, the development of positivist science led to the fact that philosophers, oracles, and visionaries were "replaced" by computer models and model visualization. Advances in mathematics, computer science, engineering, and other disciplines have made it possible to implement large-scale, empirically tested computational models that transfer a large array of data into practice (Börner, Rouse, Trunfio, & Stanley, 2018). The attempts to embrace as much data as possible and elaborate various scenarios for the development of humankind seem to be the most productive launch pad for a new paradigm of the future. However, the depth and contradictions of the human nature and social world require a broader understanding in the context of the synthesis of philosophy and contemporary sciences (Danylova, 2017).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Purpose

The paper attempts to investigate the constructivist approach to the social world and its implications for social forecasting.

Statement of basic materials

The vast majority of social forecasts are based on the idea that an individual has an unchanging essence, a constant set of qualities and properties that make him/her who he/she is. The strict determinism of human behavior due to his/her innate nature and motives is consistent with essentialism. Therefore, human actions are determined by the principium rationis sufficientis agenda, or the law of motivation: a motive causes a desire, which is necessarily followed by a behavioral act (Schopenhauer, 1891). Thus, individuals are seen as stable, predetermined objects of research; and the similarity of their characteristics stems from the natural parameters that exist objectively and retain their immutability or, at least, significant stability.

This approach arose due to the fact that the social sciences and humanities borrowed their theoretical and methodological models from the natural sciences, which from the end of the 18th to the second half of the 20th century had served as the "precedent and paradigm" for the scientific knowledge. The influence of positivism with its focus on naturalism and empiricism was manifested in the absolutization and universalization of the worldview, in the search for general laws of social life. Such a tendency presupposes the existence of completely independent objective reality, where the individuals act according to its laws. But does this invariable, predetermined reality exist?

The polylogue of postmodern is largely a reaction to the confidence in science, which can explain the physical and social worlds and determine the place of a human being within these worlds. In fact, it stems from the recognition that the reality we perceive is not reality per se, but, rather, is constructed by the mind itself. That is why the postmodern age is very skeptical of explanations that claim to be the absolute truth. Instead, it focuses on the relativity of truth for each person. Through the lens of postmodern, everything is an interpretation – we create our own reality by interpreting the world around us. Reality emerges through our interpretation of what the world means to us personally (Mlodinow, 2013). Giving priority to specific experience over abstract principles, postmodern thought asserts that the results of one’s own experience are relative rather than final and universal and attempts to offer a new understanding of the world and a human within its discourse.

The proponents of the postmodern turn criticize traditional culture, theory, and politics, while the defenders of modern traditions ignore this challenge, fight back, or try to fit their concepts into the new discourse. Although critics of the postmodern turn claim that the new worldview is just a tribute to fashion, the invention of intellectuals in search of a new discourse as a source of cultural capital, or another ideology created to devalue the ideas of the modern era, postmodern thought has posed questions that cannot be dealt with constructively within the existing paradigms.

Nowadays, the universe is considered from a syncretic perspective: it is impossible to separate humans from nature, consciousness from matter, subject from object. An American physicist and deep ecologist F. Capra (2010) claims that the main themes of modern physics, as well as all mystical traditions, are the fundamental relationship and interdependence of all phenomena and the inner dynamic nature of reality; thus, there is nothing primary or secondary in the

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

universe. Our world is a unified whole, which consists of processes instead of things. Objective knowledge does not exist, because the observers have an impact on the processes and objects of observation.

An American scientist D. Bohm (1984), who is known for his works on quantum physics, philosophy, and neuropsychology, believes that on the "folded up", "pre-quantum" level of reality the world loses all properties, which the human brain attributes to it. Bohm's ideas on universal integrity and his assumptions about hidden order have influenced various scientific disciplines. They became the core of what is known as the holographic paradigm. On the basis of the holographic paradigm, an American neurosurgeon, neurophysiologist, and psychologist K. Pribram (1971) elaborated the "holonomic brain theory".

An American theoretical physicist J. Wheeler (1990) assumes that an immaterial source is the basis of all objects or phenomena in the physical world. Everything that people recognize as reality is created by themselves in the process of measurement, that is, all physical entities are information-theoretical, and the universe requires our participation in their manifestation. Thus, people create their own worlds using an endless number of individual facts. Habitual reality appears to be the result of collective representations or agreements. A Finnish philosopher and mathematician J. Hintikka (1989) emphasizes that all our statements about the world consist of notions created by people. Actually, the knowledge of reality cannot be separated from the methods of its conceptual comprehension.

Postmodern thinkers M. Foucault, J. Derrida, R. Barthes, U. Eco, G. Deleuze, J.-F. Lyotard urged to abandon dogmatism, one-sided perception and explanation. As J. Derrida (1998) argues, philosophizing often arises as a result of the uncompromising struggle against binary oppositions, and binary thinking is based on our desire to reduce the world to a comprehensible and compelling scheme. The idea of deconstruction really seems to be a fundamentally new approach to the analysis of social and cultural life.

> The recognition of pluralistic interpretation of reality in postmodern era casts doubt on complete and absolute truth of any worldview represented by the only one position. Understanding that human self-determination is a probabilistic model, involvement in the situation and attachment to things are features of modern mass psychology, human consciousness is a set of artificial clichés forces us to reconsider the entire scientific worldview. (Danylova, 2014, p. 95)

Both the scientific concepts and the methodology of scientific research.

As a rule, the natural sciences do not examine objects from the different, often opposing, angles. They base cumulative explanations on "facts", because the objects they study are "indifferent" to the observers. As a Canadian sociologist W. Little rightly pointed out,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

> The chemical composition and behavior of a protein can be assumed to be the same wherever it is observed and by whomever it is observed. The same cannot be said of social phenomena, which are mediated by meanings and interpretations, divided by politics and value orientations, subject to historical change and human agency, characterized by contradictions and reconciliations, and transfigured if they are observed at a micro or macro-level. Social reality is different, depending on the historical moment, the perspective, and the criteria from which it is viewed. (Little & McGivern, 2013, p. 23)

The postmodern interpretation of reality gave impetus to the development of the new approaches to it. A constructivist approach to social reality began to compete with essentialism. If within the essentialist approach the individuals lose their subjectivity, then within the constructivist frame they are considered as those who determine their own way of life, who form and transform their own society. Thus, the social world is fundamentally different from the natural world. It is a social construct that is generated by the inner world of an individual: "what is 'real' to a Tibetan monk may not be 'real' to an American businessman" (Berger & Luckmann, 1966, p. 15). Reality is not reflected and represented by language and consciousness, but is created in the process of observation or cognition.

Developed in the 1960s within the methodology of the social sciences, social constructivism asserts that reality is a set of mental constructs, that it is ultimately a text. Sociologists P. Berger and T. Luckmann (1966) point out that all social constructs as historical products of human activity are mutable; changes occur as a result of human activities; the existence of constructs has its foundation in the lives of the individuals and does not have any empirical status beyond these lives. In the postmodern era, there is a growing awareness of the relativity of all worlds, all realities, which are perceived as one of the possible options, and not the ultimate truth. This implies sensitivity to the socio-cultural contexts of the bearers of specific social constructs.

Undoubtedly, social constructs have become a reality for their carriers creating a kind of world, within which they are objective, independent and directly affect all spheres of life of a group or society. Certain ideas about the world are habitualized and typified, eventually turning into social institutions that are perceived as an external fact, "forced reality" by the following generations and the creators of these institutions themselves. P. Berger and T. Luckmann (1966) emphasize the fundamental relationship between three dialectical moments in social reality: society is a human product; society is an objective reality; man is a social product (p. 79). The researchers note that the analysis of the social world should embrace all three components. In the process of development of the social institutions, there is a segmentation of the institutional order, which gives rise to different semantic sub-universes constructed according to different crite-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

ria, such as age, gender, religion, profession, etc. These sub-universes acquire objective meanings/existence for their carriers, which leads to competition and conflict within a large group – different realities collide with each other, "the chiropractor has a different angle on society than the medical school professor, the poet than the businessman, the Jew than the Gentile" (Berger & Luckmann, 1966, p. 103).

The institutional order requires legitimation that gives cognitive validity to objectified meanings. In the process of legitimation, a symbolic universe emerges. It organizes the past, present, and future of an individual. Individual's openness to the world implies the conflict between order and chaos, which must be restrained, because any social reality is unreliable. Such duality "order – chaos" and efforts to overcome it permeate all history from traditional archaic cultures to modern civilized societies. Binary oppositions are the primarily notional division of the world into two opposing parts. Literally, all objects and phenomena fall into this system. An American psychologist C. Osgood (1979) stresses that human consciousness is characterized by bipolarity (i.e., the meanings of the words are differentiated in terms of binary oppositions) and the opposite poles are not equal in value: one of the poles is evaluated as a positive and the other – as a negative. According to a French anthropologist and ethnologist C. Levi-Strauss (2008), binarity is universal, and our thinking is based on this scheme. Thus, binarity acquires the status of the fundamental principle of consciousness. Binary paradigms make people experience ontological dissonance, which is perceived as a fact of human existence (Danylova, 2014). The sources of the symbolic universe are rooted in the human nature, and the symbolic universes vividly demonstrate that any kind of reality is very meaningful to individuals.

At the beginning of the 1980s, radical constructivism represented by P. Watzlawick, E. von Glasersfeld, H. von Foerster emerged. Interpreting reality as a specific system of meanings, the proponents of this movement emphasize the artifact aspects of our reality. According to an Austrian physicist, mathematician, and one of the "fathers" of cybernetics as epistemology H. von Foerster, the world, as we perceive it, is our construction. Arguing that truth is an invention of a liar, H. von Foerster stresses that it is not only a matter of what we do not know. It also happens that we do not know that we do not know. This is double ignorance, or second-order ignorance. Each observation primarily says something about an observer. Anyone who claims to be in possession of truth says something about himself/herself, but not about truth (Lafrentz, n.d.). It is not given to us to know what reality is, so we construct our present making sense of the world to the extent of our cognitive capabilities (Foerster & Pörksen, 2002).

An Austrian-American psychotherapist and psychologist, theorist of communication and radical constructivism P. Watzlawick (1980) notes that his constructivism is radical because it violates convention and develops a theory of knowledge, in which knowledge does not reflect "objective" ontological reality. In his opinion, there are many different versions of reality, which can contradict each other. In fact, the individuals construct reality, but they do not understand it and believe that they only "reflect" the objective world. Any reality is actually an interpretation constructed by and through communication. We are "imprisoned" in a systemic construction that frames our world.

An American philosopher, psychologist, and one of the founders of radical constructivism E. von Glasersfeld (1984) notes that radical constructivism is one of the possible models of cognition inherent in intelligent living beings capable of making a more or less reliable world out of the material of their own experience. Thus, the "real world" is a system of constructs that is generated by an individual during processing his/her sensory experience.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Therefore, in contrast to the essentialist approach, within the constructivist approach, methodology and cognitive practices are perceived as a factor contributing to the "construction" of reality. If through the lens of premodern and modern a tendency towards stabilization and sustainability of social objects was observed, then postmodern opened the doors to the blurring of their boundaries, to constant changes that was vividly reflected in social constructivism, which rejected the criteria that set boundaries. The hierarchical space of transcendence has given way to the space of transgression, which has affirmed immanence and has revealed the possibilities for the new definitions of reality. The transgressive model of the world structure provides "not one universal meaning, but "multi-meaning", the configuration of a multitude of simultaneously existing semantic perspectives, none of which acquires the status of a defining and dominant semantic instance" (Faritov, 2016).

Social forecasting is mainly based on the idea that a human is "determined ontologically", just like our material world, the so-called natural world. Being based on the idea that human beings are a part of nature and mechanically "transferring" to them and the world created by them the methodology of the natural sciences, most predictions and forecasts have failed to encompass all the multiplicity and variability of the future. However, according to J. Lotman (Lotman & Clark, 2005), the phenomenon we call nature is an artificial construct. Nature per se is beyond cognition since it is continual, whereas culture is always discrete. In the process of cognition, we single out an object from the one unified stream of being, bringing it out of the realm of nature into the sphere of culture. This entails the need for reconciliation of the continuity of being with the discreteness of consciousness (Danylova, 2013). Therefore, when developing research tools and conducting research, it is advisable to move away from the essentialist understanding of humans and their worlds and rely on the "interpretativeness" of the social world, in which we act.

An American social psychologist K. Gergen (1997) notes that although the basic processes of cognition, motivation, and prejudice are inherent in human nature (and therefore they can be considered from the standpoint of essentialism), their expression is variable. It is not possible to predict and understand human behavior in the same way as the law of universal gravitation, because it is unstable, should be considered "within the context", depends on historical and sociocultural conditions, the "horizon of understanding" and "paradigm of understanding" of its interpreter:

> There is no reading of a "psychological interior" save through the presumptions one brings to bear. People’s actions do not transparently reveal the character of their subjective worlds or mental processes; however, once psychologists bring a given theory to bear, they locate "internal events" in its terms. These theories have no basis in fact; any facts about the mind used in their support would have necessitated the use of such theories. In effect, the psychological world so dear to the heart of many social psychologists is a social construction, and the findings used to jus-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

> tify statements about this world are only valid insofar as one remains within the theoretical (and metatheoretical) paradigms of the field. Research findings don't have any meaning until they are interpreted, and these interpretations are not demanded by the findings themselves. They result from a process of negotiating meaning within the community. (Gergen, 1997, p. 118)

An interpretation of the social actors' behavior is based on the ways of understanding accepted in a given society/community and do not possess ontological universality. The creators of social space are also its creations. This space is a kind of reality that is constructed and described due to the conceptual apparatus of the subjects of cognition: words are the tools that people use to address reality. People unconsciously begin to assume that to name something is to gain a certain amount of power over it. Linguistic conventions shape the perception of reality. To live together, people create their own working languages that are conventional, which can eventually lead to the objectification of a particular way to construct the world. Linguistic conventions lay the framework, within which we understand ourselves, others, and the world around us.

The perception of the world is its description. Anyone who interacts with children acts as their teacher constantly describing the world, until children begin to perceive the world as it has been described (Castaneda, 2012). Thus, people learn to transform and create their own flow of perception in accordance with the culturally adopted description. The world as description becomes their supreme reality; they, in fact, enter the linguistic realm of being. People forget their children's holistic perception of the world because it does not correspond to the structure of culturally adapted description. Therefore, people have no terms to interpret it (Wilber, 1999).

From the very beginning, our consciousness is immersed in the world; the background through which it identifies itself is made up of other people. The vital necessity compels consciousness to see all things as certain "weapons", "tools", reinforces the trend to view the world as "equipment" and the other people, as M. Heidegger (2008) states, – in the "context of belonging". This situation objectifies the specific ways to construct the world and requires to be in total agreement regarding these ways that hinders self-reflective assessment and development. Those who do not share the "created reality" fall into the category of "They", "Others". In this case, the value orientations, beliefs, and preferences of the supporters of the "dominant reality" come to the fore. The members of this group identify themselves with a certain paradigm, and, accordingly, perceive the potential creators of the "alternative reality" as strange, hostile, worse, often experiencing anxiety, misunderstanding, and aggression (Danylova, 2013). These "Others" are excluded from the cultural dialogues that leads to the narrowness of the functional field of social forecasts, as far as "dominant" forecasts will defend the moral and ideological values of the dominant group and be the result of social programming.

According to K. Gergen, social constructionist approach in psychology is capable of initiating a reflexive dialogue both in psychological science itself and in culture as a whole. The creation of new cultural forms requires value self-determination, which the vast majority of sci-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ences try to avoid. From the standpoint of social constructionism, which attempts to embrace ethical and political aspects, participation in social transformations is more important than detached analysis:

> For the constructionist, the discourses of the profession are themselves constitutive of cultural life. When they serve to mold the intelligibilities of the culture – making distinctions, furnishing rationales for action, and implicitly evaluating forms of conduct – they also prepare our future. This may be a future which simply recapitulates the past, which sustains the taken-for-granted assumptions of the culture. Such are typically the effects of a social psychology based on a realist (or objectifying) account of science. However, for the constructionist, social psychological inquiry can enter into the creation of new forms of cultural life. With the development of new theoretical languages, research practices, forms of expression, and practices of intervention, so does the field invite cultural transformations. (Gergen, 1997, pp. 121-122)

Originality

Within the framework of the postmodern approach to reality, the second-order forecasting, or forecasting of forecasting, is particularly relevant. That means that the observers-forecasters must be included in the forecast as a part of one-unified process. At this stage, a forecaster must realize that he/she is a part of a larger system, a part of the world he/she observes (and actually creates). The situation changes dramatically – the forecaster is forced to take responsibility for his/her own observations. This ultimately leads to the "humanization" of forecasting. If within prevailing epistemology, the subjects of cognition seem not to have biological, psychological, or cultural characteristics, then, within the frame of constructivist approach, these characteristics, human activity, and responsibility for scientific constructs are considered. Acting in our world full of uncertainty, unpredictability, and turbulence (Bergquist, n.d.), modern researchers of the future should be mindful of powerful social constructs of reality.

Conclusions

Social forecasting should be embedded in a wider context, which requires a joint effort of philosophers, foresight practitioners, historians, psychologists, sociologists, political scientists,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

religious scholars, anthropologists, etc. To develop promising visions and scenarios of the future, it is necessary to answer the question "Why?", which is the task of philosophically oriented research, because without this answer, we will deal with the consequences; and the implementation of the negative scenarios will reproduce itself in new socio-cultural and historical conditions. An in-depth understanding of this "Why?" provides opportunities to be in the flow of transformations. The study of the deep mental processes of the actors of social changes, the multidimensional influence on the transformation of social structures can gradually expand an answer to the question "Why?", that can cause positive changes and, accordingly, allow to create fruitful projects of the future and form effective behavioral strategies that correspond to the desired level of social development.

Acknowledgments

I am thankful for the support from the Institute of International Education's Scholar Rescue Fund (IIE-SRF) and the Graduate School for Social Research, Institute of Philosophy and Sociology of the Polish Academy of Sciences for enabling my research. I would like to thank Prof. Irina Tomescu-Dubrow, the Director of the Graduate School for Social Research at the Institute of Philosophy and Sociology of the Polish Academy of Sciences, for her reliable help.

REFERENCES

Arnopoulos, P. (1979). Toward a model procedure for social forecasting. *Technological Forecasting and Social Change, 13*(1), 31-42. DOI: https://doi.org/10.1016/0040-1625(79)90004-0 (in English)

Berger, P. L., & Luckmann, T. (1966). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Penguin Books. (in English)

Bergquist, W. (n.d.). *Psychology and the Social Construction of Reality.* The Professional School of Psychology. Retrieved from https://psychology.edu/programs/the-edge-of-knowledge-psps-research-center/psychology-and-the-social-construction-of-reality/ (in English)

Bohm, D. (1984). *Causality and Chance in Modern Physics*. London: Routledge and Kegan Paul. (in English)

Börner, K., Rouse, W. B., Trunfio, P., & Stanley, H. E. (2018). Forecasting innovations in science, technology, and education. *PNAS, 115*(50), 12573-12581. DOI: https://doi.org/10.1073/pnas.1818750115 (in English)

Capra, F. (2010). *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism*. Shambhala. (in English)

Castaneda, C. (2012). *Journey to Ixtlan: The Lessons of Don Juan*. Washington Square Press. (in English)

Danylova, T. V. (2013). Overcoming the Cultural Differences: Parable as a Means of Intercultural Dialogue. *Anthropological Measurements of Philosophical Research,* (3), 42-51. DOI: https://doi.org/10.15802/ampr2013/14318 (in English)

Danylova, T. V. (2014). Eastern Spiritual Traditions through the Lens of Modern Scientific Worldview. *Anthropological Measurements of Philosophical Research,* (5), 95-102. DOI: https://doi.org/10.15802/ampr2014/25202 (in English)

Danylova, T. V. (2017). Eastern Mysticism and Timothy Leary: Human Beyond the Conventional Reality. *Anthropological Measurements of Philosophical Research,* (11), 135-142. DOI: https://doi.org/10.15802/ampr.v0i11.105498 (in English)

Derrida, J. (1998). *Of Grammatology*. USA: JHU Press. (in English)

Faritov, V. T. (2016). The Philosophical Aspects of the Work of M. Bakhtin: Transgression Ontology. *Voprosy Filosofii*, (12), 140-150. (in Russian)

Flaherty, M., Sikorski, E., Klos, L., & Vus, V. (2019). Peacebuilding and Mental Health: Moving beyond Individual Pathology to Community Responsibility. *Mental Health: Global Challenges Journal, 1*(1), 27-28. DOI: https://doi.org/10.32437/mhgcj.v1i1.13 (in English)

Flaherty, M., Sikorski, E., Klos, L., Vus, V., & Hayduk, N. (2020). Peacework and mental health: from individual pathology to community responsibility. *Intervention, 18*(1), 28-36. DOI: https://doi.org/10.4103/INTV.INTV_59_18 (in English)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

Foerster, H., & Pörksen, B. (2002). *Understanding Systems: Conversations on Epistemology and Ethics* (K. Leube, Trans.). Carl-Auer Verlag GmbH. (in English)

Gergen, K. J. (1997). Social Psychology as Social Construction: The Emerging Vision. In C. McGarty & S. A. Haslam (Eds.), *The Message of Social Psychology: Perspectives on Mind in Society* (pp. 113-128). Blackwell Publishing. (in English)

Glasersfeld, E. (1984). An Introduction to Radical Constructivism. In P. Watzlawick (Ed.), *The Invented Reality: How Do We Know What We Believe We Know? (Contributions to Constructivism)* (pp. 17-40). W. W. Norton & Company. (in English)

Heidegger, M. (2008). *Being and Time*. Harper Perennial Modern Classics. (in English)

Hintikka, J. (1989). *The Logic of Epistemology and the Epistemology of Logic. Selected Essays*. Netherlands: Kluwer Academic Publishers. (in English)

Khmil, V. V., & Popovych, I. S. (2019). Philosophical and Psychological Dimensions of Social Expectations of Personality. *Anthropological Measurements of Philosophical Research,* (16), 55-65. DOI: https://doi.org/10.15802/ampr.v0i16.187540 (in English)

Lafrentz, D. (n.d.). *Truth is the Invention of a Liar – Centenary of the birth of Heinz von Foerster* (T. Nevill, Trans.). The Feldenkrais Method. Retrieved from https://www.feldenkraisnow.org/truthistheinvent.html (in English)

Levi-Strauss, C. (2008). *Structural Anthropology*. New York: Basic Books. (in English)

Little, W., & McGivern, R. (2013). *Introduction to Sociology – 1st Canadian Edition*. Rice University. (in English)

Lotman, J., & Clark, W. (2005). On the semiosphere. *Sign Systems Studies, 33*(1), 205-229. DOI: https://doi.org/10.12697/SSS.2005.33.1.09 (in English)

Mlodinow, L. (2013). *Subliminal: How Your Unconscious Mind Rules Your Behavior*. Vintage. (in English)

Osgood, C. E. (1979). *Focus on Meaning: Explorations in Semantic Space*. Mouton Publishers. (in English)

Pribram, K. H. (1971). *Languages of the Brain: Experimental Paradoxes and Principles in Neuropsychology.* Brandon House. (in English)

Schopenhauer, A. (1891). *On the Fourfold Root of the Principle of Sufficient Reason and on the Will in Nature* (K. Hillebrand, Trans.). London: George Bell and Sons. (in English)

Watzlawick, P. (Ed.). (1980). *The Invented Reality: How Do We Know What We Believe We Know? (Contributions to Constructivism).* W. W. Norton & Company. (in English)

Wheeler, J. A. (1990). Information, physics, quantum: The search for links. In W. H. Zurek (Ed.), *Complexity, Entropy and the Physics of Information* (pp. 3-28). Redwood City, California: Addison-Wesley. (in English)

Wilber, K. (1999). *The Collected Works of Ken Wilber: The Atman Project, Up from Eden* (Vol. 2). Boston: Shambhala. (in English)

LIST OF REFERENCE LINKS

Arnopoulos P. Toward a model procedure for social forecasting. *Technological Forecasting and Social Change*. 1979. Vol. 13, Iss. 1. P. 31–42. DOI: https://doi.org/10.1016/0040-1625(79)90004-0

Berger P. L., Luckmann T. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Penguin Books, 1966. 249 p.

Bergquist W. Psychology and the Social Construction of Reality. *The Professional School of Psychology.* URL: https://psychology.edu/programs/the-edge-of-knowledge-psps-research-center/psychology-and-the-social-construction-of-reality/

Bohm D. *Causality and Chance in Modern Physics*. London : Routledge and Kegan Paul, 1984. 64 p.

Börner K., Rouse W. B., Trunfio P., Stanley H. E. Forecasting innovations in science, technology, and education. *PNAS*. 2018. Vol. 115, No. 50. P. 12573–12581. DOI: https://doi.org/10.1073/pnas.1818750115

Capra F. *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism*. Shambhala, 2010. 368 p.

Castaneda C. *Journey to Ixtlan: The Lessons of Don Juan*. Washington Square Press, 2012. 205 p.

Danylova T. V. Overcoming the Cultural Differences: Parable as a Means of Intercultural Dialogue. *Anthropological Measurements of Philosophical Research*. 2013. No. 3. P. 42–51. DOI: https://doi.org/10.15802/ampr2013/14318

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

Danylova T. V. Eastern Spiritual Traditions through the Lens of Modern Scientific Worldview. *Anthropological Measurements of Philosophical Research*. 2014. No. 5. P. 95–102. DOI: https://doi.org/10.15802/ampr2014/25202

Danylova T. V. Eastern Mysticism and Timothy Leary: Human Beyond the Conventional Reality. *Anthropological Measurements of Philosophical Research*. 2017. No. 11. P. 135–142. DOI: https://doi.org/10.15802/ampr.v0i11.105498

Derrida J. *Of Grammatology*. USA : JHU Press, 1998. 360 p.

Фаритов В. Т. Философские аспекты творчества М. Бахтина: онтология трансгрессии. *Вопросы философии.* 2016. № 12. С. 140–150.

Flaherty M., Sikorski E., Klos L., Vus V. Peacebuilding and Mental Health: Moving beyond Individual Pathology to Community Responsibility. *Mental Health: Global Challenges Journal*. 2019. Vol. 1, Iss. 1. P. 27–28. DOI: https://doi.org/10.32437/mhgcj.v1i1.13

Flaherty M., Sikorski E., Klos L., Vus V., Hayduk N. Peacework and mental health: from individual pathology to community responsibility. *Intervention.* 2020. Vol. 18, Iss. 1. P. 28–36. DOI: https://doi.org/10.4103/INTV.INTV_59_18

Foerster H., Pörksen B. *Understanding Systems: Conversations on Epistemology and Ethics* / trans. by K. Leube. Carl-Auer Verlag GmbH, 2002. 161 p.

Gergen K. J. Social Psychology as Social Construction: The Emerging Vision. *The Message of Social Psychology: Perspectives on Mind in Society* / ed. by C. McGarty, S. A. Haslam. Blackwell Publishing, 1997. P. 113–128.

Glasersfeld E. An Introduction to Radical Constructivism. *The Invented Reality: How Do We Know What We Believe We Know? (Contributions to Constructivism)* / ed. by P. Watzlawick. W. W. Norton & Company, 1984. P. 17–40.

Heidegger M. *Being and Time*. Harper Perennial Modern Classics, 2008. 608 p.

Hintikka J. *The Logic of Epistemology and the Epistemology of Logic. Selected Essays*. Netherlands : Kluwer Academic Publishers, 1989. 245 p.

Khmil V. V., Popovych I. S. Philosophical and Psychological Dimensions of Social Expectations of Personality. *Anthropological Measurements of Philosophical Research*. 2019. No. 16. P. 55–65. DOI: https://doi.org/10.15802/ampr.v0i16.187540

Lafrentz D. Truth is the Invention of a Liar – Centenary of the birth of Heinz von Foerster / trans. by T. Nevill. *The Feldenkrais Method*. URL: https://www.feldenkraisnow.org/truthistheinvent.html

Levi-Strauss C. *Structural Anthropology*. New York : Basic Books, 2008. 441 p.

Little W., McGivern R. *Introduction to Sociology – 1st Canadian Edition*. Rice University, 2013. 722 p.

Lotman J., Clark W. On the semiosphere. *Sign Systems Studies*. 2005. Vol. 33, No. 1. P. 205–229. DOI: https://doi.org/10.12697/SSS.2005.33.1.09

Mlodinow L. *Subliminal: How Your Unconscious Mind Rules Your Behavior*. Vintage, 2013. 272 p.

Osgood C. E. *Focus on Meaning: Explorations in Semantic Space*. Mouton Publishers, 1979. 236 p.

Pribram K. H. *Languages of the Brain: Experimental Paradoxes and Principles in Neuropsychology*. Brandon House, 1971. 432 p.

Schopenhauer A. *On the Fourfold Root of the Principle of Sufficient Reason and on the Will in Nature* / trans. by K. Hillebrand. London : George Bell and Sons, 1891. 380 + xi p.

The Invented Reality: How Do We Know What We Believe We Know? (Contributions to Constructivism) / ed. by P. Watzlawick. W. W. Norton & Company, 1980. 352 p.

Wheeler J. A. Information, physics, quantum: The search for links. *Complexity, Entropy, and the Physics of Information* / ed. by W. H. Zurek. Redwood City, California : Addison-Wesley, 1990. P. 3–28.

Wilber K. *The Collected Works of Ken Wilber*. Vol. 2: The Atman Project, Up from Eden. Boston : Shambhala, 1999. 720 p.

Т. В. ДАНИЛОВА[1*,2*]

[1*]Вища школа соціальних досліджень, Інститут філософії та соціології Польської академії наук (Варшава, Польща),
[2*]Інститут соціальної та політичної психології Національної академії педагогічних наук України (Київ, Україна),
ел. пошта danilova_tv@ukr.net, ORCID 0000-0002-0297-9473

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Соціальне прогнозування та невловима реальність: наш світ як соціальний конструкт

Мета. У статті зроблено спробу дослідити конструктивістський підхід до соціального світу та його імплікації в контексті соціального прогнозування. **Теоретичний базис.** Із використанням методології природничих наук більшість передбачень і прогнозів не в змозі охопити всю різноманітність і мінливість майбутнього. Постмодерне тлумачення реальності дало поштовх до розвитку нових підходів до неї. Конструктивістський підхід до соціальної реальності почав конкурувати з есенціалістським підходом, у якому людина "визначена онтологічно". Якщо в рамках есенціалістського підходу індивіди втрачають свою суб'єктність, то в рамках конструктивізму вони постають як ті, хто визначає власний спосіб життя, хто формує та трансформує власне суспільство. Соціальний конструктивізм стверджує, що реальність – це набір ментальних конструктів, що вона, зрештою, є текстом. Радикальний конструктивізм трактує реальність як певну систему значень, підкреслюючи артефактні аспекти цієї реальності. Інтерпретація поведінки соціальних акторів ґрунтується на способах розуміння, прийнятих у цьому суспільстві, і не має онтологічної універсальності. Творці соціального простору також є його творіннями. **Наукова новизна.** У рамках постмодерного підходу до реальності особливої актуальності набуває прогнозування другого порядку, або прогнозування прогнозування. Спостерігачі-прогнозисти повинні бути залучені до прогнозування як частина єдиного процесу. На цьому етапі творець прогнозів має усвідомити себе частиною великої системи, частиною світу, який він/вона спостерігає (і фактично створює). Ситуація кардинально змінюється: той, хто прогнозує, змушений взяти на себе відповідальність за власні спостереження. Це зрештою призводить до "гуманізації" прогнозування. Оперуючи в сучасному світі, сповненому невизначеності, непередбачуваності й турбулентності, сучасні дослідники майбутнього повинні зважати на потужні соціальні конструкти реальності. **Висновки.** Соціальне прогнозування має бути "вбудоване" в більш широкий контекст, що потребує спільних зусиль філософів, футурологів, істориків, психологів, соціологів, політологів, релігієзнавців, антропологів тощо. Для розробки перспективних сценаріїв майбутнього необхідно дати відповідь на запитання "Чому?", що є завданням філософськи орієнтованого дослідження, оскільки без цієї відповіді ми матимемо справу лише з наслідками, і реалізація негативних сценаріїв буде відтворювати себе в нових соціокультурних та історичних умовах. Розуміння "Чому?" надає можливість перебувати в потоці трансформацій. Дослідження глибинних психічних процесів усіх акторів соціальних змін, багатовимірний вплив на трансформацію соціальних конструктів може поступово розширити відповідь на запитання "Чому?", що спричинить позитивні зміни і, відповідно, дозволить створити плідні проєкти майбутнього та сформувати ефективні стратегії поведінки, які відповідатимуть бажаному рівню розвитку суспільства.

Ключові слова: людина; соціальне прогнозування; майбутнє; соціальний світ; соціальна реальність; соціальний конструктивізм; соціальний конструкціонізм

Received: 20.06.2022
Accepted: 08.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271332
© T. V. Danylova, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 130.2/82.09/821.161.2

N. S. PODOLIAKA[1*]

[1*]Nizhyn Mykola Gogol State University (Nizhyn, Ukraine), e-mail nadechdasum@gmail.com, ORCID 0000-0002-6136-1665

Strategies of Desacralization of Writers by Means of Merch

Purpose. The purpose of the research is to outline the strategies of desacralization of writers by means of merch, to determine the positive and negative aspects of the search for new meanings in the reproduction of cult figures. **Theoretical basis.** The article examines merch as a tool that encourages people to change sacred meanings and ideas about writers as bearers of the sacred for Ukrainians. The source base of the study is the works devoted to the problems of the sacred in philosophical thought, as well as the process of desacralization in art and literature. The peculiarities of the destruction of tendencies regarding the notions in the perception of writers as idols of the nation, the formation and emergence of new meanings regarding sacred figures are highlighted and described. The relevance of this study is due to active searches in business, propaganda, agitation for the use of literary practice, transformation and new contexts of literary idols. **Originality.** Until now, the change in the processes of sacralization and desacralization of writers by means of merch has not been considered as a reversal of worldview in culture, vectors of changes in the dominants of spirituality in the world picture. It turned out that the metacategory of the sacred has been studied by many scholars, both foreign and domestic, in recent years. The problems of the sacred are in the centre of attention of sociologists, philosophers, literary critics, and culturologists, but merch as a basis for the desacralization of man was not considered in publications in the field of mass communication theory. Scientists considered the worldview vectors of the sacred and desacralization as processes that are inherent not only in postmodernity, but also those that accompanied Ukrainian culture during previous periods. It is determined that the most noticeable manifestations of desacralization are the reproduction of the figure of Kobzar, moreover, in quite unusual and even provocative images of him. However, the majority of Ukrainians positively perceive the updated images of the prophets of the Ukrainian nation and talk about the permanence of their worldview, despite the change and reinterpretation of many years of later development. **Conclusions.** Conscious desacralization of literary images is gradually gaining momentum. We observe a tendency to positive perception of merch with the figures of T. Shevchenko, I. Franko, H. Skovoroda, Lesia Ukrainka in a new interpretation: during the war, on the barricades – wherever the struggle for Ukrainian statehood is taking place. From the results of the survey it becomes clear that stereotypical perceptions of writers need to be changed, but only if it is an organic fusion with value imperatives, only emphasizes and affirms the spiritual greatness of Man and serves the growth of Ukrainian society and every Ukrainian.

Keywords: merch; sacredness; desacralization; writers of Ukraine; mass communications

Introduction

In a democratic society, freedom of expression is an integral part of state policy. Art and literature are especially sensitive to such democratization. International treaties, in particular Article 19 of the International Covenant on Civil and Political Rights, define the right of every person, regardless of artistic forms of expression, to freely seek, receive and impart information and ideas of all kinds ("Mizhnarodnyi pakt", 1973). Therefore, the creative thought of artists from all over the world is not stopped by the question of how to depict certain "idols" of the nation. It allows to make any work, including in artistic form, regardless of how such a product of art is defined or evaluated.

People’s habitual things and established ideas acquire new meanings, transform and expand the idea of the world. Art has all the necessary tools for this, to go beyond the limits, to expand the worldview, because people strive to be flexible and not to stay forever in the "warm light" moment, they choose development and the need to learn new things.

There are many examples of this, one of which is "Shevchenko’s Quantum Leap", which confounds the sacred figure of Kobzar (Zadorozhna, 2019). Such non-standard images appeared in

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

the form of badges, were exhibited at the exhibition, placed in the form of prints on T-shirts and other materials. This caused both resistance and support for the author. On the other hand, a certain part of Ukrainian society has not yet formed its own opinion about Shevchenko and treated this and other issues of their own identity passively and indifferently.

An example of unusual artistic performances is also the dubstep festival Skovorodub held in Kyiv, the emblem of which is Hryhorii Savych Skovoroda in stereo glasses. Kyiv graffiti artists from Sociopath in Hrushevsky Street recreated the image of Taras Shevchenko with a tattoo and in modern clothes. And on the wall of Donetsk airport there was a slightly corrected quote of the poet from "Testament".

So this study is called to answer how the strategies of displaying the sacred samples of the literary field have changed thanks to merch technologies.

The metacategory of the sacred has been studied by many scholars, both foreign and domestic, in recent years. Worldview vectors of sacred and desacralization have been considered by scientists as processes inherent not only in the postmodernity, but also accompanying the Ukrainian culture in previous periods. The works of V. Prosalova (2020), N. Deviatko (2020), M. Bachev (2013), and others are devoted to this. However, merch as a basis for desacralization of man has not been considered in the publications in the field of mass communication theory and literary criticism. It is mostly a subject of marketing or publishing business.

Purpose

The purpose of the study is to outline the strategies of desacralization of writers by means of merch, to determine the positive and negative aspects of the search for new meanings in the reproduction of cult figures.

The *object* of the study is the traditions of desacralization in culture and art, communication technologies of using merch in the construction of the worldview reference points, propaganda and patriotic sentiments education. The *subject* is desacralized art in merch.

The *relevance of this study* is due to the active search in business, propaganda, agitation for the use of literary practice, transformation and new contexts of literary idols.

General scientific methods of analysis, synthesis and generalisation were used in examining the theoretical basis of the issue under study and drawing conclusions. The descriptive method helped in identifying strategies of desacralisation of writers by means of merch. A systematic approach was applied, which made it possible to outline the directions of changes in views on sacredness through the use of merch technologies.

In order to investigate the research object more thoroughly, we used a questionnaire method, which is the fastest way to collect the necessary information. When developing the questions we tried to give an adequate description of those processes and phenomena that occur in society. There are 14 questions in total. The survey process itself was conducted with the use of Google-form through messenger channels. The total number of respondents is 110 people aged 18 and over. At the final stage, the data was processed and analysed.

Statement of basic materials

According to the definition of the term given in the "Great Ukrainian Encyclopedia", desacralization is the refusal to "treat something with a high level of involvement and depth",

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

which leads to the impoverishment of an individual's life, loss of the sense of the "sacred" and the shrinking of his worldview ("Desakralizatsiia", n.d.).

Let us try to clearly outline the meaning of the concept of "sacred". We will proceed from the fact that the concept of holy/sacred is widely used in the humanities and theology, but it was most fully developed in phenomenological methodology. Here the understanding of the sacred experience (or the experience of the divine), presented by Protestant theologian Rudolf Otto (1869-1937) in his book "The Sacred" (1917), can be useful. The sacred (numinous, divine) is not only that which is opposed to the mundane, profane, but it is also in itself an experience of some completely different, higher reality that absolutely surpasses everything human. Therefore, the experience of the sacred is the action on a person of a force that is superior to the human, and the experience of the sacred is a response to the influence that such a higher force objectively exerts on a person. This higher power is dual: on the one hand, it is experienced by the believer as a "terrifying mystery" (mysterium tremendum), which causes a feeling of horror, on the other hand, it is a "fascinating mystery" (mysterium fascinans), which captivates and fascinates. Due to the action of such a dual force, a person puts himself in a state of shock and feels a spiritual "trembling", or, in other words, it is that incomprehensible mystery that throws a person into awe (Otto, 2008). But this is the only way the divine reality is revealed to him. Be that as it may, the sacred is the level of our experiences, when the numinous force perceived in this way appears to a person directly and sensually.

Another representative of the phenomenological tradition, the Romanian researcher of religions Mircea Eliade (1907–1986)), generally agrees with the interpretation of the sacred that it manifests itself as a force, but also supplements it with his own interpretations. He talks about hierophanies (from the Greek ιερός – holy, and φαίνω – to show, to appear), that is, about some physical or ideal phenomenon in which a person sees manifestations of the sacred. Hierophany does not manifest itself in any, but only in a chosen object: the sun, a sacrificial stone, a symbol or incarnation of God in Jesus Christ; that is, it does not necessarily point to the Christian God. Thus, the sacred exists objectively, outside of human consciousness, only being embodied in objects, and when it meets human consciousness, it manifests itself in hierophanies. In addition, Eliade, in contrast to R. Otto, interprets the sacred as something experienced with the greatest fullness, because it is not partial and relative, but an absolute reality. It is the fullness of being that is revealed to man when it can be grasped with the greatest fullness (Eliade, 2001). And when an object is perceived and experienced in this way, they say that it is sacred.

Therefore, with this interpretation of the concept of "sacred", the source of "sacred awe" can be not only the God (gods), but also objects of the profane world: historical figures, significant historical facts, or places memorable for the nation. Such objects can also contain a force that penetrates into people and causes this "awe"; and then everything physical dissolves in the ideal-material unity, the past is perceived not only spiritually but also bodily, and the objects themselves acquire a sacred character. Having become sacred, such a profane object, preserving its own nature, appears as something fundamentally different from other objects of the profane world.

If now we apply the ideas of phenomenology about sacralization of image, for example, to such "father" of Ukrainian nation as Taras Shevchenko, we can say that Ukrainians, remembering Kobzar, feel the force radiated by this personality, evoking a sense of sacred awe at the level of human experience (Hrabovych, 1998; Hrytsenko, 1998; Zabuzhko, 1997). Bearers of Ukrainian identity, absorbing that sacred power, seem to combine with the image of Shevchenko, and

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

then Kobzar appears as an integral part of existence, becomes too close and familiar, the figure of the prophet is brought out of the temporal dimension of everyday life to the level of timelessness. The national hero in all his uniqueness seems to become alive, breaking out of the past time context for us, getting as close as possible to contemporaries in his symbolic meaning, and sometimes he even appears "forever" alive. And with all the variants of symbolic loads and experiences for Ukrainians, the figure of Shevchenko then appears more real than they are themselves.

In our case, the images of such "cult heroes" of the Ukrainian nation as Taras Shevchenko, Ivan Franko, Lesia Ukrainka, Hryhorii Skovoroda, once sacralized within the national mythology, are desacralized in merch. Then the desacralization of these and similar historical figures consists in filling their archetypal images with profane content. Such images continue to remain significant, but they do not allow the nationally engaged person who creates and contemplates them to experience the fullness of being, accompanied by moments of emotional upheaval and "sacred awe". Why has this become possible? Well, probably, because the Western man lives in a secularized society and this context simply does not allow him to fill the images of Ukrainian "cultural heroes" with sacred meanings. It not that such a non-religious person does not want to meet with the sacred, but he does not even know that there is such a possibility. Here we can say that merch only outwardly imitates religious behaviour with sacred experiences empty of sacredness.

Let us try to answer whether desacralized art in the form of merch has the affection of the public; whether such reactive events are art; and what value such actions have. It is worth recalling the postulate: to allow freedom to others means to give the opportunity for free self-expression to everyone and hence freedom for oneself.

In order to understand the modern features of the destruction of trends regarding ideas about writers, role models and classics of literature, the formation and emergence of new meanings regarding sacred figures in literature and art, to outline the directions of changes in views on sacredness by means of merch technologies, we applied the survey method. Such a method can become the basis for understanding and establishing effective communication of artists and designers with their target audience, as well as serve to some extent to change evaluative stereotypes about cult figures and the possibility of using their images in patriotic actions.

The survey was conducted using a Google-form through messenger channels. The total number of respondents was 110 people aged 18 and over. The balance of the age categories of the interviewees was observed, since the advantage in certain questions of the respondents of one generation can significantly affect the subjectivity of the assessment. Thus, among the participants of the survey there were 18.1 % of respondents aged 18 to 25; 19.1 % – from 26 to 35 years old; 16.4 % – from 36 to 45 years old; 20 % – from 46 to 55 years old and 26.4 % – from 56 and above.

When asked "What do you primarily associate the concept of "sacred" with?" 76.3 % responded "religion and beliefs". Only 15.5 % associated the concept with philosophy, 6.4 % with art, and a small percentage (1.8 %) of respondents indicated the category "literature". Thus, we can observe that most respondents support the original meaning of the term, as sacredness is defined by the central category of religion. However, sacredness can be interpreted through images in fiction and art as well. Attitudes towards the sacred, elements of this concept are the subject of philosophical teachings.

In order to better understand what this very sacralisation is, not at the level of some connection with heavenly gods, but at the level of attributing signs of sacredness to very earthly beings

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

such as cultural heroes, we asked respondents "Should sacredness be attributed to earthly beings, in particular to cultural heroes?". If both the creators and the perceivers did not know, because they were outside of this value paradigm from the very beginning, we can conclude that it is we, the researchers, who attribute these signs of sacredness to them, while they, like Jourdain of Molière, did not know that they were speaking in prose.

As a result of the survey, it was found that 33.6 % of respondents hesitate to answer this question, and the percentages of those who answered affirmatively or negatively have little difference. 36.4 % answered "yes", "no" – 27.3 %, other – 2.7 %. This speaks of the unstable and ambiguous position of different categories of the population in society and the change of stereotypes regarding "icons", which have been formed for a long time in the cultural stratum of the nation. There are gradual changes in attitudes towards the reproduction of the divine in cultural heroes, spiritual freedom and the phenomenon of individuality, an active search for the presence of a new essence of the divine in completely earthly heroes. There is a conscious desacralization of world images.

Continuing our research, we asked what the respondents, first of all, actually imagine under the concept of "desacralization", offering options for the answers. The responses "devaluation of sacred models" (31.2 %) and "change of established stereotypes" (33.9 %) had a close percentage ratio. Other indicators are as follows: change of attachment to a certain person – 4.6 %, change of conservative views – 6.4 %, new interpretation of artistic and cultural heritage – 19.3 %, other – 4.6 %. Therefore, people’s modern vision of the process of desacralization preserves established views on its key point, such as the devaluation of models, but also makes some significant corrections in the return of human desire for changes in established stereotypes and a new interpretation of artistic and cultural heritage. We do not see a definite assessment today, but there is a departure from the archaic vision.

The most visible manifestations of desacralization are observed in the reproduced figure of Kobzar. Against the background of modern political battles, the image of Taras Shevchenko is increasingly perceived not as a serf, a pauper, an exile, but as a charismatic person with a subtle soul who is an active creator of the nation and its independent ideology. There is a tendency towards rather unusual and even provocative images of him: in the images of Spider-Man, David Bowie, Frida Kahlo, with a machine gun and in a bulletproof vest, despite the fact that he is an "icon" in Ukrainian literature, whom everyone perceives as a national prophet.

The usual image is that of a fighter and martyr for the truth, a prophet, a wise old man in an astrakhan hat, a spiritual leader. But today, such an academic, state, glossy, template attitude towards the poet is based mainly on his quotes learned from school, and sometimes in the minds of people is not supported by a deep understanding of his work. More often, views on Kobzar remain stereotyped, uncreative and ossified, far from a common person. There is another side of the coin: mostly one-sided attempts to portray the poet, changing worship to denial of Shevchenko and his cult, as Oles Buzyna does, for example, in his work (Stech, 2013).

Each new wave in the history of Ukraine gives rise to a new perspective, actualizes the figure of Kobzar and his image, which leads to new meanings, reinterpretations of Shevchenko’s works and ideas. Oligarchs, politicians, and businessmen begin to use manipulative technologies in relation to the concepts of Genius, speculating on the name of the national idol. There is a process of violation of the semantic balance: they want to see Taras Hryhorovych in all the variety of mass forms of culture: at war, at the barricades, wherever the struggle for Ukrainian statehood is going on.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

Objectively, this can defame everything Ukrainian: language, culture, literature (Voitenko, 2000). So does such art defame one of the symbols of our Ukraine? We asked the respondents this question. To the question "What is your attitude to the stylized images of T. Shevchenko or other classics of literature in art?" we received the following data: positive attitude – 65.4 %, negative – 6.4 %, neutral – 28.2 %. It turns out that in this difficult rhetoric Kobzar remains one of the most popular images for artists of Ukraine, he continues to be perpetuated and perceived positively, despite the stylization of time.

But this discussion has both positive and negative aspects, as evidenced by the answers to our next question: "Is it necessary to overcome evaluation stereotypes in the established stereotypes of interpreting the works of famous writers by means of art, literature and using merchandising technologies?". The share of those who support the overcoming of stereotypes is the highest – 45.4 %. But there is a considerable percentage of those who have not yet decided on their vision of the problem (29.1 %). 10 % adhere to conservative views and do not want to break the stereotypical image of writers that has developed over a significant period of time. Noteworthy is the position of those who believe that the established stereotypes about the images of writers should be changed, but not always (15.5 %). Thus, society is increasingly moving towards changing old paradigms.

The next question was intended to expand the understanding of respondents' assessment of stylized images of writers. We asked "Do the images of literary classics on merch items (T-shirts, sweatshirts, cups, bags) serve to actualize the creative background of writers and rethink the symbolism and semantics of poetry?".

A patriot and citizen who shunned the slave mentality, Taras Shevchenko is now destroying stereotypes about himself. His poetry, like the poetry of many classics of Ukrainian literature, does not lose its relevance.

Many people continue to ask the question: "Should history repeat itself, especially in such difficult times for our country?". Our fate is in our hands – writers convince with their works. A new reading and rethinking of the written contributes to the understanding of Ukrainians.

You can use merch to express a public position that coincides with what the classics said. Therefore, the majority of respondents (54.5 %) are inclined to believe that such products are necessary and contribute to rethinking the creative background of writers and a new reading of poetry. However, a lot depends on how much such creativity is perceived by a person, whether the picture is distorted. This is indicated by the percentage of respondents who answered "both yes and no" (19.1 %). Because no matter how much you like creativity, but if, say, Lesia Ukrainka appeared in an image that levels your ideas about aesthetics – such a "gift" will not please the eye, but will only cause resentment and negative reaction. A certain proportion of respondents do not consider merch as a means of actualizing the writer's creativity (16.4 %). There are also those who hesitate to answer the question (10 %).

We also asked the respondents "Do stylized images of the classics of literature on merchandise items serve as a factor of uniting the nation?". The spiritual guidelines of our society today are the dream of Taras Shevchenko – a renewed Ukraine, free from slavery both in consciousness and in the desire for independence, and the unifying criteria of the nation are the condemnation of social injustice, untruth, slavery, violence, hypocrisy. Therefore, 58.2 % of respondents consider it relevant to have a merch item that states the idea of uniting the nation. Some respondents (12.7 %) do not consider merchandise to be such a unifying tool. Also noteworthy is the percentage of those who hesitate to answer this question (9.1 %) and have the opinion that it does not always work, but only in certain moments (20 %).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

In the modern world, a merch item appears in the form of Taras Shevchenko on banknotes, T-shirts, vests, cups. Such mass culture in its hybrid forms, the so-called rebranding of the writer's image often undermines the ideological foundations, because the creative product primarily aims to follow the laws of a unique selling proposition, that is, to make a profit from the sale. This generates a new process of desacralization ("Desakralizatsiia/rebrendynh", 2021).

We asked the respondents "Does the so-called rebranding of the writer's image undermine the worldview foundations?". The majority (41.3 %) answered "no". Therefore, the majority of Ukrainians positively perceive the updated images of the prophets of the Ukrainian nation and talk about the constancy of their worldview, despite the change and reinterpretation of many years of layering. The distribution of other answers is as follows: "yes" – 15.6 %, "I hesitate to answer" – 28.4 %, "both yes and no" – 14.7 %.

In these dramatic times of our history, humanity once again think about the cult of the classics of literature in wartime. Their creativity has always been used by society and government to achieve ideological goals. Soviet propaganda used poetry for its own purposes, bringing out the idea of the people's class struggle for a better future; as a call to fight against the Nazi occupiers in World War II. A new vision appeared during the Revolution of Dignity, when they became heroes of the surrounding reality. And if earlier people like Shevchenko were perceived as a monument, then in the conditions of aggression, they seem to have become "alive". The image of Shevchenko and other writers, in particular Ivan Franko, is used today for the needs of the front in the form of banknotes, on which well-known personalities appear in an unusual militarized form. This project "Frank to the Front" creates the possibility of micro-donations to the Armed Forces. Its author is Andrii Mishchenko. Now the team plans to go outside Ukraine and conduct a large-scale campaign to help the soldiers ("U merezhi", 2022).

So the next question was "Should we use the images of literary classics on merch items for the needs of the war, the front?". The positive answer was given by 53.7 % of respondents. However, there are a lot of those whose position is negative (22.7 %). The percentage of those who have not decided on their position is stable (10 %) and there are those who consider the use of militarized merch situational (13.6 %).

Accordingly, the answers to the question "Would you buy a militarized merch item with the image of Taras Hryhorovych Shevchenko at war, on the barricades, with weapons?" correlate with the previous result. 43.1 % answered positively. Negatively – 37.6 %, 19.3 % hesitated to answer.

And regarding the purchase, we asked "What would be the reason for buying a merch item with a stylized image of a writer?". The distribution was as follows: I am a fan of this author's work – 12.7 %, in memory of the event that took place – 17.4 %, creative reproduction of the writer's image – 23.6 %, the position of this writer coincides with my public position – 23.6 %, a useful thing in everyday life – 4.5 %, a unique and collectible item that not everyone has – 9.1 %, other – 9.1 %. The ratio is relatively proportional.

In fact, today we observe that there is a departure from the cult created in previous centuries, writers become heroes of the surrounding reality, role models. Therefore, we only need to find out whether it is necessary to popularize a merchandise item with stylized images of writers? Accordingly, 58.9 % of respondents believe that it is necessary, 15.9 % answered "no", the same number (15.9 %) hesitate in their assessment, but 9.3 % see such a need as situational.

However, conservative views on the literary and artistic heritage should not be lost due to constant shaking and attempts to reinterpret texts, there are other ways of actualizing the creative background and rethinking the symbolism and semantics of unsurpassed poetry.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

From another point of view, in the context of the development of the young Ukrainian state and the Russian-Ukrainian aggression, the figure of Shevchenko serves as a powerful factor in uniting the nation. Since 2014, Kobzar's image has become closer to the fighters on the barricades who defended the writer's ideas on the Maidan. He is depicted with a "Molotov cocktail", in a bulletproof vest, with a machine gun. And modern well-known Ukrainian bands perform songs to the words of the immortal Genius accompanied by bandura and at rock concerts.

Originality

The originality lies in the fact that until now the change in the processes of sacralization and desacralization of writers by means of merch has not been considered as a reversal of worldview in culture, vectors of changes in the dominants of spirituality in the world picture. The conducted survey helps to understand the specifics of the destruction of tendencies regarding the notions in the perception of writers as idols of the nation, the formation and emergence of new meanings regarding sacred figures.

Conclusions

Nowadays, stereotypical attitudes towards the reproduction of the sacred in cultural heroes are changing, an active search is underway for the presence of a new essence of the divine in completely earthly heroes. Conscious desacralization of literary images is gradually gaining momentum. We observe a tendency to positive perception of merch with the figures of T. Shevchenko, I. Franko, H. Skovoroda, Lesia Ukrainka in a new interpretation: during the war, on the barricades – wherever the struggle for Ukrainian statehood is taking place. However, from 10 to 30 percent of respondents still have not decided on their attitude to the stylized images of the nation's heroes on merch items. This indicates rather the situational nature of the attempts to redisplay the "idols", because they are not often seen in everyday life, and few people are engaged in their popularization, although, as the survey has shown, there is a need for it.

Is it necessary to overcome evaluative stereotypes in the established stereotypes of interpreting the work of famous writers by means of art, literature and using merch technologies? Undoubtedly, only when it is not an adjustment to a stylized Shevchenko or Franko, but is an organic fusion with value imperatives, only emphasizes and affirms the spiritual greatness of Man and serves the growth of Ukrainian society and every Ukrainian. Today, such attempts at desacralization are mostly sporadic and not permanent (Pres-tsentr, 2019). We found out that in this case, the merch only outwardly imitates religious behaviour with experiences devoid of sacredness. That is why it is worth paying attention to the changes that desacralized art brings to the modern world, and, perhaps, making more efforts to popularize the work of Ukrainian classics of literature with the help of merch technology.

REFERENCES

Bachev, M. (2013). Desacralization and Resacralization of the European Philosophy and Culture. *Philosophy, 22*(4), 453-461. (in Bulgarian)

Desakralizatsiia. (n.d.). In *Velyka ukrainska entsyklopediia*. Retrieved from https://vue.gov.ua/%D0%94%D0%B5%D1%81%D0%B0%D0%BA%D1%80%D0%B0%D0%BB%D1%96%D0%B7%D0%B0%D1%86%D1%96%D1%8F (in Ukrainian)

Desakralizatsiia/rebrendynh obrazu Shevchenka: mezha, yaku lehko peretnuty. (2021, December 12). IA "Vholos". Retrieved from https://vgolos.ua/news/desakralizaciya-rebrending-obrazu-shevchenka-mezha-yaku-legko-peretnuti_1412942.html (in Ukrainian)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

Deviatko, N. V. (2020). Sacralization and Desacralization of Location in Modern Ukrainian Literature for Children and Youth Readers. *Contemporary Literary Studies, 17*, 19-26. DOI: https://doi.org/10.32589/2411-3883.17.2020.221825 (in Ukrainian)

Eliade, M. (2001). The Sacred and the Profane. In *Mephistopheles and the Androgyne* (pp. 5-116). Kyiv: Vydavnyctvo Solomia Pavlychko "Osnovy". (in Ukrainian)

Hrabovych, H. (1998). *Poet yak mifotvorets: semantyka symvoliv u tvorchosti Tarasa Shevchenka*. Kyiv: Chasopys "Krytyka". (in Ukrainian)

Hrytsenko, O. (1998). Poet yak mif. In *"Svoia mudrist": Natsionalni mifolohii ta "hromadianska relihiia" v Ukraini* (pp. 85-108). Kyiv: UTsKD. (in Ukrainian)

Mizhnarodnyi pakt pro hromadianski ta politychni prava No. 995_043. (1973). Retrieved from https://zakon.rada.gov.ua/laws/show/995_043#Text (in Ukrainian)

Otto, R. (2008). *Svyashchennoe. Ob irratsionalnom v idee bozhestvennogo i ego sootnoshenii s ratsionalnym*. St. Petersburg: Izdatelstvo SPbGU. (in Russian)

Pres-tsentr. (2019, March 13). *"Na perekhresti suspilnykh smakiv i tsinnisnykh zapytiv": urochysta akademiia z nahody 205-i richnytsi vid dnia narodzhennia Tarasa Shevchenka*. Ivan Franko National University of Lviv. Retrieved from https://lnu.edu.ua/na-perekhresti-suspil-nykh-smakiv-i-tsinnisnykh-zapytiv-urochysta-akademiia-z-nahody-205-i-richnytsi-vid-dnia-narodzhennia-tarasa-shevchenka/ (in Ukrainian)

Prosalova, V. A. (2020). *Intertekstualnist u tvorchii praktytsi suchasnykh ukrainskykh poetiv: kilka sposterezhen*. Retrieved from https://r.donnu.edu.ua/xmlui/handle/123456789/1868 (in Ukrainian)

Stech, M. R. (2013, February 8). *"Ochyma kultury" No. 8. Borotba za Shevchenka*. Retrieved from https://kharkiv-nspu.org.ua/archives/2144 (in Ukrainian)

U merezhi stvoryly proiekt shchodennykh mikrodonativ ukrainskym fondam "Franka na front". (2022, July 6). Chytomo. Retrieved from https://chytomo.com/u-merezhi-stvoryly-proiekt-shchodennykh-mikrodonativ-ukrainskym-fondam-franka-na-front/ (in Ukrainian)

Voitenko, V. (2000, November 14). "Desakralizatsiia Shevchenka" chy "literaturne maroderstvo"? *Den*. Retrieved from https://day.kyiv.ua/article/podrobytsi/desakralizatsiya-shevchenka-chy-literaturne-maroderstvo (in Ukrainian)

Zabuzhko, O. (1997). *Shevchenkiv mif Ukrainy: Sproba filosofskoho analizu*. Kyiv: Abrys. (in Ukrainian)

Zadorozhna, O. (2019, March 4). *Kvantovyi zamakh na sviate*. LB.ua. Retrieved from https://lb.ua/blog/olena_zadorozhna/421094_kvantoviy_zamah_svyate.html (in Ukrainian)

LIST OF REFERENCE LINKS

Бачев М. Десакрализация и ресакрализация в европейската философия и култура. *Философия*. 2013. Година XXII. Книжка 4. С. 453–461.

Десакралізація. *Велика українська енциклопедія*. URL: https://vue.gov.ua/%D0%94%D0%B5%D1%81%D0%B0%D0%BA%D1%80%D0%B0%D0%BB%D1%96%D0%B7%D0%B0%D1%86%D1%96%D1%8F

Десакралізація/ребрендинг образу Шевченка: межа, яку легко перетнути. *ІА "Вголос"*. 2021. 12 грудня. URL: https://vgolos.ua/news/desakralizaciya-rebrending-obrazu-shevchenka-mezha-yaku-legko-peretnuti_1412942.html

Дев'ятко Н. В. Сакралізація та десакралізація простору в сучасній українській літературі для дітей та юнацтва. *Сучасні літературознавчі студії*. 2020. Вип. 17. С. 19–26. DOI: https://doi.org/10.32589/2411-3883.17.2020.221825

Еліаде М. Священне і мирське. *Мефістофель і андрогін*. Київ : Вид-во Соломії Павличко "Основи", 2001. С. 5–116.

Грабович Г. *Поет як міфотворець: семантика символів у творчості Тараса Шевченка*. Київ : Часопис "Критика", 1998. 206 с.

Гриценко О. Поет як міф. *"Своя мудрість": Національні міфології та "громадянська релігія" в Україні*. Київ : УЦКД, 1998. С. 85–108.

Міжнародний пакт про громадянські та політичні права : від 19.10.1973 р. № 995_043. URL: https://zakon.rada.gov.ua/laws/show/995_043#Text

Отто Р. *Священное. Об иррациональном в идее божественного и его соотношении с рациональным*. Санкт-Петербург : Изд-во СПбГУ, 2008. 272 с.

Прес-центр. "На перехресті суспільних смаків і ціннісних запитів": урочиста академія з нагоди 205-ї річниці від дня народження Тараса Шевченка. *Львівський національний університет імені Івана Франка*.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

2019. 13 березня. URL: https://lnu.edu.ua/na-perekhresti-suspil-nykh-smakiv-i-tsinnisnykh-zapytiv-urochysta-akademiia-z-nahody-205-i-richnytsi-vid-dnia-narodzhennia-tarasa-shevchenka/

Просалова В. А. Інтертекстуальність у творчій практиці сучасних українських поетів: кілька спостережень. 2020. URL: https://r.donnu.edu.ua/xmlui/handle/123456789/1868

Стех М. Р. "*Очима культури" № 8. Боротьба за Шевченка*. 2013. 8 лютого. URL: https://kharkiv-nspu.org.ua/archives/2144

У мережі створили проєкт щоденних мікродонатів українським фондам "Франка на фронт". *Читомо*. 2022. 6 липня. URL: https://chytomo.com/u-merezhi-stvoryly-proiekt-shchodennykh-mikrodonativ-ukrainskym-fondam-franka-na-front/

Войтенко В. "Десакралізація Шевченка" чи "літературне мародерство"? *День*. 2000. 14 листопада. URL: https://day.kyiv.ua/article/podrobytsi/desakralizatsiya-shevchenka-chy-literaturne-maroderstvo

Забужко О. *Шевченків міф України: Спроба філософського аналізу*. Київ : Абрис, 1997. 144 с.

Задорожна О. Квантовий замах на святе. *LB.ua*. 2019. 4 березня. URL: https://lb.ua/blog/olena_zadorozhna/421094_kvantoviy_zamah_svyate.html

Н. С. ПОДОЛЯКА[1*]

[1*]Ніжинський державний університет імені Миколи Гоголя (Ніжин, Україна), ел. пошта nadechdasum@gmail.com, ORCID 0000-0002-6136-1665

Стратегії десакралізації письменників засобами мерчу

Мета. Основною метою цієї статті є окреслити стратегії десакралізації письменників засобами мерчу, визначити позитивні та негативні аспекти пошуків нових смислів у відтворенні культових осіб. **Теоретичний базис.** Мерч розглянуто як інструмент, який спонукає людей змінити сакральні смисли та уявлення про письменників як носіїв священного для українців. Джерельною базою дослідження слугують праці, присвячені проблемам сакрального у філософській думці, а також процесу десакралізації в мистецтві та літературі. Виділено й описано особливості руйнування тенденцій щодо уявлень про письменників як ідолів нації, формування й появу нових смислів щодо сакральних постатей. Актуальність цієї студії зумовлена активними пошуками в бізнесі, пропаганді, агітації використання літературної практики, трансформації та нових контекстів літературних ідолів. **Наукова новизна.** Досі зміну процесів сакралізації та десакралізації письменників засобами мерчу не розглядали як розворот світосприйняття в культурі, вектори змін домінант духовності в картині світу. З'ясувалося, що метакатегорію сакрального протягом останніх років досліджували багато вчених, як зарубіжних, так і вітчизняних. Проблеми сакрального перебувають у центрі уваги соціологів, філософів, літературознавців, культурологів, проте мерч як підґрунтя десакралізації людини не було розглянуто в публікаціях у сфері теорії масових комунікацій. Світоглядні вектори сакрального й десакралізацію науковці розглядали як процеси, які притаманні не тільки постсучасності, а й такі, що супроводжували українську культуру протягом попередніх періодів. Визначено, що найбільш помітними проявами десакралізації є відтворення постаті Кобзаря, до того ж у досить незвичних і навіть провокативних його зображеннях. Утім, українці здебільшого позитивно сприймають оновлені образи пророків української нації й говорять про постійність їх світогляду, незважаючи на зміну й переосмислення багаторічних нашарувань. **Висновки.** Свідома десакралізація письменницьких образів поступово набуває обертів. Спостерігаємо тенденцію до позитивного сприйняття мерчу з постатями Т. Шевченка, І. Франка, Г. Сковороди, Лесі Українки в новій інтерпретації: під час війни, на барикадах – усюди, де точиться боротьба за українську державність. Із результатів опитування стає зрозумілим, що стереотипні уявлення про письменників потрібно змінювати, але лише в тому випадку, коли це буде органічним сплавом із ціннісними імперативами, тільки підкреслюватиме та стверджуватиме духовну велич Людини й слугуватиме зростанню українського суспільства та кожного українця.

Ключові слова: мерч; сакральність; десакралізація; письменники України; масові комунікації

Received: 10.08.2022
Accepted: 12.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271334
© N. S. Podoliaka, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 130.2/316.34:394

L. V. OSADCHA[1*]

[1*]National Academy of Culture and Arts Management (Kyiv, Ukraine), e-mail l.osadcha@dakkkim.edu.ua,
ORCID 0000-0003-0797-2788

Personal identity in the space of virtual culture: on the example of geek and glam subcultures

Purpose. The article presents exploring the cultural and anthropological traits of consumers and producers of cultural services and products in the digital epoch. There have been singled out two types of cultural subjectivity according to the aim of a person's activity in the virtual net: either production of things, services, and technologies or the consumption and creative use of all mentioned innovations. So these sociocultural formations are called "geek" and "chic" subcultures. **Theoretical basis.** The historical genealogy of the definitions was analyzed, so as the changes in social esteem of the contribution of geeky persons to modern art and design practices. Social and cultural identities of those who belong to the modern youth-subcultural communities have been formed according to the topology and temporality of digital trends. To explain the worldview characteristics of the members of those subcultures the concept of "the New Middle Ages" was used to discover the values and pursuits of those who represent geek and chic subcultures. The study is based on the theoretical works of such classical authors as A. Toffler, and Z. Bauman, as well as current investigators of youth cultures. They are Calum Finister, Thomas V. Pollet, Nick Neave, Jessica McCain, Billy Wong. The chic subculture is oriented toward the imitation of visual images, consumer habits, and the way of life of successful (or seemed to be such) people. Glamorous followers need to receive approvals and likes from like-minded people. The geek subculture is more inner-sense-oriented. It unites intellectuals and activists who have common creative intentions. **Originality.** There have been analyzed the main attributes and features of such modern subcultures were conditionally named chic and geek. They were analyzed in the context of the concept of the New Middle Ages. **Conclusions.** The virtual user's life world seems to be diverse only quantitatively, but qualitatively it is as narrow, mythopoetic, and esoterically uncritical as the world of the Medieval person, who used to live the whole life in the same place, mai in one's village. But thanks to the merger of the IT industry with effective social management, the geek culture becomes a powerful super-subculture that defends values of social good, industrial productivity, and cultural creativity. Chic subculture creates new trends in fashion and art discourse. It develops modern lifestyles, its visual images with which our era will be associated in the future.

Keywords: civilization waves; information epoch; youth-subculture; the New Middle Ages; geek-subculture; chic-subculture

Introduction

To understand the dynamic sources of actual culture, two factors should be taken into account: firstly, the main tools of creativity and communication are of digital nature; secondly, the innovators of creative production have achieved a high level of computer literacy and digital aesthetics. Visual culture has divided its participants into producers and consumers of digital products.

For a better understanding of the challenges the current socio-cultural environment causes for the person, it is worth analyzing the prerequisites of the actual digital culture, particularly the wave theory of human history periodization. Its author Alvin Toffler, has divided civilized life history into three waves, particularly the first period has been called "Agrarian", the second one "Industrial", and the third era, which we are been living in, is called the "Informational" era.

The actor of the current culture is been formed according to the communicative frames of a digital environment. His/her inculturation and socialization occur both through real face-to-face communication and through its anonymous continuation on the surface of the multiple screens. The new type of cultural subject has been caused by the autonomous chronoscope of the virtual world.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

The second wave of civilized history, if compared with the third one, interconnected people in the physical dimension – by highways, railways, and air flying, also social time was counted out by the functioning of industrial machines. On the opposite, the information epoch consists of multiple asynchronous information realms, where both space and temporal dimensions are the results of program and design decisions. So what are the core characteristics of the actual cultural actors, and what are the sources of their creativity and popularity?

Purpose

The article is dedicated to exploring the cultural and anthropological traits of consumers and producers of cultural services and products in the digital epoch. There have been singled out two types of cultural subjectivity according to the aim of a person's activity in the virtual net: either it production of things, services, and technologies or the consumption and creative use of all mentioned innovations. So these sociocultural formations are called "geek" and "chic" subcultures. The historical genealogy of the definitions was analyzed, so as the changes in social esteem of the contribution of geeky persons to modern art and design practices.

Statement of basic materials

The modern culture of the information society develops under conditions of relative virtual boundlessness. Information turns out into the raw materials, tools, and products of human activity. So information according to public opinion is been assessed as the main stress-generating factor of human life, the mean of covert psychological manipulation. Consequently the notions of "information violence", "information hygiene", and "information protection" have appeared. The more people become dependent on the information mediated by digital sources, the more persistent is the exhortation to defend them from the information stream.

In the epoch of "printed sources", people received information that was multiply-levels checked by editors from books and newspapers pages. The speed of information assimilation has depended on reading motility with its letter coding and decoding processes.

In the postindustrial epoch linked with the so-called visual turn, information has become easier to perceive because of the prevailing iconic and image signs, but not letters as they used to be previously.

The ability of consciousness to assimilate the number of imaged forms of information is much higher but human's reflective motility stays unchangeable. The defensive trustlessness for the information has been formed to resist the intensity of accessible and checkless data flow. So that is the reason why the term "information violence" has appeared. The need to be defended from negative information influence caused the restructuring of such sociocultural practices as virtual production and consumption of digital goods, net interactive communication, and education.

The common tool of providing these services was interpreted as a threatened prerequisite of the world's cultural universalization. Although it later becomes clear that imagined homogenous (unstructured and monotonous) digital space proves to be pretty heterogeneous (structured and diverse). It is the place where opposite views and doctrines can coexist peacefully. Global digital culture has promoted such deep virtual and real sociocultural segmentation and separation that there appear reasons to define the current state of culture as "neo-medievalism".

The notion was justified and explained by such researchers as Hedley Bull and Adam Watson (1984), Umberto Eco (Kearney, 2004), and Ulrich Beck (1992). The modern world seems alike to the Medieval epoch because of such features as the accentuated apocalyptic worldview, pro-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

voked by future ecologic uncertainty; the growth of the influence of thought leaders, social media icons, and pop idols; the horizon of power and political decisions have returned to micro and macro-level presented by either local lobby groups or the huge international trading corporations (passing by the main middle level of civil society). The phenomenon of modern pre- or overstate identification is similar to that of the Middle Age when the main social references were constructed based on either local artisan guild belonging or the wide international identity of the membership of the Christian community.

By the medieval inhabitants, the future was perceived as threatening and risky because of the neediness to overcome the Second Coming of Jesus Christ and the Last Judgment that was predicted in the Bible. For those who live in the postmodern or digital epoch, the future is also seemed to be full of risks and trials. As Ulrich Beck (1992) admitted in his work "Risk society. Towards a New Modernity", the modern young generation is afraid of the future as no one before because ecological, military, and demographical hazards they ought to deal with are of global nature.

> The experience of this victimization by risks which is closed to decisions makes understandable much of the shock, the helpless rage and the 'no future' feelings with which many people react ambivalently and with necessarily exploitative criticism to the latest achievements of technical civilization. (Beck, 1992, p. 41)

Thus, associations with the future now, as in medieval times, are risky and frightening, although it is no longer a matter of the horror of the total Last Judgment, nowadays it is fear of the totality of the ecological catastrophe.

The Enlightenment formed a powerful discourse of the natural sciences, called to life institutional and technological equipment for the study and conquest of nature, for the discovery and extraction of the necessary energy resources.

As a result, the environment of human living was discovered more thoroughly than their own nature and abilities. The main challenge the current humankind should deal with is its ability to act consolidating and farsighted. Therefore, the most series threat to the world’s future is the mercantilist economic behavior of people and their individualistic nature. It’s almost the same as that of the Middle Ages worldview which interpreted a person as a threat to the process of paradise created on the earth because of humans’ damaged nature, its original sin.

The next feature of the medieval ideology that is similar to the nowadays thinking tendency is the request for successful life stories and readiness to rely on the opinion of popular screen idols. The Christian of the XIV-th century compared his/ her actions with those of the favorite saints, their fantastic, and therefore practically unachievable, miraculous exploits. He prayed to them, and looked for their icons, rushed on a pilgrimage to visit the places which were associated with these heavenly patrons. Following their lifestyle examples brought a sacred sense into the sinner’s life.

The fact that numerous fan clubs of modern TV or YouTube stars, footballers, or even anime characters exist and make a great influence, points to the powerful demand of the current secularized society for idyllic archetypes. This phenomenon is the key manifestation of the so-called "chic culture" based on the imitation of lifestyles, looks, and habits of popular people.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

The chic-culture proposes some kind of predictable orientation in the changeable global world. In a situation of extreme uncertainty – about the world, oneself, and the future – copying the lifestyle of someone more successful is a way to find a fulcrum in the world. The chic-culture is a natural protective mechanism in the risky reality. It is oriented toward the instant reaction of friends and followers to the changeable statuses, expressive images, selfies, or gifs.

In other words, the chic-culture is presented by the quick and shimmering product. The criterion of "advancement" in chic culture is the number and intensity of social ties. The content of a personal page is needed to be renewed regularly with certain periodically to improve the success and brightness of a personal life.

At the same time, the author's self-reference is almost completely dependent on the number of symbolic approvals from followers – on their "likes", to which there should be a backlash reaction of "thumb up". This creates a vicious circle of almost entirely "positive feedback". The individual is locked in a bubble of his narcissism and presumed communicative environment, which is based only on the approval. Haters or critics can be easily banned or removed from the friends' list. According to sociologist Zygmunt Bauman, social media is a narcissistic trap.

> The difference between a community and a network is that you belong to a community, but a network belongs to you. You feel in control. You can add friends if you wish, you can delete them if you wish … Social media don't teach us to dialogue because it is so easy to avoid controversy… But most people use social media not to unite, not to open their horizons wider, but on the contrary, to cut themselves a comfort zone where the only sounds they hear are the echoes of their own voice, where the only things they see are the reflections of their own face. Social media are very useful, they provide pleasure, but they are a trap. (De Querol, 2016)

To establish additional virtual connections, more and more content of the same type is needed to be posted, because previous approval reactions create an illusion of increasing demand and acceptance. At the same time, it should be noted that there are "conductors" in the network who set trends, propose the discussion topics, and influence the degree of the deliberation tension.

In general, the chic-subculture is based on the "tribal-leading principle" and its quantitative indicators are rarely equivalent to the qualitative ones, such as rational worldview position or follower's clear identity of self. It mostly relies on the principle of external imitation and mass conformity.

In this respect, there is a radically different subculture that has emerged in the space of virtual interactions – namely geek-subculture. According to its character, it's also reactive towards intensive and unstructured information flow. But if the chic (or glamour) subculture is based on the principle of external imitation and copying a leader's behavior, then the geek-subculture creates

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

its own structured reality, distancing itself from other segments of information space. Interpreting the definition into the language of medieval reality describing, the geek-subculture is a kind of Christian order that has clear value orientations and declares its social mission.

Originally, the word "geek" had a negative connotation and referred to the marginal actors of medieval fair theatres, who performed the characters of an aesthetically lower comedy world, and in real life, they turned to be thieves and pickpockets. This term denoted such a feature as indifference to the prescriptions of social norms. In the XX-th century, the word was attached to the computer sphere professionals who were associated with such characteristics as untidy appearance, unhealthy looks, offishness, atypical mode of work and rest, indifference to ideological movements, and cultural values. The "nerd" is another neologism but with a wider sense: it designates a person immersed in experimental science.

Therefore, with this in mind, the word "geek" has changed its meaning, now describing a self-motivated professional in the field of highly intellectual work with rare creative skills. Possessing such outstanding cultural capital (unique and in-demand knowledge) determines a geek's elitist social position. But as Billy Wong (2016) noted in his study devoted to the specificity of the geeky cultural identity, there are many stereotypes about those from the field of computer sciences, for example, the geek supposedly is a young man, who prefers wearing mass-market clothes and fashionable glasses (geek chic), he is intellectual, pedantic and a little bit introverted but also success-oriented and with a strong leadership features of character. Thus, the image of a technologist is not devoid of ethnic, social, or gender stereotypes. Computing professions are rarely associated with women, although in reality, their presence in the IT sphere is higher than was expected by the respondents of the sociological investigation analyzed by Billy Wong.

Calum Finister, Thomas Pollet, and Nick Neave (2021) note that nerds and geeks' turning from negative cultural heroes into active performers with positive connotations indicates not so much the transformation of these characters as the changing of the cultural narrative itself. Jessica McCain (McCain, Gentile, & Campbell, 2015) describes the psycho-portrait of the representative of geek-subculture. This is a creative person with a pronounced narcissistic type of character, whose fantasies are richer than real-life circumstances. It causes phantasmagorical, mythical, and even mystic features of the geeks' worldview, also it could be expressed as reckless devotion to work – programming, gaming, collection, etc. For techno-geeks, virtual reality overcomes the social one by its value. Their community is solidary in the virtual screen space. In the dimensions of social participatory reality, they are perceived as lonely and eccentric. On the other hand, geeks' collective solidarity is strong, also their communicative and participative skills are well developed but the sphere of their manifestation is a screen culture. And it could be an effective way to satisfy the need for belongingness in the increasingly individualistic society because traditional resources of group identity-forming such as the nuclear family and strong local communities have weakened or lost importance for the current generation.

Recalling the main stages of how the electronic network conquered the world will help us to note how the marginal geek has turned into a major cultural actor. In the mid-2000s, thanks to the great technological and economic success of such companies as Microsoft, Apple, SpaceX, eBay Inc., PayPal, etc. the public attitude to programming, web design, and digital engineering changed dramatically. To be a geek means to be innovative.

Nowadays techno-geeks are already got other connotations that differ them from the marginal medieval ones so from the modern nerds: they are attributed such character traits as full concentration on the subject of exploration, high level of theoretical knowledge, and practical skills of

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

the realm, technological competence, and innovative thinking. They effectively communicate with like-minded people, create target communities, and launch successful projects and startups. Thus, the narrow specialization of geeks has the prospect of entering the external field of real social action, through the creation of an intensive communicative environment and a combination of technological innovation and effective management.

Modern geek culture can still be compared to the artisan guilds of medieval cities, which specialized in the production of a certain type of product, had internal corporate requirements for the professionalism and skill of artisans, and even external markers – guild emblems. Now the usage of the so-called "geek code" is widespread. It is a prototype of the electronic business card, which includes information about the owner's specialization, job experience, and professional level.

The notion of geek-culture has expanded its conceptual field and, besides the IT communities, includes lots of other creative subcultures. Some social philosophers classify geek culture as the super-subculture because, firstly, it functions in the realm of the virtual chronotopic providing its followers with both necessary identification dimensions – virtual time and digital space. Secondly, both geek and chic subcultures function in the international network, and the number of its users surpasses the number of citizens of many nation-states. Unlike unshaped global culture, super subcultures such as geek and chic, propose clear criteria of auto-reflection to their followers. Third, the geek-subculture has strict identification requirements (glam culture operates only with external recognition markers) – such as creativity, originality, and dedication to the case that promotes overcoming its original fragmentary nature.

Belonging to a geek community motivates the participant to a certain type of creative activity, in fact, that's why people become geeks – they have a special intention or research interest. The place and status of a person in the community are determined by the level of his/her originality and efficiency. Creativity here is somewhat reminiscent of compilation, but it's not a blind replication of previous examples, it's rather a kind of self-realization within a canon. For example, Lego Corporation holds competitions, and conquests among its fans. Lego ambassadors test or even design new constructor models and sets to introduce them into mass production.

Geek-culture also includes collecting, writing fan fiction, developing profiles and stories for computer games, writing screenplays, and more. The geek subculture gave birth to new genres of visual culture. There are numerous genres of short videos that were not known in traditional entertainment journalism a decade ago: such as unboxing, gaming, tutorial (AMH – ask me how), BTS (behind the scene), reaction videos, etc. Their aims are to reflect someone's experience and impressions which are supposed to be common, to form new skills quickly and easily, to ask expert's opinions, to show the "human face" of successful people, screen stars, and start-up inventors.

An interesting visual genre is the so-called "Adult Swim" – an animation for older audiences. The plots of such cartoon series have a clear structure and typical heroes whose behavior sometimes is childish, their statements are stupid or immodest, and they tell ironic banalities, but after all the characters live in the world of adult needs and abilities, performing responsible actions. The spectators of such video content are labeled as "kid-adults" but often the series is interesting for both audiences – young and elder. Every age group finds something interesting for its apprehend level. The adults are caught in the philosophical ideas of "evil's banality", "human nature imperfections" or the "cyclical principle of history". At the same time, children decode instructions of true friendship, are fond of the courage of inter-galaxy adventures, etc. Such animated sitcoms as "The Simpsons", "Futurama", "Daria", "South Park", "King of the hill", and so on be-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

long to the adult swim genre. In fact, the secret to their success is that there was used the complex artistic technique of double coding. It is typical for postmodernist novels to be multi-level in sense in order to satisfy the demands of different kinds of readers.

Members of geek communities carry out military reconstructions in city squares, take part in musical performances, and thematic dance numbers dedicated to outstanding persons, dates, and socially silenced problems. Geek culture has the inner creative and communicative sources to become an influential force in the space of productive social interactions.

A lot of successful projects have been realized by geek community members. For example, Netflix, an American media provider that supplies streaming services in 190 countries worldwide, enlists subscribers to translate and subtitle movies, series and shows into the languages available for the viewers. Geeks become the main experts and users when launching various online services, enrolling as volunteers in groups of beta testers.

Geek culture is a kind of super-subculture that consists of a variety of smaller, more local thematic communities.

Originality

There have been analyzed the main attributes and features of such modern subcultures were conditionally named chic and geek. They were analyzed in the context of the concept of the New Middle Ages. Thus, the orientation into a celebrity, pop-idol, and copying his/her appearance or lifestyle typologically resembles the middle-aged practice of worship and collecting relics, which have been belonging to the saints and holy patrons. The chic subculture is oriented toward the imitation of visual images, consumer habits, and the way of life of successful (or seemed to be such) people. Glamorous followers need to receive approvals and likes from like-minded people, it is treated as recognition of equality and belonging to the reference group. It forms the vicious cycle of entirely positive feedback. Instead, the geek subculture is more inner-sense-oriented. It unites intellectuals and activists who have common creative intentions. Taking into account the concept of the New Middle Ages, representatives of modern chic and geek communities could be compared with members of the Christian orders and those of the artisan guilds. Thus, when a follower collects souvenirs and merches reminding him/her about the idol, it is of the same root as a medieval Christian kept saint patron's relics. Geek subculture as a community of professionals and experts of a certain branch reproduces the pattern of the artisan guild's solidarity that had been characterized by requirements of high standards of craftsmanship and group identity.

Conclusions

Modern culture falls on the Third wave of production, according to Alvin Toffler's (1980) theory, when information is both the main tool of production and its highly needed result. At the same time such characteristics of the information flood as intensity and asynchrony puzzle users. They are scared by the uncontrollability and global scope of information exchange. The virtual user's life world seems to be diverse only quantitatively, but qualitatively it is as narrow, mythopoetic, and esoterically uncritical as the world of the Medieval person, who used to live the whole life in the same place, mainly one's village. So to make it more interesting and variegated person's mithconsiesness filled it with otherworldly forces. According to the main actors' positions and functions in this virtual environment, geek and chic subcultures are distinguished.

Such a type of modern clip subjectivity as a "geek", being initially immersed in a highly specialized segment of the techno-sphere – computer programming – over time has turned into an

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

effective actor of social and cultural life. Thanks to the merger of the IT industry with effective social management, the geek-culture becomes a powerful super-subculture that defends values of social good, industrial productivity, and cultural creativity. Chic-subculture creates new trends in fashion and art discourse. It develops modern lifestyles, its visual images with which our era will be associated in the future.

REFERENCES

Beck, U. (1992). *Risk Society: Towards a New Modernity* (M. Ritter, Trans.). London: Sage Publications. (in English)

Bull, H., & Watson, A. (Eds.). (1984). *The Expansion of International Society*. Oxford University Press. (in English)

De Querol, R. (2016, January 25). Zygmunt Bauman: "Social media are a trap". *El País*. Retrieved from https://english.elpais.com/elpais/2016/01/19/inenglish/1453208692_424660.html (in English)

Finister, C., Pollet, T. V., & Neave, N. (2021). An exploratory factor analysis of the Nerdy Personality Attributes Scale in a sample of self-identified nerds/geeks. *The Social Science Journal,* 1-9. DOI: https://doi.org/10.1080/03623319.2021.1884775 (in English)

Kearney, R. (2004). Umberto Eco: Chaosmos: The Return of the Middle Ages. In *Debates in Continental Philosophy: Conversations with Contemporary Thinkers* (pp. 223-228). Fordham University Press. DOI: https://doi.org/10.5422/fso/9780823223176.003.0015 (in English)

McCain, J., Gentile, B., & Campbell, W. K. (2015). A Psychological Exploration of Engagement in Geek Culture. *PLOS ONE, 10*(11), e0142200. DOI: https://doi.org/10.1371/journal.pone.0142200 (in English)

Toffler, A. (1980). *The Third Wave.* New York: Bantam Books. (in English)

Wong, B. (2016). 'I'm good, but not that good': digitally-skilled young people's identity in computing. *Computer Science Education, 26*(4), 299-317. DOI: https://doi.org/10.1080/08993408.2017.1292604 (in English)

LIST OF REFERENCE LINKS

Beck U. *Risk Society: Towards a New Modernity* / trans. by M. Ritter. London : Sage Publications, 1992. 262 p.

The Expansion of International Society / ed. by H. Bull, A. Watson. Oxford University Press, 1984. 496 p.

De Querol R. Zygmunt Bauman: "Social media are a trap". *El País*. 2016. January 25. URL: https://english.elpais.com/elpais/2016/01/19/inenglish/1453208692_424660.html

Finister C., Pollet T. V., Neave N. An exploratory factor analysis of the Nerdy Personality Attributes Scale in a sample of self-identified nerds/geeks. *The Social Science Journal*. 2021. P. 1–9. DOI: https://doi.org/10.1080/03623319.2021.1884775

Kearney R. Umberto Eco: Chaosmos: The Return of the Middle Ages. *Debates in Continental Philosophy: Conversations with Contemporary Thinkers*. Fordham University Press, 2004. P. 223–228. DOI: https://doi.org/10.5422/fso/9780823223176.003.0015

McCain J., Gentile B., Campbell W. K. A Psychological Exploration of Engagement in Geek Culture. *PLOS ONE*. 2015. Vol. 10, Iss. 11. 38 p. DOI: https://doi.org/10.1371/journal.pone.0142200

Toffler A. *The Third Wave*. New York : Bantam Books, 1980. 518 p.

Wong B. 'I'm good, but not that good': digitally-skilled young people's identity in computing. *Computer Science Education.* 2016. Vol. 26, Iss. 4. P. 299–317. DOI: https://doi.org/10.1080/08993408.2017.1292604

Л. В. ОСАДЧА[1*]

[1*]Національна академія керівних кадрів культури і мистецтв (Київ, Україна), ел. пошта l.osadcha@dakkkim.edu.ua, ORCID 0000-0003-0797-2788

Особистісна ідентичність у просторі віртуальної культури: на прикладі гік та глем-субкультур

Мета. Стаття присвячена дослідженню антропологічних характеристик споживача й творця популярного продукту культури в епоху "суспільства знань". Цей тип суб'єктності позначають поняттям "гік". **Теоре-**

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

тичний базис. Проаналізовано історичну генеалогію терміна від часів Середньовіччя, де його зміст мав маргінальний характер, до нашого часу, коли гік указує на технічно-інноваційну діяльність індивіда. Ідентичність сучасних акторів культури формується в просторовому й темпоральному векторах віртуального світу. Для окреслення картини світу представників технологічної субкультури використано концепт "Нове Середньовіччя", з'ясовано його креативний потенціал. Так, орієнтування на селебриті, кумира, поп-айдола, копіювання його вигляду й стилю життя типологічно нагадує практику поклоніння та збирання реліквій середньовічними християнами. Глем-культура, зорієнтована на візуальне копіювання практик споживання та стилю життя, потребує зовнішнього схвалення. Гік-культура об'єднує однодумців-інтелектуалів, що мають спільний творчий інтерес. Дослідження спирається на теоретичні доробки класичних авторів Е. Тоффлера й З. Баумана, а також таких сучасних дослідників у галузі соціальної антропології, як Калум Фінішер, Томас Полет, Нік Нів, Джесіка Маккейн, Біллі Вон. **Наукова новизна.** Обґрунтовано атрибутивні особливості сучасних суперсубкультур – глем- та гік-спільнот у контексті концепту Нового Середньовіччя. **Висновки.** Сучасні креативні ком'юніті зароджуються в діджитальному просторі. Залежно від позицій акторів культури в цьому віртуальному середовищі розрізняють гік- та глем-субкультури. Завдяки злиттю ІТ-індустрії з ефективним соціальним менеджментом культура гіків стає потужною суперсубкультурою, яка захищає цінності соціального активізму та інноватівності, промислової продуктивності та культурної творчості. Глем-субкультура створює нові тренди в дискурсі моди, мистецтва, стилю життя.

Ключові слова: цивілізаційні хвилі; інформаційна епоха; субкультура; Нове Середньовіччя; гік-субкультура; глем-субкультура

Received: 12.06.2022
Accepted: 14.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271341
© L. V. Osadcha, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 366.637

O. M. KOSIUK[1*]

[1*]Lesya Ukrainka Volyn National University (Lutsk, Ukraine), e-mail o_kosuk@ukr.net, ORCID 0000-0001-8093-1961

Philosophy of Personality and the Masses in the Context of Communication in the 20th-21st Centuries

Purpose. The article aims to analyse the consciousness of masses in the communication system of the 20th century projecting the individual level onto the social one. **Theoretical basis.** In the fields of philosophy and other humanities since the middle of the last century there has dominated an opinion that the category of mass and its communication are second-rate and non-elitist phenomena. Condensing the experience of human history (especially – the nineteenth century – the time of the bourgeois revolutions and the two world wars), such parameters were set by the creators of social psychology Gustave Le Bon and Sigmund Freud in their basic research "The Crowd: A Study of the Popular Mind", "Group Psychology and the Analysis of the Ego". Since ancient times the masses have really resembled immoral emotional neoformations, which minimized the individual qualities of the components of the whole and showed the features of a predominantly animal nature. It is no coincidence that those masses were called emotional, or just a crowd, regardless of the topos of existence: streets and squares, or the infospace of the first mass media (newspapers, radio, cinema, television). However, analysing the crowd, the scientists noted that this is only an extreme modification of the mass, and, in addition to it, there may be others – quite the opposite in their nature. With the advent of the World Wide Web, the situation has changed: scientists and futurists have been talking about the mass of intellectuals, which seems to be formed and combined in the field of information technology. And it surpasses the traditional elite in many respects. **Originality.** Having analysed the works of classic and modern researchers, we came to the conclusion that in fact the masses, like individuals (according to C. G. Jung), are divided into four types. Correspondingly, each of them has its own behaviour, psychology, philosophy etc. This article focuses on beliefs and ideological positions as the basis for the functioning of emotional, sensory, intuitive and rational masses in the context of 20th century philosophy. The object of our analysis was the philosophical schools of neopositivism, hermeneutics, psychoanalysis, existentialism, pragmatism, anthropology, phenomenology, and others. **Conclusions.** According to our assumption, regardless of the type of mass and direction of modern philosophy as a field of its implementation, rationalism comes to the fore everywhere (as a primary source and theoretical basis or motivation). Thus, it can be concluded that the rational mass now dominates, not emotional (which was thoroughly described by Le Bon and Freud). And this is quite natural in the age of digital technology.

Keywords: human; individual; crowd; personality; anthropology; communication; philosophy; existence

Introduction

This scientific research is based on the assumption that over time, the quality of mass communication has significantly improved due to the variation of types of masses, whose communication alternately dominates in a certain era, in accordance with the opportunities and features of the time of existence (Kosiuk, 2012, pp. 19-20). The most studied, in these aspects, was the emotional mass, which came to the fore in ancient times, and later became active in the 19th and 20th centuries, becoming at the same time the object of careful scientific research by G. Le Bon (who outlined the concept of "mass", gave it a characteristic and separated it from other close formations such as people and nation), S. Freud (who deeply studied the collective spiritual life and the phenomenon of leadership), J. Ortega y Gasset (who projected the emotional mass on the problems of the 20th century), and others. Now the topic of individual consciousness as a component of the formation of mass consciousness is addressed by the scientific publication "Anthropological Measurements of Philosophical Research". In particular, in the article "Human as a Carrier of the Worldview: Individual and Collective Dimensions" V. Havrylenko (2020)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

notes: "Collective worldview manifests as integrated phenomenon because it is based on common worldviews of individuals" (p. 62).

At the turn of the 20th-21st centuries, mainly in the works of futurologists, the opinion emerged that the era of digital technologies puts some specific mass in the kitty of history. And this mass, according to the main parameters, does not coincide with classical and academic ideas about communities of this type (as a new formation with a predominance of emotions, immorality, instincts, etc.) Its "temperament" began to be dominated by the traits of an individual: intelligence, morality, self-sufficiency, etc. So, either the mass has been modified, or it has some varieties and levels.

Purpose

So, in order to determine the specifics of the functioning of the mass that is relevant today, this study posed the problem of clarifying the parameters of its consciousness and the peculiarities of communication in the context of the philosophy of the 20th-21st centuries (anthropology, hermeneutics, phenomenology, pragmatism, existentialism, etc.) and personality psychology (in the interpretations of leading psychologists).

Statement of basic materials

Our assumption about the existence of mass psychotypes has already been partially positively tested in the fields of social psychology and communication, even retrospectively: at the level of the classical works of G. Le Bon, S. Freud, and others. It turned out that regardless of the chronological coexistence of all categories of communities, the rational one dominates now. Consequently, it is this community that requires more thorough research, as it not only represents modern mass communication and culture, but also "imposes" its own patterns on other types of masses. Since we have already identified and studied the psychological aspects of this reality in numerous scientific publications (Kosiuk, 2019), here we will focus on the consciousness, worldview and other mental parameters of the masses in the context of the philosophy of the 20th-21st centuries. The appropriate methodology will be helpful here: analysis and synthesis of information about modern mass communication, philosophy and social psychology; modelling of the individual worldview with the transfer to the types of masses; rationalistic approach in the analysis of modern trends in philosophy; comparison of philosophical concepts that have become the determinants of emotional, sensory, intuitive and rational communities, taking into account anthropological transformations in the context of the era of new technologies.

As already noted, the emotional mass is very well studied, but only in its lowest form and, for the most part, in comparison with other entities such as races, peoples, and nations. And even, taking this into account, it has been somewhat modified in the context of the digital age, reorienting itself to virtual reality, in the plane of which it is more difficult to express emotions than, for example, a century ago during the consumption of studio cinematography and direct participation in public actions and tragic events of a military nature. Digital technology and the coronavirus pandemic have reduced any street processions to a minimum. People with an emotional communication vector are forced to turn to blogs and social networks, where there is still an opportunity to discuss politics, popular culture, and art. There, emotionally marked electronic communities use all audio and virtual resources to assert their positions and call for struggle and unity among fans, electorates and other supporters. However, the 21st century is not their era,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

because even revolutions and wars are now mostly virtual. Although the popular video hosting "YouTube" offers videos that are emotionally sometimes superior to reality. By calling "War in Ukraine" you can open the first counter option. We came across "The Situation in Azovstal and the Counter-Offensive of the Armed Forces of Ukraine" (14.05.2022) and once again convinced ourselves that the modern recipient is still a "man of the eye" (as noted by Marshall McLuhan). The video was watched by almost two thousand Internet users in 5 hours (obviously, not counting those who went directly to the channel's website). Effective impact on vision and hearing is enhanced by screen formats, multi-functionality of gadgets, news advertising, etc. This is how the emotional mass realizes its instinctive principle as actively as possible.

As of today, the inner world of this mass is obviously most fully represented by anthropological philosophy, which summarizes new approaches in understanding knowledge about human existence in general comprehension. Its founders primarily see various differences between man and animal: M. Scheler – in the objective-subjective attitude of man to reality, A. Gehlen – in the activity that compensates for the underdevelopment of man, E. Rothacker – in the culture-creating ability, etc. This direction also includes C. Levi-Strauss, J. Ortega y Gasset and, partly, P. Teilhard de Chardin and others. In his work "The Position of Man in the Cosmos", the founder of philosophical anthropology and sociology of knowledge M. Scheler points out that in the context of anthropological research there are three incompatible circles of ideas: Judeo-Christian (biblical history), Greek-antique (man is identified through reason, logos, phronesis, thinking, etc.), modern natural genetic (man differs from an animal by the degree of complexity of the combination of energy and abilities). Since this triad does not converge anywhere, we do not have a single idea of ourselves. According to the definitions, "human" is a representative of a subgroup of vertebrates and mammals, who is a relatively small part of the animal world, its key determinants, according to M. Scheler, are sensual impulse, instinct, associative memory, intelligence and choice.

> A primary task of a philosophical anthropology is to show in detail how all the specific achievement and works of man – language, conscience, tools, weapons, ideas of right and wrong, the state, leadership, the representational function of art, myths, religion, science, history and social life – arise from the basic structure of the human nature. (Scheler, n.d.)

The concept of structural anthropology by Claude Lévi-Strauss has also become quite popular (especially among emoticons). The author himself called it "superrationalism" (full integration of the sensual into the rational by modelling unconscious processes – bypassing experience). According to the scientist, the study of the structure of the social unconscious helps to understand history, societies and people. Communities change the conditions of their own existence under the influence of new rules: the prohibition of incest, endogamy, exogamy, polygamy, monogamy, moral aesthetic, social and economic standards. Being built on the knowledge and methods of the exact sciences, anthropology also maintains a close connection with the social sciences: it studies anatomical and psychological modifications of living beings that have arisen under the influence of the cultivation of nature (Lévi-Strauss, 1993).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

The founder of ratiovitalism, Jose Ortega y Gasset, also enters into a polemic with classical rationalism and the concept of an epistemological subject. In his opinion, the conceptual analogies of the universal personality and nature do not take into account the irrational layer ("a new type of sensuality"), which was emphasized by Goethe and Nietzsche. For centuries in a row, human activity was associated with hard sorrowful work, which was perceived almost as some kind of sad mission and atonement. The era of technology, science and progress has radically changed positions: labour activity has become associated with joy. The festive, "sporting" (as Ortega y Gasset (1994) calls it) perception of life has spread to all areas of cultural production, including science, politics, religion and morality (pp. 15-139).

In the context of the philosophy of emotional mass and the theories of G. Le Bon and S. Freud, not only classical psychoanalysis as a theoretical basis, but also its latest modifications deserve special attention. In particular, in the interpretations of Carl Gustav Jung and Erich Fromm. The Jungian concept of psychotypes has already become the basis of our assumption about the dominance of a certain philosophy of the masses in the context of specific epochs (Kosiuk, 2012, pp. 19-20). However, it is worth taking a closer look at the psyche and structuring the unconscious. According to the hypothesis of C. G. Jung, if a function (for example, emotions or ratio) is well developed and prevails in the consciousness, then another (as a rule – its opposite) is displaced into the unconscious. A person inherits a lot of things. The brain, for example, is inherited from ancestors as an immanent consequence of mental and nervous functions of all blood predecessors of the subject. The child receives the organ already formed, and there are stable instincts and primitive types of thought and feeling formation, which are easily transformed into a variety of mythological themes. The presence of this collective unconscious is not easy to prove – it is more fully manifested in mentally ill people. Concerning healthy people, "objects" of research can be only symbolic dreams of unusual content. Besides, archetypes are recorded in sacred books and folk tales devoid of the author's individuality. Jung also distinguishes between the person and the self. In his opinion, there can be several "persons" in one individual. Even a normal person undergoes a kind of splitting of character when moving from one environment to another. Jung calls the external attitude (the subject of consciousness) the persona ("I"), the inner unconscious (the subject of the psyche) the soul ("the self"). If the persona is intellectual, then the soul, as a rule, is sentimental. And vice versa (Jung, 2018, pp. 11-75).

Deep socialization (as opposed to biologization) of Freud's psychoanalysis appears in the studies of the German philosopher Erich Fromm, who had the sad mission of summarizing the results of the Second World War. The scientist declares that the unconscious is far from being limited to sexuality and is closely related to socio-cultural realities: depersonalization, conflicts, alienation, consumerism, etc. The scientist's key thesis is that man is not self-sufficient, because he is realized exclusively in the context of certain communities, which, in conscious and unconscious experiences, form "social character". Not all ideas are equally adapted in the environments of groups, peoples and masses, therefore the "common truths" of fascism and communism were not effective everywhere. In our opinion, this somewhat resembles the idea of Skovoroda's "natural work", with modification projections on the "natural environment".

Socio-economic and worldview crisis of liberalism and rationalism of the first quarter of the 20th century caused the emergence of existentialism – philosophical rethinking of the meaning of human existence (the key postulate of existentialism: to know a person means to record and describe being). Since existentialism represents the individual in society, his feelings, searches, denials, struggles, it also forms the basis of the philosophy of emotional communities. One of

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

the founders of the direction is Martin Heidegger, who, entering into a discussion with phenomenologists, uses theology, philosophy, natural sciences and humanities. Unlike Husserl, who emphasized meaning-making consciousness, Heidegger examines consciousness in the context of being. And the first question he asks is: "What is metaphysics?" The answer is mediated by considering negation and absolute Nothingness from the perspective of a professional scientist. As it turns out, Nothingness appears more textured, even if only for a moment, in moments of fundamental horror/fear, which contains a repulsion from something, which, however, is no longer an escape, but a stiff calm. This repulsion originates from Nothingness. Nothingness does not draw in, but – by its very nature – sends out. Because of the openness of the Nothingness, science can make the being the subject of research. Starting from metaphysics, it exists (Heidegger, 2009).

Maurice Merleau-Ponty tries to deal with the phenomenology of perception in terms of existentialism. In his opinion, it should be realized that "phenomenology can be practised and identified as a manner or style of thinking", because "it existed as a movement before arriving at complete awareness of itself as a philosophy". The meaning of phenomenology is in ourselves. "The whole universe of science is based on the world as directly experienced" (Merleau-Ponty, 1945, pp. 14-15), so science (as opposed to perception and consciousness) is a second-order rational manifestation (explanation of this world). However, there is no inner man. Man is in the world, and this is the only way he knows himself.

Albert Camus, the interpreter of literary existentialism, considers absurdity as a cause of suicidality (in particular, in the essay "The Myth of Sisyphus"). Suicide hitherto war considered as a social phenomenon, the philosopher proposes to transfer it to the individual plane as a game that "leads from clarity about one’s own existence to escape from this world" (Camus, 2015, pp. 8-9), as life ends and becomes absurd, and the person in it is a stranger. According to Camus, suicide is a unique ability to be logical to the end (this is how thinking reaches its extreme limit). Jean-Paul Sartre has a slightly different opinion. According to his assumption, a person does not choose neither his being, nor death, nor the time of existence, nor the world in which he lives. However, he chooses himself in all previous parameters. The individual is constantly self-discovering, self-creating, self-determining. As a result, full and indivisible responsibility for himself, others, and the world must rest on him. By realizing himself, a person sets the parameters of a certain type of humanity, which, according to Sartre, does not organically belong to any of the changing and fluid eras (Dayon, 2021).

As we can see, the emotional mass strives for the realization of nature (instincts) and the anthropological materialization of the worldview. In this, it is helped by anthropology and existentialism, which are still somewhat modified to the needs of the age of information technologies.

Sensory people and the communities they unite in also feel not very comfortable now, because touch is disappearing as a fact. In order to communicate, sometimes you do not even need to pick up a gadget. One can consume useful substances in the form of food additives, give birth "from a test tube". There are certain taboos on hugging, kissing, shaking hands, etc. Therefore, in order to realize themselves, people with a sensory vector are intensively engaged in architecture, design, modelling of technical units and devices, development and arrangement of their own homes. The era of digital technologies allows sensory people to shorten the terms of schematic drawings, simulations and immediately proceed to rapid approvals and implementations, using a wide range of equipment for printing, scanning and copying that is successfully adapted in the fields of architecture, construction, mechanical engineering, projector organizations and design

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

bureaus. The communication of people of sensory type is truly designed for the ages, because words are extremely elastic forms, they often convey dissimilar ideas in the same way, or, as angelologists once asserted, put radically different meanings into similar lexemes. Of all the languages that tell about the past and the present, the most understandable is the language of architecture, sculpture, applied arts, in the context of which the meanings are not so amorphous if they are conveyed through stone. An additional factor of transparency of sensory communication should be considered its belonging to the realistic paradigm of culture creation: Antiquity, Renaissance, Enlightenment, the era of "critical realism", etc. Nowadays, the classics of this communication should be considered the principles of Le Corbusier's rationalism, according to which numerous buildings were erected, sometimes with diametrically opposite purposes: in Belgium– the "Electronic Poem" pavilion for the multinational company Philips; in France – a student dormitory "Swiss Pavilion" and part of the monastery of Sainte-Marie de La Tourette, in India – the architecture and art colleges, the Palace of Justice, numerous villas and the Tower of Shadows. All these "miracles of technology" immediately receive an additional existence in the worldwide network (Kosiuk, 2020).

The sphere of self-awareness of sensory people and their organic masses is, obviously, pragmatism, a philosophical trend for which not only consciousness and spirituality are important, but also material values. It is not by chance that this system of views is also called the philosophy of entrepreneurship. The key postulate of pragmatism is that concepts about objects are determined by their practical approbations. Accordingly, the main thing is the successful application of concepts, judgements, etc. Theories are only a guarantee of social sensory experience. The logic of implementing pragmatism as a method is as follows: coordination of theoretical and ideological positions, formulation of problems in the context of specific situations, putting forward hypotheses, calculation of the probable consequences of certain decisions and – experimental verification of the implementation of the previous algorithm. Pragmatism, like sensory mass, is also not indifferent to political experience in the manifestation of abstractions, which are known to actively influence matter. In his fundamental work "Psychology", one of the leading representatives of this philosophy William James notes that, from the point of view of pragmatism, genius lies in the ability to associate by similarity. It is this kind of mind that is most suitable for identifying general properties. Discovering a principle or law, a scientist acts as follows: he searches through all cases in which one can see something similar to the analysed one and, having searched through a set of analogies, identifies a feature that was not previously present. However, penetrating into the phenomena, the scientist engages his own practical, instinctive and aesthetic interests, so the conclusion appears, on the one hand, expertly, on the other – subjectively (James, 1890).

The socio-economic aspect of pragmatism is highlighted in John Dewey's (1939) classic work "Freedom and Culture". The scientist states that philosophy arises not from surprise, as it was believed since ancient times, but from great social upheavals, so the need to study social experience in the context of solving any problems becomes extremely important. The scientist also argues that the activities are based on common values. Having only mechanical contacts, communities (groups, classes, peoples, nations and, as we assume, the masses) disintegrate. Culture, as the philosopher argues, is formed in the process of cultivating human nature, and cooperation designs the political program of society. Many factors interact in the sphere of culture production: politics, industry, law, science, art, means of communication, and finally – ethics and philosophy as a synthesis of common values and ideas.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Therefore, the worldview of the sensory mass, compared to the emotional one, is even more "grounded". It corresponds to the philosophy of pragmatism and material values, which, along with thinking, offers to involve practical, instinctive and aesthetic interests that produce both social expertise and subjectivity.

People of intuitive type feel somewhat more confident now, since their communication strategies are more closely related to abstractions, the highest manifestation of which can be considered not only the idea of God, but also the Internet and virtual reality. They, as for centuries, unite around the phenomena of spirituality in the plane of religions and futurology. Now it is much easier to do this: with the help of the latest mass media, it is easy to maintain contact with recipients in the most remote corners of the globe. Technological progress has also increased variability. As a result, the positions of Protestantism are strengthening, and the number of religious branches within traditional denominations is increasing. And although religious views are not particularly discussed, there are already platforms with extended interpretations of sacred books, sermons, live broadcasts of ritual actions, etc. It can be said that the era of technology has a positive effect on mass communication according to the ritual model (which should be considered the leading one for intuitive persons). At the same time, the space of "insights" also becomes a driver of inventions and scientific discoveries, because they are also based, mainly, on uniqueness and ingenious assumptions.

> Communication, according to S. Kierkegaard (the Gnostic adaptor of the intuitive worldview), is not a matter of better understanding, it is a strategy of misunderstanding: a method of opening and concealing, not exchange, the balancing act of irony and the higher law of closure in one’s own inner world. In this aspect, the task of communication is to make the simplest things mysterious and strange. Since a person is always in the process of self-disclosure, communication cannot be the transmission of pure thoughts, it is only a symbolic practice of hints and evasions. (transl. by O. K.) (Kosiuk, 2012, pp. 75-77)

Focusing and unification of consciousness and values of the intuitive mass, most likely, should be considered phenomenology, the first schools of which originated at the beginning of the last century in Germany. The philosophy of this direction appears in various interpretations of the already partially mentioned M. Merleau-Ponty, M. Scheler, J.-P. Sartre, M. Heidegger, E. Husserl and puts forward the idea of researching consciousness and being as self-sufficient and synergistic realities that do not add to anything and function autonomously. It is mainly about pure consciousness, its "flow", which forms the meaning of the objective world. Pure consciousness exists impartially between us and the world. Self-purification of myths and dogmas occurs in its spontaneous circulation. Edmund Husserl offers a special transcendental version of phenomenology. In the monograph "Formal and Transcendental Logic" he describes the subjec-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

tive level of consciousness and logic, considers the problems of the functioning of real and ideal objects and singles out psychophysical and transcendental consciousness as the basis of objectivity and science and the possibility of forming transcendental logic. Several layers of logic (pure judgment-form, consequence-logic, truth-logic) are generated by the syntactic function of judgments. Every object of knowledge can be comprehended exclusively through the intentional activity that creates it. Unlike Kant, who, giving justification to Newtonian natural science, claimed that formal logic is a priori, analytical and has no relation to the subject, Husserl proposed a method that involves the study of the scientist's intentionality, from which the objective state of a particular scientific theory arose. The subjective-logical approach to the problem of formal logic forms the sphere of transcendence, because it is a property not of subjectivity and psychology, but of transcendental subjectivity (noosphere? – O. K.) and phenomenology. "The subjective exists a priori, precedes the existence of God, the world, the existence of the individual and the collective" (transl. by O. K.) (Husserl, 1993, p. 81).

In the 1960s, under the influence of phenomenology, a new philosophical direction was formed – hermeneutics (according to the definition of Hans-Georg Gadamer, it is an ontological process of interpretation as a dialogue with tradition, the expressor of which is language, but in the sense of not only speech, but also logic and dialectics). Hermeneutics is a broad concept that covers the interpretation of texts, human existence, knowledge about the world and being in it, etc. Tradition, according to Gadamer (2000), "expresses itself like a Thou" (p. 27). Existential aspects of phenomenology are deepened by Paul Ricoeur, according to whose assumption the world through the Self has a direct relationship with the living present, therefore existential phenomenology never describes for the sake of the pleasure of recording, it analyzes alienation, a person's place in the world, outlines metaphysical dimensions, etc. "Thus, existential phenomenology makes the transition between transcendental phenomenology, born of the reduction of everything to its appearing to me, and ontology, which restores the question of the sense of being for al1 that is said to 'exist'" (Pellauer & Dauenhauer, 2022).

In our opinion, the logical continuation of phenomenology and intuitive perception of reality should also be considered religious philosophy – a representative of the supremacy of theology, which seems to embody the unity of cognitive and practical attitude to the world (in the interpretation of the councillors of Vatican J. Maritain, E. Gilson, J. Bochenski, who relied on the philosophy of Kant, Hegel, Husserl, Heidegger, etc.). For example, according to the assumption of P. Teilhard de Chardin, the birth of the Messiah is preceded by his invisible presence in the form of energy, which excites the cosmic masses in the flows of the biosphere, "accelerated the development of instincts and the birth of thought upon earth" by the efforts of primitive people, the greatness of Egypt, the expectations of the kingdom of Israel, the development of Eastern mysticism and the wisdom of the Hellenistic era. According to the scientist's logic, the birth of universal love should be a feeling of self as a pledge of a common something with further transformation and universal someone. For this purpose, a pole of higher consciousness should be formed in our inner horizon of the psychic cosmic centre, to which all consciousnesses of the world will join (Teilhard de Chardin, 1993, p. 217).

It can be concluded that intuitive philosophy and communication from the most ancient times to modern times is invariably implemented according to the principle "He that hath ears to hear, let him hear" (which is present not only in canonical, but also apocryphal, in particular – gnostic – sacred books). The worldview of the intuitive persons is invariably reproduced by religious philosophy, to which phenomenology and hermeneutics are strongly attracted.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

Rational mass is a phenomenon that has remained unnoticed for centuries. This category has become an object of discussion only in our time, when futurologists started talking about demassification, because they noticed that the "LeBonian" crowd in Europe and America is almost not recorded anymore, and virtual communication promotes extreme individualization. E. Toffler, M. Kaku and others appropriately linked this process with globalization and the principled openness to the world (Kosiuk, 2019). After all, this has been the case since the Age of Enlightenment, when for the first time reason and rationalism became the epicentre of discussions, but the only means of mass communication were still newspapers and books, which did not contribute to the accelerated exchange of information and caused only a series of industrial revolutions. Thus, the 21st century is taking revenge and returning the rational mass and its communication in the context of current problems, creating remarkable prospects for scientific research.

Of course, rationalism has been the basis of rational mass since ancient times (Kosiuk, 2018), and today it is a modification of neopositivism, whose representatives Rudolph Carnap, Ludwig Wittgenstein, Bertrand Russell, Karl Raymund Popper propose to abstract from philosophy as metaphysics and use exclusively positive knowledge. Neopositivists especially emphasize the balance of empirical and theoretical levels. And they often reduce science and cognition to the analysis of their organic language from the standpoint of total verification (refutation of theoretical causes, necessities and regularities through experiment). However, their methodology and theories of cognition still refer to the eternally subjective: nature, man, existence, purpose, the problem of using meanings. And even cardinally fundamental concepts include metaphysical constructs. For example, R. Carnap (Leitgeb & Carus, 2020) in his "Philosophical Foundations of Physics" and "Introduction to the Philosophy of Science", conducting debate with critics of Darwin’s evolution, notes that they do not analyse the theory in terms of factualism, but simply deny it on metaphysical grounds. In response to Philip Frank’s statement in the book "The Law of Causality and its Limits" that nature does not violate the laws, Rudolf Carnap notes that nature has nothing to do with it, if the laws do not correspond to reality, then the reason is in false scientific theories that need to be refuted and canonization of individual researchers who may also be mistaken. In general, according to the scientist, laws are statements of necessity (part of causality). And Ludwig Wittgenstein focuses on the linguistic aspects of positivism. He believes that words are given meaning by accepted rules and contexts, so we should distinguish between the visible grammar in the form of syntactic canons and the deep one: language games as forms of life. The essence of thinking is logic that reflects the a priori order of the world: a sequence of possibilities common to the world and thinking. Therefore, the question "what is a word?" is equivalent to the question "what is a chess piece?". Thus, philosophy is a struggle against the disappointments of the mind by means of language (Wittgenstein, 1995, pp. 92-94).

The ideas of neopositivism are presented quite textually in the works of Bertrand Russell, in particular in the work "Why I am not a Christian". Mathematical logic and empirical theory of cognition became the tools of the scientist’s scientific research. In particular, he believes that the introduction of moral or aesthetic values into scientific research enormously complicates the possibility of any discoveries. If God created everything perfect, and "sent" epidemics, wars, disasters as a punishment, then there is no point in fighting diseases, environmental and man-made problems. It is necessary to let it all go by itself. Obviously, nature is indifferent to our values. We can understand its laws only by abstracting from the concepts of good and evil. And if the

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

universe has a purpose, then it clearly does not coincide with human goals, so it is not rational arguments, but emotions that generate faith (Russell, n.d.).

The original adapter of the theories of positivism and modern rationalism in the information sphere is considered to be Karl Popper – the creator of the concept of critical rationalism that, as opposed to verification (provision of evidence and verification by practice), proposes the principle of demarcation (screening out the unscientific) by the method of falsification (organic openness to refutation). The accumulation of knowledge, according to K. Popper, is proportional to the advancement of bold hypotheses. The concept of the scientist recommends to consider explained only that which is deductively derived from a set of certain laws and boundary conditions. As a result, not only confirmations but also sustained objections can be correct (Popper, n.d.). Gaston Bachelard (who balances between rationality and intuition), supporting the position of K. Popper, introduces the term "open rationalism" and notes: "The scientific spirit is essentially a rectification of knowledge, a widening of the frame-works of knowledge. It judges its past history by condemning it. Its structure is the recognition of historical mistakes" (…). It is "non-Baconian, non-Euclidean, non-Cartesian summed up by historical dialectics, which is a purification of errors, an expansion of the system, and an addition to thought" (transl. by O. K.) ("Gaston Bachelard", n.d.). The outlined method of working with new ideas is clearly projected onto the receptive model of communication in the interpretation of Yurii Lotman, according to which the "broken phone effect" is used to qualitatively purify and crystallize information: each subsequent recipient ignores or adds something to the received information, making it "sculpturally" more accurate and factual. By putting science in a situation of testing and verification, rationalist scientists save it from dogmatism. However, here, as in the situation of the postmodern "death of authorship" (Kosiuk, 2012, pp. 32-33), there is a problem of the permissible boundaries of demarcations and formulation of intermediate statements. K. Popper and I. Lakatos noted that the value concept is intended to contain additional empirical content, the lion’s share of which has already been confirmed. Thus, the expression "problem shift" came into circulation (projects of research programs in the context of investigations with problems, their solutions, subsequent critical processing and creation of something fundamentally new) (Kosiuk, 2018, pp. 83-84).

As we can see, rationalist philosophy has long been representing the worldview of the masses, which has only recently become an object of interest and research. Rationalism not only dominates the information space, but also exerts a global influence on the philosophy of the 21st century, which, in turn, forms the matrix of mass communication.

Originality

Thus, for the first time, we testify to the presence in the modern information space of a new type of mass, which, according to most psychological and worldview parameters, corresponds to the category of personality, and, by virtue of its dominance, actively influences the philosophy of the 21st century and mass consciousness, placing them in the context of classical and modern rationalism.

Conclusions

The assumption of the existence of four categories of masses is confirmed. These communities form different worldviews in the process of communication. The emotional one uses the resources of anthropology and existentialism, the sensory one adapts pragmatism, the intuitive per-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

sons use phenomenology and hermeneutics (homiletics), while the rationalists not only try out neopositivism, but also propose it as a debatable continuation of classical rationalism at all levels of mass communication. In our opinion, the aesthetic dimension of cultural production should be worked out separately.

REFERENCES

Camus, A. (2015). *Le Mythe de Sisyphe* (O. Zhupanskyi, Trans.). Kyiv: Portfel. (in Ukrainian)

Dayon, A. (2021, January 12). *L'existentialisme est un humanisme, Jean-Paul SARTRE, 1945 – texte intégral, livre audio*. YouTube. Retrieved from https://www.youtube.com/watch?v=1Vrz-f6QHtU (in French)

Dewey, J. (1939). *Freedom and Culture*. Retrieved from https://archive.org/details/dewey_freedomculture/mode/2up (in English)

Gadamer, H.-G. (2000). *Hermeneutik I. Wahrheit und Methode: Grundzüge einer philosophischen Hermeneutik* (O. Mokrovolskyi, Trans., Vol. 1). Kyiv: Yunivers. (in Ukrainian)

Gaston Bachelard. (n.d.). In *Wikideck.* Retrieved from https://wp-fr.wikideck.com/Gaston_Bachelard (in France)

Havrylenko, V. V. (2020). Human as a Carrier of the Worldview: Individual and Collective Dimensions. *Anthropological Measurements of Philosophical Research,* (18), 62-75. DOI: https://doi.org/10.15802/ampr.v0i18.210988 (in English)

Heidegger, M. (2009). Shcho take metafizyka? In *Filosofiia: khrestomatiia (vid vytokiv do sohodennia)* (pp. 74-86). Kyiv: Znannia. (in Ukrainian)

Husserl, E. (1993). Formalna i transtsendentalna lohika. Dosvid krytyky lohichnoho rozumu (V. Burlachuk, Trans.). In *Chytanka z filosofii: Zarubizhna filosofiia XX stolittia* (Vol. 6, pp. 48-81). Kyiv: Dovira. (in Ukrainian)

James, W. (1890). *The Principles of Psychology* (Vol. 1). Retrieved from http://library.manipaldubai.com/DL/the_principles_of_psychology_vol_I.pdf (in English)

Jung, C. G. (2018). *The Archetypes and the Collective Unconscious* (K. Kotiuk, Trans.). Lviv: Astrolabe Publishing. (in Ukrainian)

Kosiuk, O. (2012). *Teoriia masovoi komunikatsii: Navchalnyi posibnyk*. Lutsk: Lesya Ukrainka Volyn National University. (in Ukrainian)

Kosiuk, O. M. (2018, May). Mass communication elements of classic rationalism theory according to the chronological criterion. In *Nauka i suchasnist: vyklyky hlobalizatsii: Zbirnyk tsentru naukovykh publikatsii "Veles" za materialamy IV mizhnarodnoi naukovo-praktychnoi konferentsii* (Ch. 2, pp. 76-84). Kyiv: Tsentr naukovykh publikatsii. (in Ukrainian)

Kosiuk, O. M. (2019). New concept of mass communication: theoretical and terminological aspects. *Virtus: Scientific Journal,* (32), 234-241. (in Ukrainian)

Kosiuk, O. M. (2020). Rationalism as the main aspect of clearing architectural communication. *Virtus: Scientific Journal,* (44), 30-34. (in Ukrainian)

Leitgeb, H., & Carus, A. (2020). Rudolf Carnap. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopedia of Philosophy*. Retrieved from https://plato.stanford.edu/entries/Carnap/ (in English)

Lévi-Strauss, C. (1993). Strukturna antropolohiia (H. Volynka, Trans.). In *Chytanka z filosofii: Zarubizhna filosofiia XX stolittia* (Vol. 6, pp. 152-154). Kyiv: Dovira. (in Ukrainian)

Merleau-Ponty, M. (1945). *Phénoménologie de la perception*. Paris: La Librairie Gallimard. (in French)

Ortega y Gasset, J. (1994). *Vybrani tvory*. Kyiv: Osnovy. (in Ukrainian)

Pellauer, D., & Dauenhauer, B. (2022). Paul Ricoeur. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopedia of Philosophy*. Retrieved from https://plato.stanford.edu/entries/ricoeur/ (in English)

Popper, K. (n.d.). *Fakty, normy ta istyna: podalsha krytyka reliatyvizmu*. Retrieved from http://ni.biz.ua/8/8_9/8_99219_k-popper-fakti-normi-i-istina-dalneyshaya-kritika-relyativizma.html (in Ukrainian)

Russell, B. (n.d.). *Chomu ya ne khrystyianyn.* Retrieved from https://javalibre.com.ua/java-book/book/2919470 (in Ukrainian)

Scheler, M. (n.d.). *Die Stellung des Menschen im Kosmos* (Trans.). Retrieved from http://ibib.ltd.ua/sheler-polojenie-cheloveka-32909.html (in Ukrainian)

Teilhard de Chardin, P. (1993). Himn Vsesvitu (H. Volynka, Trans.). In *Chytanka z filosofii: Zarubizhna filosofiia XX stolittia* (Vol. 6, pp. 215-218). Kyiv: Dovira. (in Ukrainian)

Wittgenstein, L. (1995). *Tractatus Logico-Philosophicus. Philosophische Untersuchungen* (Y. Popovych, Trans.). Kyiv: Osnovy. (in Ukrainian)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

LIST OF REFERENCE LINKS

Камю А. *Міф про Сізіфа* / пер. О. Жупанський. Київ : Портфель, 2015. 105 с.
Dayon A. L'existentialisme est un humanisme, Jean-Paul SARTRE, 1945 – texte intégral, livre audio. *YouTube*. 2021, January 12. Retrieved from https://www.youtube.com/watch?v=1Vrz-f6QHtU
Dewey J. *Freedom and Culture*. 1939. URL: https://archive.org/details/dewey_freedomculture/mode/2up
Ґадамер Г.-Ґ. *Істина і метод.* Т. 1: Герменевтика І: Основи філософської герменевтики / пер. з нім. О. Мокровольський. Київ : Юніверс, 2000. 464 с.
Gaston Bachelard. *Wikideck.* URL: https://wp-fr.wikideck.com/Gaston_Bachelard
Havrylenko V. V. Human as a Carrier of the Worldview: Individual and Collective Dimensions. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 62–75. DOI: https://doi.org/10.15802/ampr.v0i18.210988
Гайдеггер М. Що таке метафізика? *Філософія: хрестоматія (від витоків до сьогодення).* Київ : Знання, 2009. С. 74–86.
Гуссерль Е. Формальна і трансцендентальна логіка. Досвід критики логічного розуму / пер. В. Бурлачук. *Читанка з філософії* : у 6 кн. Кн. 6: Зарубіжна філософія ХХ століття. Київ : Довіра, 1993. С. 48–81.
James W. *The Principles of Psychology*. Vol. 1. 1890. URL: http://library.manipaldubai.com/DL/the_principles_of_psychology_vol_I.pdf
Юнґ К. Ґ. *Архетипи і колективне несвідоме* / пер. з нім. К. Котюк. Львів : Астролябія, 2018. 608 с.
Косюк О. *Теорія масової комунікації* : навч. посіб. Луцьк : ВНУ ім. Лесі Українки, 2012. 384 с.
Косюк О. М. Масовокомунікаційні складники теорій класичного раціоналізму: хронологічний критерій. *Наука і сучасність: виклики глобалізації.* Збірник центру наукових публікацій "Велес" за матеріалами IV міжнар. наук.-практ. конф. (Київ, 31 травня 2018 р.). Київ : Центр наукових публікацій, 2018. Ч. 2. С. 76–84.
Косюк О. М. Нове поняття масової комунікації: теоретико-термінологічний аспект. *Virtus: Scientific Journal*. 2019. № 32. С. 234–241.
Косюк О. М. Раціоналізм як основний аспект прозорості архітектурної комунікації. *Virtus: Scientific Journal.* 2020. № 44. С. 30–34.
Leitgeb H., Carus A. Rudolf Carnap. *The Stanford Encyclopedia of Philosophy* / ed. by E. N. Zalta, U. Nodelman. 2020. URL: https://plato.stanford.edu/entries/Carnap/
Леві-Строс К. Структурна антропологія / пер. Г. Волинка. *Читанка з філософії* : у 6 кн. Кн. 6: Зарубіжна філософія ХХ століття. Київ : Довіра, 1993. С. 152–154.
Merleau-Ponty M. *Phénoménologie de la perception*. Paris : La Librairie Gallimard, 1945. 531 p.
Ортега-і-Гасет Х. *Вибрані твори*. Київ : Основи, 1994. 424 с.
Pellauer D., Dauenhauer B. Paul Ricoeur. *The Stanford Encyclopedia of Philosophy* / ed. by E. N. Zalta, U. Nodelman. 2022. URL: https://plato.stanford.edu/entries/ricoeur/
Поппер К. *Факти, норми та істина: подальша критика релятивізму*. URL: http://ni.biz.ua/8/8_9/8_99219_k-popper-fakti-normi-i-istina-dalneyshaya-kritika-relyativizma.html
Рассел Б. *Чому я не християнин.* URL: https://javalibre.com.ua/java-book/book/2919470
Шелер М. *Положення людини в Космосі*. URL: http://ibib.ltd.ua/sheler-polojenie-cheloveka-32909.html
Тейяр де Шарден П. Гімн Всесвіту / пер. Г. Волинка. *Читанка з філософії* : у 6 кн. Кн. 6: Зарубіжна філософія ХХ століття. Київ : Довіра, 1993. С. 215–218.
Вітгенштайн Л. *Tractatus Logico-Philosophicus. Філософські дослідження* / пер. з нім. Є. Попович. Київ : Основи, 1995. 311 с.

О. М. КОСЮК[1*]

[1*]Волинський національний університет імені Лесі Українки (Луцьк, Україна), ел. пошта o_kosuk@ukr.net, ORCID 0000-0001-8093-1961

Філософія особистості та мас у контексті комунікації ХХ–ХХІ століть

Мета. У статті ми ставимо за мету дослідити свідомість мас у системі комунікації ХХ століття, проєктуючи індивідуальний рівень на соціальний. **Теоретичний базис.** У царинах філософії та інших

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

гуманітарних наук із середини минулого століття панує думка, що категорія маси та її комунікація – явища другосортні й неелітарні. Саме такі параметри, конденсуючи досвід історії людства, задали творці соціальної психології Густав Лебон та Зигмунд Фройд у фундаментальних дослідженнях "Психологія народів і мас", "Психологія мас та аналіз людського 'Я'". Із найдавніших часів маси справді нагадували аморальні новоутворення, які нівелювали індивідуальні якості складників цілого й проявляли риси переважно інстинктивного характеру. Не випадково ті маси називали емоційними, або просто натовпом, незалежно від топосу існування (вулиць та майданів) чи інфопростору перших засобів масової комунікації. Однак, аналізуючи натовп, учені зауважували, що йдеться виключно про крайню модифікацію маси, але, крім неї, можуть існувати інші – цілком протилежного характеру. Із появою всесвітньої інтернет-мережі ситуація різко змінилася: учені, зокрема футурологи, заговорили про масу інтелектуального штибу, яка начебто утворюється й об'єднується у сферах інформаційних технологій. І за багатьма показниками перевершує традиційну еліту. **Наукова новизна.** Проаналізувавши праці класиків та сучасних дослідників, ми дійшли думки, що насправді маси, як і індивіди (за К.-Г. Юнгом), поділяються на чотири типи. Відповідно – кожному з них притаманна своя свідомість, поведінка, психологія, філософія тощо. У цій публікації ми зосереджуємось на світоглядних позиціях як підґрунті функціонування емоційної, сенсорної, інтуїтивної та раціональної маси в контекстах філософії XX–XXI століть. **Висновки.** За нашим припущенням, незалежно від типу маси та напряму новітньої філософії як царини її реалізацій, на перший план скрізь виходить раціоналізм (як першоджерело й теоретична база або мотивація). Отже, можна зробити висновок, що зараз домінує раціональна маса, а не "класична" емоційна.

Ключові слова: людина; індивід; маса; особистість; антропологія; комунікація; філософія; буття

Received: 31.05.2022
Accepted: 16.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271351
© O. M. Kosiuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 1:930.19(043.5)

S. S. AITOV[1*]

[1*]Ukrainian State University of Science and Technologies (Dnipro, Ukraine), e-mail aytovspartak@gmail.com, ORCID 0000-0001-9049-5868

Comprehension of Human Existence by Philosophical Anthropology in the Theoretical Space of Modern Historical-Anthropological Concepts

Purpose. The paper seeks to prove the thesis of the significance and importance of the theories and methodological approaches of historical anthropology, which are aimed at understanding the meanings, essence and value systems of human existence in the past for philosophical anthropology. The study of this problem is relevant for understanding the evolution of human identity with philosophical and anthropological concepts, understanding the essence of one's own existence and attitude to the world. **Theoretical basis.** The author conducts research in the analysis of the reflexive field of philosophical anthropology and related disciplines, in particular historical anthropology, implemented in the philosophical literature of recent centuries, that is, in the space of non-classical and modern philosophical thought. **Originality.** I raise and substantiate the theoretical question of the scientific significance of the analysis of human existence in the past thanks to the involvement of theoretical approaches and concepts formed in the reflexive field of modern historical and anthropological research. This forms the prerequisites for understanding complex and interdisciplinary explorations of the essence and cultural and spiritual values of human existence. I analyse the problems of the work in the context of the concept of the incompleteness of the project of philosophical anthropology without its involvement in the theoretical achievements of historical-anthropological investigations. **Conclusions.** In my opinion, modern historical and anthropological studies of the essence and meanings of being a person of the past form an extensive theoretical system. It is realized through such theoretical aspects of comprehension of human existence by historical and anthropological studies as "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes. Methodological approaches and concepts of modern historical anthropology form the basis of mental reconstruction and understanding of the mental and cultural causes and factors of human existence, thanks to the analysis of the evolution of the worldview, behaviour, outlook, various forms of individual and social activity of the individual.

Keywords: human; historical anthropology; philosophical anthropology; theoretical approaches; concepts; mentality; spiritual and cultural values; worldview

Introduction

The relevance of the topic of this work is revealed in ontological, gnoseological and axiological aspects. The ontological aspect consists in understanding the evolution of a person's worldview and meanings of life in the course of his worldview and cultural development with historical and anthropological concepts. The gnoseological aspect is manifested in the application of the essence of mental representations and cultural values, important for human existence, by the concepts of historical anthropology. The axiological aspect is realized in the elevation of the values of dignity and self-worth of the individual in the complex and contradictory sociocultural reality of today and the need to understand the peculiarities of his existence in the modern era. The topic of the work is a part of the complex problem of analysing the evolution and formation of multidimensional meanings of spiritual and cultural values and worldview orientations of human existence. The importance of developing a research topic is largely determined by the significant problematization of the human factor in modern times. Philosophical anthropology is a discipline characterized by a wide range of understanding of human existence due to the intensive use of interdisciplinary dialogue with a number of fields of knowledge, in particular

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

with philology and psychoanalysis. Thus, the cooperation between philosophy and literature is quite dense, and "it is not just the coverage of anthropological issues that is meant, but rather a specific perspective on the phenomena of time and death" (transl. by S. A.) (Dakhniy, 2021, p. 40). Philosophical anthropology effectively interacts with psychoanalysis, starting with the founders of the S. Freud and C. Jung, in search of the subconscious foundations of human existence, "tried to find the origins of all mythological diversity in fundamental, archetypal themes" (transl. by S. A.) (Menzhulin, 2021, p. 34). A logical and relevant direction of the interdisciplinary dialogue of philosophical and anthropological studies is their theoretical interaction with historical and anthropological concepts as such, which study virtually all spheres of human existence. In addition, historical and anthropological research interacts with literature, as a source of deep understanding of human existence, and with psychoanalysis, as an essential factor in the formation of the attitudes of attitude to life. In addition, historical and anthropological research interacts with literature as a source of deep understanding of human existence, and with psychoanalysis as a significant factor in the formation of an individual’s attitudes to life.

Understanding of human existence in the post-industrial and information societies takes place in an extremely rich and rapidly developing virtual space of facts and ideas, the coexistence of numerous cultural traditions and intellectual innovations, the wide spread of diverse ideologies and lifestyles. Significant transformations of individual and social life, being markers of modern times, form a complex and urgent issue of understanding the evolution of factors that have a significant impact on life, the system of values, beliefs and ideals of a person, such as the meaning of existence, attitude to death, understanding the categories of truth, good and evil, beauty, freedom and justice. Understanding the mentioned problem field by the concepts of philosophical anthropology has the potential for very significant growth through the application of theoretical approaches developed in historical and anthropological studies. The latter study the development of mental representations, the causality of individual and socially significant behaviour, the formation of cultural attitudes and norms, worldview values of a person.

A number of theoretical approaches should be noted among the studies that occupy a significant place in the searches implemented in the reflexive field of the modern "science of man in time". They arose in the scientific space of the concepts of "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes.

Research on the "history of mentalities" aims to comprehend the impact on reality of ideas about the world and thinking stereotypes of societies and individuals. The specified range of theoretical issues was studied in the scientific works of L. Henderson (2016), S. Macdonald (2017). A number of theoretical issues in these works remain outside the attention of scientists. Thus, in L. Henderson’s research, mainly subconscious factors of forming ideas about the world are studied. At the same time, their conscious aspects are essentially not considered. S. Macdonald, in my opinion, leaves in the shadows in his own studio the analysis of the impact of the sociocultural context on human existence.

Studies on "microhistory" comprehend the psychological and cultural aspects of life of people or small communities and the participation of the latter in significant historical processes. This range of scientific problems is studied in the theoretical research of K. Field and D. Lynch (2016), O. Gust (2018). These studies contain certain gaps in the analysis of their scientific issues. In particular, K. Field and D. Lynch give too much attention to the study of aspects of everyday human life. At the same time, attention is not fully focused on the study of the personal

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

dimension of human life. O. Gust's research does not include an analysis of the impact of the features of English society on the formation of the individual's value system and worldview.

The concepts of "women's history" reflect the mental and socio-cultural factors of women's life in different historical times. They are a component of the study of larger issues, features of the worldview and activities of people of different genders and age groups in the multifaceted reality of the past. These scientific issues were analysed in the works of M. Ewen (2019), E. Cavell (2018). It should be noted that these studies do not explore all theoretical issues sufficiently. M. Ewen's study has cognitive potential in the field of analysing the formation of the ways and characteristics of the personality of women investors in English society. E. Cavell's scientific research requires, in my opinion, a more thorough analysis of the influence of mental stereotypes on the formation of women's individuality. Studies in the intellectual space of "new cultural history" are aimed at studying the mental and value horizon of historical and cultural processes and the participation of people of the relevant times in them. The range of these scientific issues is largely comprehended in the scientific research of A. Calladine (2018), D. A. Kowalewski (2018). Certain theoretical issues in the works of these researchers have not received a fully relevant understanding. In particular, the scientific research of A. Calladine could have reached a higher research level by understanding the influence of mental and cultural factors on the formation of socio-cultural rituals important for the formation of the worldview and human existence. D. A. Kowalewski, in my opinion, leaves the mental and cultural preconditions and principles of the formation of jazz subculture outside the analysis. The study of this problem is important for philosophical and anthropological research to understand the impact of these factors on the creation of the worldview and sphere of cultural values of the individual.

Works in line with the concepts of "identity history" study the theoretical problems of people's self-awareness, their ideas about themselves and the importance of these mental and cultural factors for the processes that took place in reality. These scientific issues are analysed in the experiments of A. Mutch (2015) and S. Drake (2018). It should be noted that a number of theoretical problems in these studies have the potential for further research. Thus, in the works of A. Mutch, in my opinion, there is no study of spiritual and cultural interactions of Presbyterianism with other religious traditions. The emphasis is on the analysis of the impact of this dialogue on the formation of a system of values and human existence. S. Drake's research requires a larger-scale understanding of the impact of the system of socio-cultural loyalties on the worldview of the individual.

Studies on the "history of memory" clarify the ideas of individuals about their own and social past and their importance for socio-cultural processes of the past and present. These theoretical issues are the object of works by M. Roper and R. Duffett (2018), I. Peck (2019), T. Guttormsen (2018). These works contain certain gaps in the analysis of their problem field. In particular, in the research of M. Roper and R. Duffett, we see the potential for understanding the influence of ideas about the past on the formation of knowledge about the world and the general worldview of man. I. Peck's work, in my opinion, does not focus enough on the problem of the role of literary almanacs in shaping the worldview and being of an individual. T. Guttormsen actually leaves in the shadow the study of the influence of cultural memory on the formation of moral, ethical and worldview values of the individual, important for philosophical and anthropological searches.

The problem of analysing and understanding the philosophical and anthropological potential of modern historical and anthropological research in the reflexive field of studying human existence is almost not comprehended in scientific research. In this intellectual space, it is possible to note the study of certain theoretical issues that are almost unrelated to each other.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Purpose

In accordance with the analysis of the range of scientific issues outlined above, the purpose of this work is to understand the problem of the essence and significance of the concepts and theoretical approaches of historical and anthropological studies, which are important for the understanding of the meanings, content and values of human existence by philosophical anthropology.

Statement of basic materials

Historical anthropology is one of the modern multidisciplinary sciences that are developing very intensively. It is realized as "an integral field of scientific knowledge that combines a cluster of concepts and theoretical approaches, which comprehend the peculiarities and essence of human mentality and cultural values" (transl. by S. A.) (Aitov, 2018, p. 216). In the reflexive field of problematic issues, the solution of which is implemented in modern historical and anthropological studies of the "history of mentality", it is rather common to meet the analysis of the psychological and cultural influence of spiritual and religious factors on the mentality of individuals, in particular magical ideas, legends and beliefs, the place of the latter in human existence and understanding of the world.

The analysis of the problem of the influence of the socio-cultural phenomenon of "witch-hunting" on the human worldview, however, on the material of the historical anthropology of the Enlightenment, which is unusual for the concepts of this direction, is significant for the concepts of "history of mentalities" of human perceptions of the world, which are studied by philosophical and anthropological experiments (Henderson, 2016, pp. 5-6). Understanding these issues is important for philosophical and anthropological research in the study of irrational elements of human existence. In the plane of understanding the problem of reception of religious ideas, the folk beliefs of Scottish society are studied in the aspect of how people saw the signs and essence of the "activity" of "witches" and how this cultural phenomenon influenced human emotionality and understanding of the world. This study focuses on "exploring the changes in medieval Scotland’s definition of who was considered a witch" (transl. by S. A.) (Macdonald, 2017, pp. 2-3). In the field of philosophical anthropology’s comprehension of the formation of the system of human spiritual values, the study covers the above problem of the implementation of the mental and cultural factor of belief in the mythological universe of the inhabitants of England in different historical epochs, in particular in the Early Modern period, and the influence of such beliefs on the formation of individuals’ picture of the world.

The field of theoretical problems, which is investigated by modern philosophical and anthropological studies, includes the study of human perception of the psychological and cultural phenomenon of childhood and attitudes towards children. In particular, there are studied the attitudes towards the residents of orphanages in the value system of people of the Victorian and other eras and ideas about the means of their adaptation in certain socio-cultural relations. The time horizon of investigations in this area is often not characteristic of classic historical and anthropological studies, since they have meaningful elements of human social life mainly from the past century, not the Middle Ages.

Studies on the "history of mentalities" analyse the problems of interaction of human consciousness and worldview orientations and value systems of society, the correlation of personal and social factors in the thinking and understanding of the world of the individual, which are significant for philosophical and anthropological research.

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Research on "microhistory", which analyses the problems of human attitude to being by philosophical anthropology, can be divided into scientific research on the study of the life of individuals, families and the life of local communities. In the first of these intellectual directions, studies are carried out to comprehend the complexities of adaptation of residents of different regions of certain societies to their common socio-cultural environment through the study of personal life experience of individuals from different social strata. Researchers implement microhistorical analysis in order to understand the peculiarities in the integrated socio-cultural space. A similar, to a large extent, typological problem is analysed in the study of the relevant issues by mental aspect of the research object and by the regional and cultural localization of the worldview aspects of human life. In this intellectual stream, there is a study of "the cultural experience and worldview of an African American barber who lived in the middle of the century before last in California" (transl. by S. A.) (Field & Lynch, 2016). This research has a multidimensional character, as it combines the analysis of social, ethno-racial and cultural-ideological dimensions of human existence.

"Microhistorical" theoretical approaches are used to understand the phenomenon of forced resettlement in the study of the life path of a migrant from England to India and the influence of personal stories of emigrants on the formation of mental and cultural features of English society. The study of this issue analyses the problem of "the role of exile in the construction of (mental) borders of the British metropolis" at the beginning of the century before last (Gust, 2018, p. 23). As part of the understanding of this problem field, the life and activities of representatives of the Scottish upper class of the second half of the nineteenth century were studied. The fundamental theoretical approach to understanding human existence in "microhistorical" studies is the reconstruction and analysis of the main features of the life path, cultural attitudes and worldview of people of different social backgrounds and worldviews.

"Microhistorical" concepts are used to reconstruct and comprehend human life in the environment of family dynasties and to analyse the impact of cultural and psychological characteristics of families on it. The research on these issues presents the vicissitudes of the life path of family members in the late nineteenth – first half of the twentieth century and the reflection of cultural and political realities inherent in a particular society. The study of "microhistorical" problems is realized in the analysis of the circumstances of life and worldview of the individual as part of local territorial communities. The solution of this scientific issue is also embodied in the understanding of the formation of the phenomenon of self-consciousness and its impact on human existence.

The concept of "microhistory" brings to the intellectual space of philosophical and anthropological explorations the analysis of numerous aspects of the influence of shaping of a person’s life experience on the formation of a system of values, vision of the world, and the generation of the sphere of motivations and meanings of life.

Modern experiments in historical anthropology include concepts in such cognitive areas, important for the understanding of psychological and cultural aspects of human existence by philosophical and anthropological studies, as "history of women", "new cultural history", "history of identity", "history of memory" and studies of mental factors of political processes. The concepts of "women’s history", which analyse the gender and demographic dimensions of an individual’s existence, can be divided into sub-directions: socio-cultural features of marriage relations, the role of women in socio-economic reality, theoretical analysis of various socio-psychological aspects of women’s participation in historical processes. The first sub-direction of this field of his-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

torical anthropology includes studies of interethnic marriages in different societies and their role in the lives of women of the respective times. These studies analyse the issues of intercultural relations through the prism of social and family relations. The study of this range of issues combines research on cultural and national dimensions of the problems inherent in the "history of women".

The second sub-direction represents the analysis of life strategies and outlook of women investors in the English society of the "early empire" of the 17th century. The study of this issue proves that "women helped give birth to an English empire: women 'adventurers' are central to the early modern colonial legacy" (Ewen, 2019, p. 870). In this reflexive field, the problem of reflecting the activities of representatives of the elite in public consciousness is studied. This research reveals "the essential role played by women in thirteenth-century Welsh society" (Cavell, 2018, p. 1387). The third sub-direction of "women's history" is embodied in studies that analyse a number of scientific issues related to the personal and social life of women in the societies of the modern era. Among the issues analysed in this problem field are health, marriage, family relations, working conditions, crimes and punishments.

The concepts of "women's history" are integrated into the intellectual space of studies in philosophical anthropology, the understanding of theoretical issues of gender and demographic factors and their influence on the formation of worldview foundations and features of a man's personal development, comprehension of his own place in the world, the existence of an individual in the space of social relations.

The concept of "new cultural history", which is integrated into the problem field of studies by the philosophical anthropology of the meanings and values of human existence, was embodied in the study of the ceremonial representation of royal power in the functioning of the English monarchy of the 17th century and its influence on the worldview of the individual. The study of this problem is implemented through the "the lens of public ritual to explore these circumstances from a new, and distinctly urban, perspective" (Calladine, 2018, p. 462). The subject matter and theoretical approach of this exploration have the intellectual basis of N. Elias' research on cultural court rituals in France in the 17th century. In the plane of understanding the influence of cultural phenomena on the formation of a person's worldview, the perception of jazz and the corresponding subculture by representatives of German and French societies in the 1920s and 1930s is studied. The study of this issue focuses on the attitude of the individual to jazz through the treatment of the identity and racial belonging of jazzmen. To a large extent, this mental and cultural phenomenon was based on the formation of "fascination with Americans – and, more particularly, with African Americans – and their cultural products" in the worldview of a European person (Kowalewski, 2018). The analysis of racial relations and their perception through the prism of an individual's "world picture" is one of the important scientific problems in the postmodern discourse, and this study is implemented in the space of its theoretical approaches.

"New cultural history" brings to the intellectual field of philosophical and anthropological studies the understanding of theoretical issues of the formation of the spiritual and cultural sphere of human consciousness and the formation of ideas about the ritual and symbolic sphere of social and cultural existence, building of a system of cultural values and orientations.

The analysis of the range of scientific issues related to the reconstruction and study of human identity is the theoretical basis for the interaction of the relevant concepts of modern historical anthropology and philosophical-anthropological studies. Thus, the investigation of this problem is embodied in the studies of the formation of national identity. This context covers the compre-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

hension of such cultural aspects of the formation of the individual's worldview and life values, as the influence of sculptural forms and architectural monuments that serve as cultural symbols of the history of a particular country.

The theoretical approaches of this studio interact with the concepts of "new cultural history". This branch of modern historical anthropology analyses "the influence of the Scottish branch of Presbyterianism on the creation of religious and cultural identity of individuals who lived and acted both in this regional society and partly in the entire British Empire of the eighteenth century" (transl. by S. A.) (Mutch, 2015, p. 7). The problem of the formation of the identity of the representatives of the medieval gentry of Cornwall is studied within the framework of the studies of the formation of human self-consciousness. It is important to analyse such a factor of this process "as close bonds of a range of loyalties and associations, localism and solidarity" (Drake, 2018, pp. 237-238). Attention is focused on understanding the formation of ideas of individuals who were part of the specified social group, about themselves and their role in social life.

The above theoretical achievements of the "history of identity" are an essential element of philosophical and anthropological research in the field of analysis of the formation of human ideas about themselves, their own place in the world, and the individual's understanding of the meaning of life.

The concept of "history of memory" is a very relevant and developing theoretical direction of modern historical anthropology. They are significant for philosophical anthropology in the horizon of analysing the role of ideas about the past in shaping the worldview and system of human values. Studies in this reflexive field can be divided into a number of scientific sub-directions. Among them there are the studies of: the memory of individuals and micro-collectives, material representation of the past, public memory and macro-regional ("civilizational") memory.

The first sub-direction of the "history of memory" is represented by the research, which comprehends the reasons for the interest of the inhabitants of modern society in the memory of the descendants of the German and British militaries of the First World War. This study analyses the question of "how their historical pursuits connect personal experience to public commemoration" (Roper & Duffett, 2018, p. 77). The second sub-direction includes studies of the influence of cultural phenomena on the formation of human perceptions of the past. In particular, it studies the problem of the significance of English almanacs of the last century for the formation of individual and social memory and people's prediction of the future. In this study, the theoretical approach is implemented, according to which "the significance of almanacs as transmitters of the near past was clearly not lost on their contemporaries" is highly appreciated (Peck, 2019, p. 117). This sub-direction of "history of memory" also comprehends the issue of the cultural and psychological impact of sculptural images on the memory of Americans about the role of immigrants in the creation of the United States. The algorithm of "how a memory culture associated with Scandinavian-American emigration appears in public discourse by examining the planning, construction and uses of the Leif Erikson monument" (Guttormsen, 2018, p. 80) is explored.

The third theoretical sub-direction of the "history of memory", important for understanding by philosophical anthropology of the role of human perceptions of the past in shaping their attitude to existence, is embodied in the comprehension of the individual's understanding of major social and historical events. This reflexive field studies the impact of knowledge about genocide and other psychologically traumatic events on individual and social memory. Relevant studies are often realized through the analysis of transcultural interactions and their impact on the formation of ideas about the present. Comprehension of the concepts of "history of memory" of the

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

relevant issues is of great interest for modern philosophical anthropology because it allows us to understand the aspects of the influence of socio-political reality and memory about it on the formation of human perceptions of social existence.

Scientific researches of the problem, which belongs to the fourth sub-direction of the "history of memory", are aimed at understanding the importance of epic works of art for the development of culture. The analysis of this problem actualizes the understanding of the influence of artistic reality on the worldview, ideals and beliefs of the individual in philosophical and anthropological studies. According to the analysis of this issue, literary works form mental and intellectual foundations significant for a particular culture and for human identity. The research of this issue directs philosophical and anthropological studies to the development of theoretical problems of the influence of iconic cultural myths of "local civilizations" on historical memory and human mentality and worldview.

Summing up the experiments on the "history of memory" it should be noted that they are developing at three substantive levels. At the first, micro-level, studies of the memory of individuals and small communities are conducted. At the second, meso-level, the analysis is carried out concerning the material objects that symbolize certain historical events and form and maintain the memory of them in individuals. At the third, mega-level, the ways of functioning of historical memory and its elements (cultural myths) and their influence on the development of "local civilizations" are comprehended.

Theoretical approaches and studies in the field of "history of memory" focus philosophical and anthropological research on understanding the influence of social and personal memories on the formation of a person’s worldview, ideas about the past and various aspects of life.

Conceptual pursuits in the problem field of "history of memory" significantly gravitate towards comprehension of the essence of the human-dimensional horizon of political phenomena and processes by philosophical anthropology. The logical continuation of these experiments are modern studies of historical anthropology, which aim to understand the essence and significance of socio-political ideas of people and the impact of the latter on their worldview and social life. The representative of this historical and anthropological concept is the analysis of the influence of this humanitarian and psychological factor on social reality. Relevant studies prove that even large social processes and projects are determined by the factors of individual’s mentality and worldview.

The historical and anthropological concept of the mental aspects of political processes integrates into the understanding of human existence by philosophical and anthropological studies the issues of the influence of political processes on the worldview and the formation of individual beliefs and meanings of life.

This theoretical approach has significant scientific potential, as it updates the understanding of the political aspects of human existence in historical-anthropological studies. Essential for understanding this issue is the deepening of interdisciplinary dialogue of historical and anthropological concepts (in particular with political sciences). Multidimensional study of the life and worldview of the individual contributes to the promotion of historical anthropology studies to the role of "assembly point" of the universe of human sciences.

Originality

The author proves the importance and research efficiency of understanding the human existence of the past through the application of theoretical approaches and concepts formed in the in-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

tellectual space of modern historical and anthropological studies. This contributes to the actualization of a multidimensional and interdisciplinary analysis of the meanings and cultural-spiritual values of human existence. The analysis of the paper problems develops in line with the concept of the incompleteness of the project of philosophical anthropology without the use of theoretical achievements of historical and anthropological research.

Conclusions

Modern historical and anthropological studies of the essence and meanings of human life in the past form a complex theoretical system. It is realized through such cognitive planes of comprehension of human existence by historical and anthropological research as "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes. The scientific essence of the concepts of "history of mentalities" is manifested in the comprehension of the psychological and cultural influence of the past magical ideas, legends and beliefs on man and their role in his existence. It is also revealed in the analysis of the perception of the phenomenon of childhood by individuals of different historical epochs and their attitude towards children.

Theoretical approaches of "microhistory" are realized in the study of the life path of individuals, families, residents of communities who lived and acted in different periods of the past. They include the reconstruction and understanding of the life of large families in the socio-cultural development of past eras.

Modern historical and anthropological concepts of "women's history" form three theoretical sub-directions. Accordingly, they include the analysis of socio-cultural aspects of marriage and their place in the worldview of the person of the past, the study of the role of women in the socio-economic development of society, general studies that comprehend the ways of forming the worldview values of women and their participation in historical processes.

Historical and anthropological researches in the field of "new cultural history" study the humanitarian plane of being and activity of a person of the past in the field of culture and their influence on the dynamics of societies of different times. Analysis of theoretical issues related to the reconstruction and comprehension of ideas about the own socio-cultural characteristics of man of the past eras form the foundation for the direction of "identity history", built in the intellectual space of modern historical and anthropological studies.

Research in the problem field of "history of memory" is implemented at three theoretical levels. At the micro-level, the memory of the past of individuals and small communities is analysed. At the meso-level, the study is carried out concerning the material objects that symbolize certain historical events and form and maintain the memory of them in individuals. At the mega-level, studies of the functioning of historical memory and its components (cultural myths) and their impact on human existence in the space of "local civilizations" are implemented. Scientific researches on the history of mental aspects of political processes comprehend the influence of society's vision of political processes and their emotional perception on the peculiarities and development of the politics of the past.

Theoretical approaches and concepts of modern historical anthropology significantly contribute to the intellectual reconstruction and comprehension of the mental and cultural causes and factors of life, through the analysis of the evolution of worldview, behaviour, outlook, various forms of individual and social activities of the individual. The historical and anthropological studies covering a wide range of dimensions of human existence help philosophical anthropolo-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

gy to form a fundamental, multidimensional and systematic knowledge of the essence of man as a generic and social being and the meaningful properties of his existence in the world. Historical and anthropological research is essential for the comprehension by philosophical and anthropological theories of the ways of human development in the future in the moral and ethical, worldview and value, spiritual and religious horizons.

REFERENCES

Aitov, S. S. (2018). *Suchasna filosofiia istorii: istorychno-antropolohichnyi horyzont*. Dnipro: LIRA. (in Ukrainian)

Calladine, A. (2018). Public ritual, martial forms and the restoration of the monarchy in English towns. *Historical Research, 91*(253), 462-480. DOI: https://doi.org/10.1111/1468-2281.12217 (in English)

Cavell, E. (2018). Widows, Native Law and the Long Shadow of England in Thirteenth-Century Wales. *The English Historical Review, 133*(565), 1387-1419. DOI: https://doi.org/10.1093/ehr/cey335 (in English)

Dakhniy, A. (2021). In Search of Man: Interaction of Philosophy and Literature in Western Spiritual Tradition. *Doxa,* (2), 33-42. DOI: https://doi.org/10.18524/2410-2601.2021.2(36).246777 (in Ukrainian)

Drake, S. J. (2018). Since the time of King Arthur: gentry identity and the commonalty of Cornwall c.1300-c.1420. *Historical Research, 91*(252), 236-254. DOI: https://doi.org/10.1111/1468-2281.12221 (in English)

Ewen, M. (2019). Women investors and the Virginia company in the early seventeenth century. *The Historical Journal, 62*(4), 853-874. DOI: https://doi.org/10.1017/s0018246x19000037 (in English)

Field, K., & Lynch, D. (2016). "Master of Ceremonies": The World of Peter Biggs in Civil War–Era Los Angeles. *Western Historical Quarterly, 47*(4), 379-406. DOI: https://doi.org/10.1093/whq/whw160 (in English)

Gust, O. (2018). 'The Perilous Territory of Not Belonging': Exile and Empire in Sir James Mackintosh's Letters from early nineteenth-century Bombay. *History Workshop Journal, 86*, 22-43. DOI: https://doi.org/10.1093/hwj/dby013 (in English)

Guttormsen, T. S. (2018). Valuing Immigrant Memories as Common Heritage: The Leif Erikson Monument in Boston. *History and Memory, 30*(2), 79-115. DOI: https://doi.org/10.2979/histmemo.30.2.04 (in English)

Henderson, L. (2016). *Witchcraft and Folk Belief in the Age of Enlightenment: Scotland, 1670-1740*. Palgrave Macmillan. DOI: https://doi.org/10.1057/9781137313249 (in English)

Kowalewski, D. A. (2018). European Jazz: A Comparative Investigation into the Reception and Impact of Jazz in Interwar Paris and the Weimar Republic. *The Gettysburg Historical Journal, 17*, 99-115. (in English)

Macdonald, S. (2017). Counting Witches: Illuminating and Distorting the Shape of Witchcraft Accusations in Scotland. *Journal of Scottish Historical Studies, 37*(1), 1-18. DOI: https://doi.org/10.3366/jshs.2017.0200 (in English)

Menzhulin, V. (2021). Sigmund Freud and Carl Jung on Myths and Archetypes of the Collective Unconscious: Unnoticed Similarity. *NaUKMA Research Papers in Philosophy and Religious Studies, 8*, 25-37. DOI: https://doi.org/10.18523/2617-1678.2021.8.25-37 (in Ukrainian)

Mutch, A. (2015). *Religion and National Identity: Governing Scottish Presbyterianism in the Eighteenth Century*. Edinburgh University Press. (in English)

Peck, I. (2019). 'A chronology of some Memorable Accidents': the representation of the recent past in English almanacs, 1648–60. *Historical Research, 92*(255), 97-117. DOI: https://doi.org/10.1111/1468-2281.12256 (in English)

Roper, M., & Duffett, R. (2018). Family Legacies in the Centenary: Motives for First World War Commemoration among British and German Descendants. *History and Memory, 30*(1), 76-115. DOI: https://doi.org/10.2979/histmemo.30.1.04 (in English)

LIST OF REFERENCE LINKS

Айтов С. Ш. *Сучасна філософія історії: історично-антропологічний горизонт*. Дніпро : ЛІРА, 2018. 368 с.

Calladine A. Public ritual, martial forms and the restoration of the monarchy in English towns. *Historical Research*. 2018. Vol. 91, Iss. 253. P. 462–480. DOI: https://doi.org/10.1111/1468-2281.12217

Cavell E. Widows, Native Law and the Long Shadow of England in Thirteenth-Century Wales. *The English Historical Review.* 2018. Vol. 133, Iss. 565. P. 1387–1419. DOI: https://doi.org/10.1093/ehr/cey335

Дахній А. У пошуках людини: взаємодія філософії та літератури у західній духовній традиції. *Докса.* 2021. № 2 (36). С. 33–42. DOI: https://doi.org/10.18524/2410-2601.2021.2(36).246777

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

Drake S. J. Since the time of King Arthur: gentry identity and the commonalty of Cornwall c.1300-c.1420. *Historical Research.* 2018. Vol. 91, Iss. 252. P. 236–254. DOI: https://doi.org/10.1111/1468-2281.12221

Ewen M. Women investors and the Virginia company in the early seventeenth century. *The Historical Journal.* 2019. Vol. 62, Iss. 4. P. 853–874. DOI: https://doi.org/10.1017/s0018246x19000037

Field K., Lynch D. "Master of Ceremonies": The World of Peter Biggs in Civil War–Era Los Angeles. *Western Historical Quarterly.* 2016. Vol. 47, Iss. 4. P. 379–406. DOI: https://doi.org/10.1093/whq/whw160

Gust O. 'The Perilous Territory of Not Belonging': Exile and Empire in Sir James Mackintosh's Letters from early nineteenth-century Bombay. *History Workshop Journal.* 2018. Vol. 86. P. 22–43. DOI: https://doi.org/10.1093/hwj/dby013

Guttormsen T. S. Valuing Immigrant Memories as Common Heritage: The Leif Erikson Monument in Boston. *History and Memory.* 2018. Vol. 30, No. 2. P. 79–115. DOI: https://doi.org/10.2979/histmemo.30.2.04

Henderson L. *Witchcraft and Folk Belief in the Age of Enlightenment: Scotland, 1670–1740*. Palgrave Macmillan, 2016. xv, 382 p. DOI: https://doi.org/10.1057/9781137313249

Kowalewski D. A. European Jazz: A Comparative Investigation into the Reception and Impact of Jazz in Interwar Paris and the Weimar Republic. *The Gettysburg Historical Journal*. 2018. Vol. 17. P. 99–115.

Macdonald S. Counting Witches: Illuminating and Distorting the Shape of Witchcraft Accusations in Scotland. *Journal of Scottish Historical Studies.* 2017. Vol. 37, Iss. 1. P. 1–18. DOI: https://doi.org/10.3366/jshs.2017.0200

Менжулін В. І. Зігмунд Фрейд і Карл Юнґ про міфи та архетипи колективного несвідомого: неусвідомлена схожість. *Наукові записки НаУКМА. Філософія та релігієзнавство*. 2021. Т. 8. С. 25–37. DOI: https://doi.org/10.18523/2617-1678.2021.8.25-37

Mutch A. *Religion and National Identity: Governing Scottish Presbyterianism in the Eighteenth Century*. Edinburgh University Press, 2015. 288 p.

Peck I. 'A chronology of some Memorable Accidents': the representation of the recent past in English almanacs, 1648–60. *Historical Research.* 2019. Vol. 92, Iss. 255. P. 97–117. DOI: https://doi.org/10.1111/1468-2281.12256

Roper M., Duffett R. Family Legacies in the Centenary: Motives for First World War Commemoration among British and German Descendants. *History and Memory.* 2018. Vol. 30, Iss. 1. P. 76–115. DOI: https://doi.org/10.2979/histmemo.30.1.04

С. Ш. АЙТОВ[1*]

[1*]Український державний університет науки і технологій (Дніпро, Україна), ел. пошта aytovspartak@gmail.com, ORCID 0000-0001-9049-5868

Осмислення буття людини філософською антропологією й сучасні історико-антропологічні концепції

Мета. Автор прагне довести тезу про значущість і важливість теорій і методологічних підходів історичної антропології, які спрямовані на розуміння сенсів, сутності та систем цінностей буття людини минулого для філософської антропології. Вивчення цієї проблеми є актуальним для осягнення філософсько-антропологічними концепціями еволюції ідентичності людини, розуміння нею сутності власного існування й ставлення до світу. **Теоретичний базис.** Дослідження проведено в річищі аналізу рефлексивного поля філософської антропології та пов'язаних із нею дисциплін, зокрема історичної антропології, реалізованого у філософській літературі останніх століть, тобто у просторі некласичної та сучасної філософської думки. **Наукова новизна.** Обґрунтовано наукову значущість аналізу буття людини минулого завдяки залученню теоретичних підходів і концепцій, сформованих у рефлексивному полі сучасних історико-антропологічних розвідок. Це створює передумови розуміння комплексних і міждисциплінарних розвідок сутності й культурно-духовних цінностей людського існування. Проблематику роботи проаналізовано в контексті концепції незавершеності проєкту філософської антропології без залучення нею теоретичних досягнень історико-антропологічних розвідок. **Висновки.** Сучасні історико-антропологічні студії сутності й сенсів буття людини минулого утворюють розгалужену теоретичну систему. Вона реалізується через такі теоретичні аспекти осмислення історико-антропологічними дослідженнями людського існування, як "історія

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ментальностей", "мікроісторія", "історія жінок", "нова культурна історія", "історія ідентичності", "історія пам'яті" й історія ментальних аспектів політичних процесів. Методологічні підходи й концепції сучасної історичної антропології формують основи розумової реконструкції й осмислення ментально-культурних причин і чинників буття людини завдяки аналізу еволюції світобачення, поведінки, світогляду, ріноманітних форм індивідуальної й суспільної діяльності особистості.

Ключові слова: людина; історична антропологія; філософська антропологія; теоретичні підходи й концепції; ментальність; духовно-культурні цінності; світогляд

Received: 22.04.2022
Accepted: 07.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271357
© S. S. Aitov, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

UDC [141.133:123.1]-051*Augustine, Skovoroda*

M. M. POTSIURKO[1*]

[1*]Lviv State University of Physical Culture named after Ivan Boberskyj (Lviv, Ukraine), e-mail maryzakala@gmail.com, ORCID 0000-0001-7767-719X

Freedom as an Anthropological Problem in the Christian Philosophy of Aurelius Augustine and Hryhorii Skovoroda

Purpose. The study aims to define and comprehend the phenomenon of freedom as an anthropological problem in the Christian philosophical heritage of A. Augustine and H. Skovoroda. The objectives of the study are: a) to identify the main aspects of the problem of freedom in the Christian philosophy of Augustine; b) to clarify the essence and specificity of understanding of freedom in the philosophical anthropology of H. Skovoroda; c) to compare the peculiarities of the statement of the problem of freedom by Augustine and Skovoroda. **Theoretical basis.** The achievement of the purpose is based on theoretical-methodological, historical-philosophical and comparative analysis of the content of the concept of freedom within the philosophical views of A. Augustine and H. Skovoroda. Also, the analysis of the original sources of the thinkers has allowed to formulate the theoretical and practical significance of their ideas in this field and their importance for the further development of world philosophy. **Originality.** It has been confirmed that in the religious philosophy of Augustine, freedom appears on an immanent-spiritual plane and is a phenomenon manifested as a person's ability of self-determination in his actions. Augustine explains freedom by raising the question of free will, evil, salvation, predestination and divine grace. It is substantiated that the analysis of the problem of freedom in the philosophy of H. Skovoroda presupposes an understanding of the main components of his philosophical and anthropological theory: ontological (the doctrine of "two natures" and "three worlds"); gnoseological (the concept of self-knowledge); ethical (the problem of happiness, good, etc.). It is determined that human freedom in the work of both philosophers is defined in conceptual and semantic aspects as a moral and ethical choice between good and evil. It is established that both Augustine and Skovoroda emphasize the discovery by man of the moral, spiritual law and life in accordance with its norms – this is a kind of idea of positive freedom ("freedom for"), and the call to escape from the world of evil is the idea of negative freedom ("freedom from"). **Conclusions.** Thus, we continued the historical-philosophical study of the peculiarities of the understanding of the concept of human freedom in Ukrainian philosophical thought, which is manifested by comparing it with the theoretical heritage of world philosophy, with the spiritual and philosophical experience of the past. The ideological kinship of the concepts of freedom of Aurelius Augustine and Hryhorii Skovoroda is obvious.

Keywords: freedom; good; evil; sin; divine grace; predestination; providence; self-knowledge; "natural work"

Introduction

Since the issue of "freedom" as well as "love" is one of those that have experienced philosophical pluralism the most, this is evidence that they are of crucial importance not only in the life of an individual, but also in the history of all humanity. Obviously, the problem of the will as the capacity for choice (and therefore freedom) was also of greatest interest to Augustine in his philosophical and theological reflections, therefore the philosophy of freedom undoubtedly occupies an important place in his work, and the result of his reflections forms one of the most important European concepts of freedom. The basic principles of his philosophy lay the foundation for an understanding of human freedom as one of the most important ethical categories in Christianity, as a

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

spiritual phenomenon based on moral choice. It is these principles that underlie the understanding of freedom as an anthropological problem in the philosophy of H. Skovoroda as well. In his concept, human freedom opens up through the process of self-knowledge, which gives awareness of the spiritual essence, moral and ethical principles, abilities and talents, as well as through the practical realization of these truths in life. For the Ukrainian sage, freedom is a property inherent in man by his nature, it is the highest gift and good, and lack of freedom is the domination of evil, which leads to immorality, anti-human values and disorder of society.

It is these Christian-anthropological philosophical ideas that unite Augustine and Skovoroda. For the latter, Augustine was an indisputable moral and ideological authority.

The study of the problem of freedom in Augustine's philosophy took place in the context of works on the history of medieval philosophy, and was also the subject of separate special studies.

Recent special studies include the works of such Western authors as A. Chronister; M. Brown; P. King; B. Peterson; D. E. Burns; B. Long and F. Feng; L. Holm; S. Harrison; C. Wilson; I. Coban; C. Tornau; G. Bonner.

Among the latest domestic studies we can mention: T. Murga (2021) "The Concept of 'Freedom' in the Western Philosophical and Theological Tradition", which notes the originality of Augustine's concept of freedom: "Aurelius Augustine does create his own, original and quite systematic doctrine of the freedom of will of man, the influence of original sin and Divine predestination on him" (transl. by M. P.) (p. 74); M. Potsiurko (2016) "Reconciliation of Free Will and Predestination as the Basis of Antipelagians Controversy Augustine"; L. Sanhaievska (2007) "Freedom to Choose between Good and Evil as a Moral Aspect of Christianity"; O. Turowska (2018) "General Remarks on Human Freedom from the Point of View of Christianity. The Relationship between Human Freedom and the Omniscience of God in the Philosophy of Saint Augustine".

Among the works analysing the problem of freedom in the philosophical heritage of H. Skovoroda, the following should be noted: D. Bahalii (1992) "Ukrainian Vagrant Philosopher Hryhorii Skovoroda", covering the problem of freedom, considered in its close connection with the spirituality of man, in the presentation of the general philosophical concept; the collective monograph of I. Zakhara, M. Kashuba, and O. Matkovska (1998) "The Problem of Man in Ukrainian Philosophy of the 16th – 18th Centuries", which reveals the approach to understanding freedom as a consequence of knowing the invisible nature of man through the heart and feelings; the article by A. Pashuk (1994) "The Problem of Freedom in the Philosophy of Hryhorii Skovoroda", where the question of freedom is connected with the idea of "natural work", self-knowledge, happiness, with pantheistic and rationalistic background; one of the last comprehensive works – "H. Skovoroda: Philosophy of Freedom" by M. Popovych (2007), which presents the idea that the philosophy of freedom of the thinker cannot be called mystical, – in this context, different types of knowledge in the world philosophical thought, particularly mystical and rational knowledge and their relationship to the philosophy of Skovoroda are analysed; a series of works by M. Potsiurko (Zakala, 2008), in particular "Subsoil of Rationalism of Freedom of Man is in Philosophy of Hryhoriy Skovoroda", which examines in detail various aspects of the problem of freedom in the Ukrainian thinker's works.

Purpose

The purpose of the article is to compare philosophical and anthropological ideas of freedom of St. Augustine and H. Skovoroda, to highlight the main aspects of the problem, to define its

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

essence, as well as to critically examine the role and significance of the ideas of both philosophers for the formation of modern philosophical and anthropological discourses of understanding the phenomenon of freedom. The objectives of the study are: a) to identify the main aspects of the problem of freedom in the Christian philosophy of Augustine; b) to clarify the essence and specificity of understanding of freedom in the philosophical anthropology of H. Skovoroda; c) to compare the peculiarities of the statement of the problem of freedom by Augustine and Skovoroda.

Statement of basic materials

To begin with, let us analyse the philosophical and anthropological views on freedom of Aurelius Augustine.

According to C. Tornau (2020), Augustine is probably for the first time in the history of philosophy comprehensively and very thoroughly approaches the question of free will: "Augustine comes closer than any earlier philosopher to positing will as a faculty of choice that is reducible neither to reason nor to non-rational desire. It has therefore been claimed that Augustine "discovered" the will".

A. Chronister (2016) emphasizes the inextricable connection between Augustine's teaching on freedom and the previous tradition (in particular, the Christian one): "I argued there that Augustine consistently employed these quotations –and the opinions they evinced – in order to prove that his own doctrinal views were simply those that the Church had always taught" (p. 291). That is why, Chronister (2016) emphasizes, Augustine's freedom dispute with Pelagius was logically connected to the Christian tradition: "In this sense, while Bonner and many others are correct to call Augustine the Doctor Gratiae, perhaps we should also recognize another title for Augustine that could be just as apt: Doctor Traditionis or, perhaps, Doctor Traditionum…" (p. 296).

According to S. Harrison, Augustine philosophically rationalizes, consistently and clearly substantiates his doctrine of will and there is no argumentative inconsistency in it. "The form and structure of On Free Choice of the Will that give philosophical content to Augustine's theory of will. The dialogue constitutes a 'way in to the will' that itself instantiates a concept of will" (Harrison, 2006, p. 1).

Moreover, Harrison compares Augustine to Descartes:

> The book goes on to investigate how Augustine's 'way in' relates to these cogito-like arguments as they occur in Augustine's major and most read works… The ideas of freedom and responsibility are illustrated and instantiated in the acquisition of knowledge: one is free not to know, not to want to know, and no one else can do your learning for you. (Harrison, 2006, p. 1)

Researcher L. Holm in the interpretation of freedom traces the connection between Augustine and Socrates:

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

> In this way, St. Augustine's definition of free will being good is much like Socrates' definition of a perfectly just man… He concludes that a man who performs just actions reaps greater reward than a man who performs unjust actions. Like St. Augustine's definition, the just man feels better within his soul. He feels complete, rather than empty and craving – the ultimate outcome of one who freely chooses wrong or one who chooses unjust actions. (Holm, 2022)

Augustine introduces the sign of freedom into the very definition of the will as a movement of the unconditioned Spirit. Therefore, for the will to be possible, it must have the autonomy expressed in its definition: the will is the desire of the soul, unconditioned by anything. This does not mean that the free will is not limited by anything, but it must be independent of any external basis.

The free decision of the will itself should be the ultimate basis of any volitional causality, that is, postulate causation from freedom. A person freely decides only what he wants, and everything that depends on him is in his will, and above all, the will itself.

> But what, finally, can be the cause of the will before the will? For both it is the will itself; and from that root of the will he will not depart: either there is no will and he has no sin. Therefore either the will itself is the root cause of sin, or no sin is the root cause of sin. And there is no one to whom sin is rightly attributed except the sinner. (transl. by M. P.) (Augustinus Hipponensis, n.d., 3: 17.49)

As researcher P. King aptly points out, Augustine presents his basic concept of free will in three theses:

> First, he holds that we are responsible only for acts done out of free choice … freedom is a necessary condition for the ascription of moral responsibility. … Second, the will is completely self-determining … The freedom involved in free choice must therefore be a radical freedom,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

> such that nothing whatever can determine its choice, including its own nature. Third, we are responsible for not having a good will, since it is within our power to have one. (King, 2010, p. xix)

Closely related to the problem of freedom are questions about evil, justice, judgment, fair punishment, responsibility for sins and salvation and justification of sins – these are the philosophical and theological questions that accompany Augustine's life and to which he seeks answers in almost all of his works.

In this regard, Augustine distinguishes freedom from the natural or psychological will in relation to the moral content of the will, that is, freedom from sin. Here he distinguishes: 1. the impossibility of sinning, which belongs only to God; 2. the possibility of not sinning, or the free choice between good and evil. (This possibility belonged only to the first men before the Fall); 3. the impossibility not to sin, or freedom only to evil, or the necessity of evil and impossibility of good. (This is what man is after the Fall).

In the work "On Free Choice of the Will", Augustine raises the question of whether free will is good or evil and whether God gives us this freedom. If free will allows us to sin and do evil in the world, can it be good? The philosopher believes that true goodness is the desire to live a righteous and honest life and achieve the highest wisdom. Furthermore, all good comes from God. For the will to achieve good, it must be in harmony with the will of God. Since the nature of the will is to choose, we see that if it chooses to turn to God, it is good, but if it returns to itself, it chooses bad. Furthermore, "…if a man has some good and cannot do good unless he wills, he must have a free will, without which he cannot do right" (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 1.3).

Also, the nature of the body is on a lower level than the nature of the soul, and therefore the soul is a greater good than the body. A blessed life for Augustine is the liberation of the soul from bodily filth, that is, life in accordance with the rational part of the soul: "But evil is its abhorrence of the invariable good and its conversion to changeable goods: this abhorrence and conversion, however, since it is not compulsory, but voluntary, is accompanied by a just and fair punishment of suffering" (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 19.53).

In connection with this, Augustine speaks of the struggle of the *two wills*, spiritual and bodily: "Ev. – What is good will? Avg. – The will with which we strive to live rightly and honestly, and to attain the highest wisdom?" (Augustinus Hipponensis, n.d., 1: 12.25). Therefore "…those who keep the eternal law in good will need no temporal law…" (transl. by M. P.) (Augustinus Hipponensis, n.d., 1: 15.31).

Obviously, freedom is a power based on *reason* and will, to act or not to act, to do this or that, to perform actions and be responsible for them: "For if you had not seen it with your mind, you would in no way have known or desired…" (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 9.27).

As we can see, for Augustine, the will, like memory and thought, is a constitutive element of the mind: "Therefore I believe that it is necessary that the mind should be able to do more than the will, by the very fact that it rightly and justly dominates desire" (transl. by M. P.) (Augustinus Hipponensis, n.d., 1: 10.20). Will is closely linked to love and hence the scope of moral evaluation. We act well or badly if and only if our actions are derived from good or evil will, which is

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

equivalent to whether they are motivated by right (i.e., God-directed) or wrong (i.e., self-directed) love: "Therefore the eternal law commands to divert love from temporary things and convert it pure to eternal love" (transl. by M. P.) (Augustinus Hipponensis, n.d., 1: 15.32).

Augustine defends the passions or emotions from their Stoic condemnation as aberrations in rational judgment, redefining them more neutrally as voluntates, which can be good or bad depending on their objects. "Nothing else makes reason the companion of desire, but its own will and free will?" (transl. by M. P.) (Augustinus Hipponensis, n.d., 1: 11.21).

Thus, Augustine's understanding of free will is closely related to thoughts about *evil*, it is from such thoughts that his work "On Free Choice of the Will" begins. Evodius asks Augustine: "Please tell me: is not God the cause of evil?" For God is all-good, and if God is all-powerful, then it is obvious that something else can be the cause of evil against God's will. To answer this question, Augustine will have to turn to the question of human freedom, because only this can be the only explanation. For the evil found in the world created by God would have to be God (either directly, determining our will, or indirectly, as creating causes that determine our will). At this point, Augustine simply states how an act of faith convinces us that God is good and just and therefore cannot be the cause of evil: "But if you know or believe that God is good, for otherwise it is not right, he does not evil: again, if we admit that God is just, for to deny it is also sacrilege, since he rewards the good, therefore he punishes the bad" (transl. by M. P.) (Augustinus Hipponensis, n.d., 1: 1.1).

A person cannot choose the good without being able to choose. Only the will is responsible for this: "Everything is good from God, you can understand that even man is from God. For man himself, since he is human, is a kind of goodness; because he can live right when he wants to" (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 1.2).

Related to this is a moral theodicy: God is not the creator of evil, the sole creator of dissonance and disorder or moral evil in the world, and in himself, is a person endowed with freedom of choice.

Therefore, if a person does not have free will, then the evil he does is not his fault and cannot be punished, and if God punishes him for it, he is unjust: "And thus both the punishment and the reward would be unjust, if man had no free will. But there must be justice in both punishment and reward; since it is one of the blessings that come from God. Therefore, God had to give man free will" (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 1.3).

That is, responsibility for moral evil lies only with man. Therefore, if wrongdoing is punished by God's justice, only such action for which man is responsible is punished: "For from him (God) he has received that he may do right when he wills, from him he has received that he will be miserable if he does not do it, and happy if he does" (transl. by M. P.) (Augustinus Hipponensis, n.d., 3: 15.43).

So, together with King (2010), we can summarise Augustine's arguments in defence of free will: "Every case of genuine moral evil in the world stems from the voluntary choices of free agents… It is better for there to be a world in which there are beings with free choice of the will, even at the cost of genuine moral evil, than a world in which there is neither" (p. xx).

This raises another question. If the choice of the will is free and the Supreme Justice guarantees the preservation of the moral universe, then there must be a *moral law* that imputes to the moral subject the laws of his behaviour. Such a law is established by God as the supreme law of the supreme justice and is imprinted in the heart of every human being. It is the "inner truth" that judges the laws of justice. The denial of free will leaves the moral law and its precepts meaning-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

less. *Sin*, accordingly, is non-fulfilment of the moral law (commandments) by will. Augustine defines sin as the desire to gain or strive for something unjustly.

At the same time, it should be taken into account that the autonomy of the will consists in the principled ability to act in a way that does not conform to moral law. Such autonomy is based on the freedom causality and is characterised by the total absence of external coercion:

> The will, therefore, by adhering to the common and immutable good, acquires the first and greater good of man, since it is itself the means of a certain good. But when the will turns away from the unchangeable and common good and turns to its own good, either external or inferior, it sins. (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 19.53)

At this level, the moral quality of the action is irrelevant: good and evil actions must be equally free. The very freedom of an evil (immoral) act indicates the fundamental possibility of doing good and vice versa. A person should, if he has received free will and sufficient opportunity for its realization, use his capacity for good:

> This is our freedom when we obey these truths: and this is our God who liberates us from death, that is, from the state of sin. For the Truth itself, even when a man speaks to men, says to those who believe him: if you abide in my word, then you are truly my disciples, and you will know the truth, and the truth will set you free. (transl. by M. P.) (Augustinus Hipponensis, n.d., 2: 13.37)

Therefore, reflection leads Augustine to the conclusion that it is only with Supreme help that the will acquires wholeness. The paradox of Christian freedom is that one who is free in slavery is happy to fulfil the will of his master. That is why any comparison between freedom and arbitrariness is excluded, because in Christianity, slavery is subjugation to evil, and voluntary agreement with the moral law is freedom.

Accordingly, whoever is a servant of sin is free to sin. And therefore he will not be able to do right until he is delivered from sin and becomes a servant of righteousness. A free person voluntarily submits to the moral law and takes pleasure in a righteous deed, because he is obedient to the will of God. Sinners are free only to the extent that they can sin, for they are slaves to sin. But the righteous are redeemed and servants of Christ, and therefore through Him they are free to do good, which is "true freedom".

Augustine argues that through the disobedience of Adam and Eve, man lost the natural capacity for self-determination, which can only be corrected and restored by divine grace, revealed in

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

the incarnation and sacrifice of Christ and working within to free human wills from their slavery to sin. Confession of sins and humility are, therefore, the main Christian virtues.

Many researchers emphasize the presence of a certain contrast *between human free will and God's omnipotence* and Augustine's efforts to resolve these issues within the limits of philosophy and theology. For example, O. Turowska (2018) states: "He always proclaims two truths: the first one: God controls every activity and the second one: people have freedom to choose… So, how can we explain both statements are true? As philosophers, we can only show that it is not possible to deny either of those statements" (p. 6).

It is obvious that within the limits of Christianity there can be no opposition and contradiction between human freedom and God's will. This opinion is confirmed by the researcher I. Coban (2010) rightly noting that: "In fact, Abrahamic religions necessarily support the idea of the compatibility between divine knowledge and human free will".

Therefore, we also agree with M. Brown (2005), who proposes to consider the solution of the problem of the relationship between human freedom and Divine grace, free choice and predestination in two planes – philosophical and theological ones (p. 65).

This opinion is confirmed by B. Long and F. Feng, asserting that Augustine interprets the Platonic understanding of freedom in the spirit of the Christian tradition:

> We see that it is due to survival of Augustine's personal experience, make originally incompatible the two ideas: Plato's "goodness principle" and Christian "save the concept" combined with Augustine's concept of freedom. Therefore, Augustine's free will, not only is the choice of human right and evil, but people in God's love, accept the grace of God… to meet their yearning for the good. (Long & Feng, 2015, p. 41)

As a conclusion, M. Brown (2005) summarizes: "The only possible positive explanation is theological. In Christ are both divine activity and human freedom. We live and act in grace, freely entering into the covenant freely offered by God. We learn this through Revelation…" (p. 65).

Augustine considers the concept of *"providence"* to be only a trap of the human mind that is incapable of thinking about eternity and can only partially and conditionally apply it to God. Higher knowledge alerts human decision only logically and not at all temporally or causally. What is foretold does not necessarily happen because God forces man to choose this or that decision, but because God does not make mistakes. Accordingly, providence acts not as an predestination, predetermination, but as foreknowledge. Thus it turns out that we do not deny the providence of all future events and prefer what we want.

Augustine is faced with another important question about the basis on which supreme justice exercises selection. If one does not take into account the merits of a person and everybody is equal, then the selection cannot make any sense. God has chosen and predestined to salvation, according to his purpose, those who, as he foresaw, would believe and follow His calling. In this case, there are many who are called, but few who are chosen. In turn, the consent to act according to the vocation depends on the decision of the will. A positive decision constitutes the merit

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

of faith, in which case one is able to fulfil the precepts of the law without difficulty and willingly – because faith accomplishes what the law commands. Accordingly, a negative decision is counted as a sin and punished. Thus, Augustine views the problem of freedom through the prism of divine grace. This is what caused Pelagius to criticize his teaching.

Pelagius substantiated the opinion that sin is not born with a person, it can only be a personal decision. From this it follows that grace is completely unnecessary, since a person has a full-fledged natural ability to achieve good on his own, to build his own destiny. A free decision is thus completely autonomous. The autonomy of the will is revealed in three main characteristics: the ability to live without sin, the will that desires it, and the action that achieves it.

Now let us consider the main aspects of posing the problem of freedom in the philosophical anthropology of H. Skovoroda.

The Greek term Eleutheros (έλευδερος), which means freedom, is close to the term erchomai – one who can go anywhere, who is master of himself, independent of others. In this regard, free will by definition is the ability of a person to self-determine his actions. It seems that there is no better example of the implementation of this definition in practice than the life of H. Skovoroda. His student and biographer M. Kovalynsky writes: "Skovoroda began to feel a taste for freedom from the vanities and passions of life in a poor but cheerful state, in solitude, but without disorder with himself" (transl. by M. P.) (Skovoroda, 1973b, p. 445). Therefore, no one forced him to act in a way that he did not feel in his spirit. For him, freedom did not mean seclusion and escape from people, on the contrary – it was life for people, he completely devoted himself to them in love and education. His real freedom was not in the ability to do whatever he wanted (that would be arbitrariness), but in the ability to be free from his passions and desires, from himself, and in spiritual freedom of abandoning himself, to reclaim himself. Making himself the lowest, he became the greatest, "true" person. He was free from dependence on himself. Frankness (in Greek ραζζηια), in other words, freedom of speech, which for the Greeks was an important feature of a free citizen, for H. Skovoroda was the courage to speak the truth regardless of the views of others and openness and trust in speaking this truth. We can call such an example genuine freedom, which turned out to be an existential dimension of the essence of man.

Emphasizing in his philosophy the opposition between the inner, personal life of man and the outer, bodily life, H. Skovoroda, in the light of the Christian tradition of Augustine, argues that the latter is a false manifestation of the former. For to live in the full sense of the word means not just to please the body, which means "life", but to care for the soul: "To live means to be born, to be fed, to grow and diminish, and life is a fruitful offering, which has germinated from the grain of truth, reigning in the hearts" (transl. by M. P.) (Skovoroda, 1973b, p. 7).

Since the essence of man is defined by his *invisible nature*, true freedom, according to the Ukrainian philosopher, cannot manifest itself otherwise than through the existence of "true man" in the manifestation of his goodwill. Man acquires value not as possessing material goods, but as having an "invisible nature" within himself, only then does he become fulfilled. Awareness of one's own significance comes only through the discovery of the spiritual essence. Otherwise, a person experiences his worthlessness, the illusion of happiness and satisfaction. And a free, spiritual person no longer feels his helplessness, he is the centre of the universe, holding everything in his hands. The philosopher notes that the invisible nature returns a person to his essence, thus he performs good deeds of his own free will, and not under compulsion: "jurisprudence leads everyone to office by fear, and theology makes the sons and friends of God out of slaves, pouring into the heart their free desire to what the civil laws drag by force" (transl. by M. P.) (Skovoroda, 1973a, p. 131).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

All that concerns corporeality, H. Skovoroda, like Augustine, associates with the *evil will* of man. Therefore the human soul is constantly striving, seeking, until it finds the heavenly rest, the shore in the stormy sea, which is the invisible essence of God, revealing the good will. And in turn the realm of the invisible law of God, which is in man, enables him to find his true freedom to be guided not by human attitudes, strivings and searches, but by his own convictions, free from compulsion. Only what really corresponds to our nature is a real norm, and only when we live in conformity with our moral essence, we feel good and we are free.

Thus, human existence, according to H. Skovoroda, consists of opposition of all human essence and spirituality to the world of material, destructive and contradictory to his freedom. It gives rise to ideas of specificity and authenticity of free human existence in the midst of a world of evil and materiality. His conception of human existence includes the concept of individual freedom as an integral part. Man must choose between appearance (the embodiment of immorality) and spirit (the system of Christian values), otherwise the human soul loses its wings of freedom, it betrays itself, self-destructs. Freedom for the philosopher is first and foremost a state of inner independence from the passions and circumstances of the external world, a state of independence, tranquillity, joy. Man lives in order to understand that there is happiness in freedom and to live in it. Therefore, the state of calm, peace, and freedom should be taken for granted. And a man is able to reach it when recognizing himself, opening his inner world and thus belonging to himself and not being subject to any other circumstances. Therefore, freedom for Skovoroda is the ability always and in all circumstances to be guided by the invisible nature and in all cases of life to choose the spiritual law.

It is important that a person’s self-awareness and obedience to the norms of invisible nature allows him to create a new and free self. Therefore, human freedom is manifested in the possibility of self-knowledge and self-creation. And the newly created "true man" in his essence is identical with the spiritual principle, God, who permeates everything. Thus, for H. Skovoroda, there are no external motives – they are inside the person himself, in his invisibility, and this is the source of his freedom.

For the free will that guides a rational being, in the midst of the world of sensuality and appearances, by a moral effort and a feat, leads to the knowledge of "true man", which in turn opens up the space of spiritual freedom, for the possibility of being constantly in it. Thus, the freedom that manifests itself through the activity of consciousness is the basis, the inner spiritual structure of being, of the world, of history, the discovery of all connections and relations in the world. They manifest through cognition, which is the realization of the creative potential of human freedom and testifies to the possibility of true understanding. Human consciousness as a manifestation of spirituality, for the wandering philosopher is the total realm of freedom, so it is the possibility of an act of creativity and the discovery of the mysteries of the universe. Because only man is free and can reveal freedom in the universe as a law of invisibility that permeates it.

For Hryhorii Savych, a person is not "doomed to freedom". Freedom is his inner, spiritual essence, which arises not from necessity, but from a free act given by the power of invisible nature. Man works not because of necessity, hopelessness, he is not motivated by fear of God, but because the invisible divine power turns out in man to be his own desire. He does not become a slave, but a free creator, not a means, but an end; therefore he does not suffer from abandonment, loneliness and his own helplessness, which is in a state of love for the world and its temptations.

In this connection, the main feature by which the spiritual person (the "true man") differs from other people and all other things is freedom, which enables him to choose a moral path in

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

life, to prefer the internal to the external, to find happiness. The fully conscious choice of man to live in accordance with the laws of his own invisible nature is defined by the philosopher as the realisation of freedom in man's life.

In, We see two worlds in the works by Skovoroda, as well as in those by Augustine. An ordinary person has two natures in himself – *good and evil*, two types of mind, lives according to two laws, has an evil and a good will. The "true man", which is the essence of an individual's life, cannot lead a double life, but must make a choice in order to exist happily, for spirituality, goodwill to prevail, so as not to fall into the bondage of his 'beastly' nature. Therefore, since man has the right to freedom and the right to choose, and, quite importantly, is responsible for his actions, he can freely submit himself to the moral law, which is the highest good as opposed to evil. The blind, unruly will that did not give rest, having found a haven, turns into a holy will that brings everything into order, harmonizes everything, elevates and liberates.

Skovoroda, continuing the tradition of Augustine, distinguishes two wills – evil and good. One is the will to good, the other is the desire for evil, since everything that exists is divided into two: true and false, external and internal. Using one's will to choose evil, the latter ceases to be good. Similar to Augustine, Hryhorii Savych writes:

> Daimon. Who is to blame? Isn't the will given to man?
>
> Varsava. […] Not one, but two wills are given to you… Two wills are that, a purely natural path – the right and the left. But you, who love your will more than the will of God, are eternally grieve on the path of sinners. Wasn't it my fault? (Skovoroda, 1973b, p. 91)

However, the good, divine will for H. Skovoroda (1973a) is not fatum, but a spiritual law that a person discovers in himself through self-knowledge: "And what is God's will, if not a law?" (transl. by M. P.) (p. 225).

M. Kovalynsky writes:

> Skovoroda… divided a person into two: internal and external, calling one eternal and the other temporary… According to this division, he saw in one and the same person two minds, two wills, two laws, two lives … And as the first was to rule, to be in charge, to dominate, the other was to obey, to serve, to follow his will… (transl. by M. P.) (Skovoroda, 1973b, pp. 452-453)

H. Skovoroda mentions Augustine, who has a call to destroy one's own evil will, because in this way hell will be destroyed. A person submissive to God's will is not a powerless doer, but

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

an autonomous one. He can choose to act on his own will and initiative, he chooses good will and does good, realizing freedom, freedom of spirit:

"Augustine sang the truth: there is no hell and there never was,
Will is hell, your will is cursed,
Our will is the furnace of hell to us.
Kill that will, friend, then there is no hell, no torment" (transl. by M. P.) (Skovoroda, 1973a, p. 87).

The Ukrainian philosopher explains that good will and evil are the gates of hell and heaven:

> Man's will and God's one are two gates – hell and heaven. He who finds God's will in the midst of the sea of his own will finds a rest, or rather another harbour… Who transformed his will into God's will, is chanting this: "Vanish, my heart" etc. God himself is the heart of this. Will, heart, love, god, spirit, paradise, harbour, bliss, eternity are the same. (Skovoroda, 1973a, p. 88)

Therefore, the person who clings to his evil will is actually a slave to the world, darkness. This will only seems to give happiness, but in reality it gives fetters, locks and leads to hell, while obedience to God's will gives freedom. Therefore, "… ungrateful will is the key to hellish torments, but grateful will is all the sweetness of paradise" (transl. by M. P.) (Skovoroda, 1973b, p. 107).

With the idea that there is a great gulf between the inner and the outer, the philosopher condemns man for hypocrisy and mendacity, emphasising his inner unfreedom. He calls this behaviour putting on a false mask: "…all your outward appearance is nothing but your mask, covering up each your member, according to its kind and likeness, as if in seed, hidden in your heart" (transl. by M. P.) (Skovoroda, 1973a, p. 244). Very often, people who cannot identify themselves as spiritual beings, imitating the behaviour of their bodily nature, are unable to use their free choice: "Our vile nature, being in the shadow, is a monkey, imitating its mistress nature in everything" (transl. by M. P.) (Skovoroda, 1973a, p. 313). The will, under the guidance of reason, strives for knowledge. This is the sign of man's conscious choice and acquisition of individuality.

In addition, a person who has chosen the path of sin constantly feels the lack of purpose and direction of his life: "To sin in the Greek language ἁμαρτάνειν, means to be without a path, what is a disaster, how to walk without a road, live without a path, walk without counsel?" (transl. by M. P.) (Skovoroda, 1973a, p. 376). A person who has chosen the sweet path of bliss gets the opportunity to direct his ship in the stormy waves of the sea of life. And the ability to manage and freely make choices is the most important thing in life, because in this way a person does not depend on anyone and determines his own path.

Man appears to the philosopher as the centre of the circle of life drawn with a compass, and the transition from the secular to the spiritual life is an increase in the radius of the compass to infinity. It is the ability to know invisibility and to follow one's vocation, rather than, say, money

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

and title, that makes someone free. Therefore, the personality is shaped by the free choice of life's path, mental and moral components: "A lawful life, a firm mind, a generous and merciful heart is the pure ringing of an honourable person" (transl. by M. P.) (Skovoroda, 1973a, p. 352).

Freedom becomes personal only when man discovers within his being the invisibility, *God*, something most valuable, which gives him the status of free man on another level, so that all other dimensions become unimportant. Only then man can be freed from all authority and become like the child of the free Sarah and not that of the slave Hagar, when the image of God is in him. Nothing governs man's personal freedom anymore, because he is spiritual. The human spiritual essence becomes the embodiment of God, it incorporates the invisible law of existence. This fact is an important anthropological idea in H. Skovoroda's philosophy of freedom.

The whole anthropology of Skovoroda (1973b) is permeated with reflections on freedom of spiritual man: "Spiritual man is free… He sees the distant, sees through the secret, looks into the past, penetrates into the future… Above his head fly seven God's birds: spirit of taste, spirit of faith, spirit of hope, spirit of mercy, spirit of counsel, spirit of insight, spirit of sincerity" (transl. by M. P.) (p. 44).

The thinker stressed that freedom is possible only when one lives according to the laws of true, spiritual existence, while the greatest evil is subordination to secular temptation and material values. This is the profound meaning of the philosopher's wisdom about the world, which did not grasp him. Therefore, "true" man, mentioned repeatedly by Skovoroda, is an invisible nature, which is the embodiment of the divine essence of man, his spiritual existence. This invisible force (existence, mind, spirit, heart), embodied in a person, forms the "circle of humanity" and its greatest advantage – free will.

Freedom from the forces of a finite and evil world, a dimension of the new being defined by the realm of the invisible, is given by Spirit, obtained by a person through self-knowledge. It is spirituality that acts as a defence against lack of freedom and bodily death. H. Skovoroda (1973b) notes this in a letter to M. Kovalynsky: "…death, which destroys the body, makes the soul more free. Yes, free from the body, I will be with you in memory, in thought, in silent conversation: to such an extent, love is stronger than death itself" (transl. by M. P.) (p. 307).

A person constantly chooses between one and the other, there are doubts and excitement in our thoughts. He approaches something and runs away from something, strives, but all this happens only when there is no spiritual direction. For the spiritual man is free, but the external corporeality fetters him in chains, the rough sea of life tosses him like a ship from one wave to another, he is like a bird that cannot break free from its close cage: "What is so narrow and dense as appearance? This is why it is called a ditch. Figures (seem) to fly through the net to the freedom of the spirit?" (transl. by M. P.) (Skovoroda, 1973a, p. 176). Therefore, to live spiritually means to see things and the world from the perspective of invisibility and to build their lives freely, without external coercion. Consequently, the actions of a spiritual person are always a manifestation of freedom, they are not determined by an external evil necessity. The spiritual path is always the path of freedom from dependence and compulsion. For the world, which is a combination of external socio-political and internal morally negative factors, constantly constrains a person and leaves no free choice.

H. Skovoroda does not pose the problem of predestination, as Augustine did. He only tries to interpret the Biblical statements philosophically in the spirit of achieving salvation in himself here and now. This salvation is not thought of as an irrational act of merging with a higher substance, but as a more rational self-knowledge that reveals God in a concrete kindred work. This

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

idea has a certain determination of man's destiny through his predetermined innate capacities. And H. Skovoroda sees the juxtaposition of God's will and human freedom not as a dilemma, but as a natural state of spiritual existence, since God is not transcendent and immeasurable, but is in man himself, and His will is a recognized necessity of the moral law. In this, we see the similarity of H. Skovoroda with the early Augustine, who extolls the possibilities of mind and free will, as well as some consonance with Pelagius, who states the absolute responsibility of man for his deeds and the possibility to put a free decision into practice.

According to Augustine, man is responsible only for an action that is committed consciously and freely and therefore can be punished and blamed. In the same way, H. Skovoroda places responsibility for evil and violation of harmony and order in the world on the will of man.

For H. Skovoroda, an internal law, acting at the level of invisible nature, is a necessity, the fulfilment of which depends on freedom. Man is free to choose both his way in life and every particular act of good or evil. The realisation of this ability is an act of freedom, and arbitrariness is punished not for this freedom, but for the subject of the will not using it properly. A moral act is difficult, it is always a feat of will. And a person bears responsibility precisely because he can live with dignity if he wants to. The will itself chooses the necessity – duty, goal and way of kinship. This means that the mere awareness of the moral law is in principle sufficient to fulfil it.

Accordingly, whoever is a servant of sin is free to sin. Therefore he will not be able to do right until, freed from sin, he begins to be a servant of righteousness. And this is the truth of Christian freedom, which sounds both in Augustine's and in Skovoroda's works.

Originality

The article for the first time provides a comparative, historical and philosophical analysis of the concepts of freedom in the framework of religious philosophical and anthropological teachings of St. Augustine and H. Skovoroda. It defines the main peculiarities of philosophical comprehension of the freedom phenomenon in the works of both thinkers, as well as their place and significance for the world philosophy. The importance of Augustine's teaching on freedom is argued and the manifestations of common points with Skovoroda's teaching are outlined. The comparison of Augustine's and Skovoroda's concepts of freedom allowed to explicate the content of the notion of freedom in the polyvariance of semantic projections. It is shown that spiritual freedom in the concepts of both philosophers is the highest, valuable dimension of human existence, which reveals the true, full-fledged human essence, capable of self-realization.

Conclusions

Therefore, according to the philosophical ideas of Augustine and Skovoroda, freedom acquires the dimension of spirituality only then, and thus becomes personal, when one recognises God within his being, discovers the commands of the spirit and follows them. Consequently, a free person is one who is one spirit with the sphere of pure freedom. In this connection, "negative freedom" is expressed in liberation from the world of evil, while the space of "positive freedom" is the regularity of spiritual nature. Thus, both philosophers proceed from an understanding of freedom as a realised necessity of moral law.

The content of freedom in H. Skovoroda's philosophy is utterly religious, it is intertwined with the ideas of freedom of Antiquity, Middle Ages, Renaissance and Baroque. Augustine's

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

philosophy of freedom, showing its close connection with antiquity, is at the same time timeless distinctive and original, therefore it occupies an important place among the world concepts of freedom.

It is possible to agree with L. Sanhaievska (2007) that the basic concepts of Christianity, "freedom", "truth" and "goodness" have religious content, but constitute the basis for rational moral argumentation (p. 156), which is exactly the approach that Augustine and Skovoroda embody in their philosophy.

Since this work has considered the philosophical and anthropological plane of raising the problem of freedom in the works of Augustine and Skovoroda, there is a reasonable prospect of further research on the issue of comparing the concepts of freedom of these philosophers, in particular in the socio-philosophical aspect.

REFERENCES

Augustinus Hipponensis. (n.d.). *De Libero Arbitrio libri tres*. Retrieved from https://www.augustinus.it/latino/libero_arbitrio/index.htm (in Latin)

Bahalii, D. (1992). *Ukrainskyi mandrivnyi filosof Hryhorii Skovoroda*. Kyiv: Orii. (in Ukrainian)

Brown, M. (2005). Augustine on Freedom and God. *The Saint Anselm Journal, 2*(2), 50-65. (in English)

Chronister, A. (2016). *Doctor Traditionum: Augustine and Appeals to Tradition in the Pelagian Controversy* (PhD dissertation). St. Louis University, Missouri. (in English)

Coban, I. (2010). Free Will and Foreknowledge in Augustine. *The Fountain Magazine,* (73). Retrieved from https://www.fountainmagazine.com/2010/issue-73-january-february-2010/free-will-and-foreknowledge-in-augustine (in English)

Harrison, S. (2006). *Augustine's Way into the Will: The Theological and Philosophical Significance of De libero arbitrio*. Oxford University Press. DOI: https://doi.org/10.1093/acprof:oso/9780198269847.001.0001 (in English)

Holm, L. (2022). *St. Augustine of Hippo on Free Choice of the Will*. Owlcation. Retrieved from https://owlcation.com/humanities/St-Augustine-of-Hippo-on-Free-Will (in English)

King, P. (2010). Introduction. In P. King (Ed.), *Augustine: On the Free Choice of the Will, On Grace and Free Choice, and Other Writings* (pp. ix-xxxii). Cambridge University Press. DOI: https://doi.org/10.1017/CBO9780511844720.001 (in English)

Long, B., & Feng, F. (2015). Augustine's Theory of Free Will. *Studies in Literature and Language, 11*(5), 41-44. DOI: https://doi.org/10.3968/7800 (in English)

Murga, T. A. (2021). *The concept of "freedom" in the Western philosophical and theological tradition* (PhD dissertation). Vasyl' Stus Donetsk National University, Vinnytsia, Ukraine. (in Ukrainian)

Pashuk, A. (1994). Problema svobody u filosofii Hryhoriia Skovorody. In *Zapysky Naukovoho tovarystva imeni Shevchenka* (Vol. 228, pp. 405-423). Lviv. (in Ukrainian)

Popovych, M. (2007). *Hryhorii Skovoroda: filosofiia svobody*. Kyiv: Maisternia Biletskykh. (in Ukrainian)

Potsiurko, M. M. (2016). Reconciliation of Free Will and Predestination as the Basis of Antipelagians Controversy Augustine. *Hileya: Scientific Bulletin, 115*, 150-153. (in Ukrainian)

Sanhaievska, L. N. (2007). Svoboda vyboru mizh dobrom i zlom yak moralna storona khrystyianstva. *Visnyk Cherkaskoho universytetu. Seriia Filosofiia*, (110), 153-159. (in Ukrainian)

Skovoroda, H. (1973a). *Povne zibrannia tvoriv* (Vol. 1). Kyiv: Naukova dumka. (in Ukrainian)

Skovoroda, H. (1973b). *Povne zibrannia tvoriv* (Vol. 2). Kyiv: Naukova dumka. (in Ukrainian)

Tornau, C. (2020). Saint Augustine. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from https://plato.stanford.edu/archives/sum2020/entries/augustine/ (in English)

Turowska, O. A. (2018). General Remarks on Human Freedom from the Point of View of Christianity. The Relationship between Human Freedom and the Omniscience of God in the Philosophy of Saint Augustine. *Zhytomyr Ivan Franko State University Journal. Philosophical Sciences,* (1(84)), 5-8. DOI: https://doi.org/10.35433/PhilosophicalSciences.1(84).2018.5-8 (in English)

Zakala, M. (2008). Subsoil of Rationalism of Freedom of Man is in Philosophy of Hryhoriy Skovoroda. *Visnyk Of The Lviv University. Series philosophical science, 11*, 107-114. (in Ukrainian)

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

Zakhara, I., Kashuba, M., & Matkovska, O. (1998). *Problema liudyny v ukrainskii filosofii XVI-XVIII st.* Lviv: Lohos. (in Ukrainian)

LIST OF REFERENCE LINKS

Augustinus Hipponensis. De Libero Arbitrio libri tres. URL: https://www.augustinus.it/latino/libero_arbitrio/index.htm

Багалій Д. *Український мандрівний філософ Григорій Сковорода*. Київ : Орій, 1992. 472 с.

Brown M. Augustine on Freedom and God. *The Saint Anselm Journal*. 2005. Vol. 2, No. 2. P. 50–65.

Chronister A. *Doctor Traditionum: Augustine and Appeals to Tradition in the Pelagian Controversy* : PhD dissertation. St. Louis University. Missouri, 2016. 316 p.

Coban I. Free Will and Foreknowledge in Augustine. *The Fountain Magazine*. 2010. Iss. 73. URL: https://www.fountainmagazine.com/2010/issue-73-january-february-2010/free-will-and-foreknowledge-in-augustine

Harrison S. *Augustine's Way into the Will: The Theological and Philosophical Significance of De libero arbitrio*. Oxford University Press, 2006. 208 p. DOI: https://doi.org/10.1093/acprof:oso/9780198269847.001.0001

Holm L. St. Augustine of Hippo on Free Choice of the Will. *Owlcation*. 2022. URL: https://owlcation.com/humanities/St-Augustine-of-Hippo-on-Free-Will

King P. Introduction. *Augustine: On the Free Choice of the Will, On Grace and Free Choice, and Other Writings* / ed. by P. King. Cambridge University Press, 2010. P. ix–xxxii. DOI: https://doi.org/10.1017/CBO9780511844720.001

Long B., Feng F. Augustine's Theory of Free Will. *Studies in Literature and Language*. 2015. Vol. 11, No. 5. P. 41–44. DOI: https://doi.org/10.3968/7800

Мурга Т. А. *Концепт "свобода" в західній філософсько-теологічній традиції* : дис. … канд. філос. наук. Донецький національний університет імені Василя Стуса. Вінниця, 2021. 220 с.

Пашук А. Проблема свободи у філософії Григорія Сковороди. *Записки наукового товариства імені Шевченка*. Львів, 1994. Т. 228. С. 405–423.

Попович М. *Григорій Сковорода: філософія свободи*. Київ : Майстерня Білецьких, 2007. 256 с.

Поцюрко М. М. Примирення свободи волі та предестинації як основа антипелагіанської полеміки Августина. *Гілея: науковий вісник*. 2016. Вип. 115. С. 150–153.

Сангаєвська Л. Н. Свобода вибору між добром і злом як моральна сторона християнства. *Вісник Черкаського університету. Серія Філософія.* 2007. № 110. С. 153–159.

Сковорода Г. *Повне зібрання творів* : у 2 т. Київ : Наукова думка, 1973. Т. 1. 532 с.

Сковорода Г. *Повне зібрання творів* : у 2 т. Київ : Наукова думка, 1973. Т. 2. 576 с.

Tornau C. Saint Augustine. *The Stanford Encyclopedia of Philosophy* / ed. by E. N. Zalta. 2020. URL: https://plato.stanford.edu/archives/sum2020/entries/augustine/

Туровська О. А. Загальні зауваження про людську свободу з точки зору християнства. Зв'язок між свободою людини і всевидячим оком Бога у філософії Святого Августина. *Вісник Житомирського державного університету імені Івана Франка. Філософські науки.* 2018. № 1 (84). С. 5–8. DOI: https://doi.org/10.35433/PhilosophicalSciences.1(84).2018.5-8

Закала М. Раціоналістичне підґрунтя свободи людини у філософії Григорія Сковороди. *Вісник Львівського національного університету. Серія філософські науки*. 2008. Вип. 11. С. 107–114.

Захара І., Кашуба М., Матковська О. *Проблема людини в українській філософії XVI–XVIII ст.* Львів : Логос, 1998. 239 с.

М. М. ПОЦЮРКО[1*]

[1*]Львівський державний університет фізичної культури імені Івана Боберського (Львів, Україна),
ел. пошта maryzakala@gmail.com, ORCID 0000-0001-7767-719X

Свобода як антропологічна проблема в християнській філософії Аврелія Августина та Григорія Сковороди

Мета. Дослідження спрямовано на окреслення та осмислення феномену свободи як антропологічної проблеми в християнській філософській спадщині Августина та Сковороди. Завданнями дослідження є:

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

а) виокремити основні аспекти проблеми свободи в християнській філософії Августина; б) з'ясувати сутність і специфіку розуміння свободи у філософській антропології Г. Сковороди; в) порівняти особливості постановки проблеми свободи Августином і Сковородою. **Теоретичний базис.** Досягнення мети ґрунтується на теоретико-методологічному, історико-філософському та компаративному аналізі змісту поняття "свобода" в межах філософських поглядів Августина та Сковороди. Також на основі аналізу першоджерел мислителів сформульовано теоретичну та практичну значущість їхніх ідей у цій царині та значення для подальшого розвитку світової філософії. **Наукова новизна.** Підтверджено, що в релігійній філософії Августина свобода постає в іманентно-духовній площині і є феноменом, що виявляється як здатність людини до самовизначення у своїх діях. Августин пояснює свободу через постановку питання про вільну волю, зло, спасіння, предестинацію та Божественну благодать. Обґрунтовано, що аналіз проблеми свободи у філософії Г. Сковороди передбачає осмислення основних складових його філософсько-антропологічної теорії: онтологічної (вчення про "дві натури" і "три світи"); гносеологічної (концепція самопізнання); етичної (проблема щастя, добра та ін.). Визначено, що свободу людини у своїх творах обидва філософи в концептуальному і смисловому аспектах окреслюють як морально-етичний вибір між добром і злом. Установлено, що й Августин, і Сковорода наголошують на відкритті людиною морального, духовного закону та житті відповідно до його норм – це своєрідна ідея позитивної свободи ("свободи для"), а заклик до втечі від світу зла – це ідея негативної свободи ("свободи від"). **Висновки.** Отже, ми продовжили історико-філософське дослідження особливостей розуміння поняття свободи людини в українській філософській думці, що виявляється в зіставленні його з теоретичними надбаннями світової філософії, із духовним філософським досвідом минулого. Очевидною є ідейна спорідненість концепцій свободи Аврелія Августина та Григорія Сковороди.

Ключові слова: свобода; добро; зло; гріх; Божественна благодать; предестинація; провидіння; самопізнання; "споріднена праця"

Received: 08.08.2022
Accepted: 12.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271367
© M. M. Potsiurko, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

UDC 141.333:130.2

A. M. MALIVSKYI[1*], O. I. YAKYMCHUK[2*]

[1*]Ukrainian State University of Science and Technologies (Dnipro, Ukraine), e-mail telepat-57@ukr.net, ORCID 0000-0002-6923-5145
[2*]National Pedagogical Dragomanov University (Kyiv, Ukraine), e-mail Yakimchyk1409@gmail.com, ORCID 0000-0002-9729-8389

Pre-Critical Kant on the Anthropological Basis of the Enlightenment Project

Purpose. The authors aim to reveal the peculiarity of comprehension of the human phenomenon in the process of referring to the text of "Observations on the Feeling of the Beautiful and Sublime" by the early Immanuel Kant, which is based on the critical rethinking of the Enlightenment position. A prerequisite for its substantial solution is addressing the problem of the place of the "Observations" in the evolution of Kant's anthropological views. **Theoretical basis.** Our view of Kant's legacy is based upon the conceptual positions of phenomenology, existentialism and hermeneutics. **Originality.** We have proved that the anthropological interest was inherent in Kant already in the pre-critical stage of his work, as shown by the still underestimated treatise "Observation". The paper give arguments that this text highlights the main topics that will later be the subject of a detailed study of both Kant himself and philosophical anthropology of the 20th century. It is revealed that Kant overcomes the Enlightenment temptation to absolutize the power of human reason and emphasizes its limitations. The specified step is a necessary condition for him to comprehend the important role of the sensual-passionate component of human nature and to recognize the importance of the metaphysical nature of man. **Conclusions.** For us today, the pre-critical Kant appears as the developer of anthropological teaching, first presented in the treatise "Observations". Already at this stage, Kant demonstrates a holistic vision of human nature. In the process of creative evolution of the thinker, this treatise should be qualified as a kind of sketch of the future concentrated development of human nature, elaborated in the pages of "Anthropology" in 1798. The author gives a key place to the metaphysics of human nature, a vivid illustration of which is, in particular, the last paragraph of "Observations" dedicated to freedom. The conducted analysis provides sufficient grounds for qualifying this text as an outline of the anthropological basis of his doctrine of pure reason, the doctrine of metaphysics as the metaphysics of man, which, in turn, gives us the key to understanding "Anthropology" as his final text.

Keywords: Kant; Enlightenment; anthropology; reason; ethics; passions; metaphysics; religion

Have the courage to use your own reason.
Explore the great diversity of human nature.
Kant

Introduction

It would seem that our current era has no analogues in previous history. At the same time, it is difficult not to notice certain affinities between our present and eras of radical change in the past. Today, as more than once in the past, the phenomenon of man attracts attention above all by the dramatic tension between sensuality and rationality. In other words, today again in the context of war (Russia's unprovoked aggression against Ukraine) we are witnessing the maximum aggravation of the primordial philosophical problem concerning man's ability to master his passions.

Particular attention should be paid to the Age of Enlightenment, which largely determined the spiritual landscape of our time. Today, as several centuries ago, the decisive role of knowledge in social development is clear and undeniable. However, although they are one of the main factors, it is difficult to deny the validity of criticisms of the Enlightenment. The relevance of the task of radical rethinking of the latter is beyond doubt, since the danger of exaggerating the role of reason and the threat of destroying the world as a whole are evident. Nowadays, the thesis about the naivety

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

and sketchiness of the Enlightenment anthropology is not in dispute, as it is based on the exaggeration of the role of reason. One of the ways of accentuating the potential threat of postulating the dominant role of reason is a radical assessment of the Enlightenment, voiced in the middle of the 20th century. This refers to the pages of "Dialectics of Enlightenment" by Max Horkheimer and Theodor W. Adorno, where it is associated with totalitarianism. The discursiveness of this emotional assessment, which is nihilistic in relation to reason, prompts us to focus on the question of what should be a constructive version of rethinking the Enlightenment philosophy?

The prerequisite for meaningful clarification of this problem is, firstly, an appeal to Kant's legacy, and secondly, certain methodological remarks on the way of reception of his philosophical heritage. First of all, it is about the dubiousness of the still living tradition of linking the basic intension of his quest (as well as of the philosophy of the New Age in general) with epistemology. One of its consequences is the marginalization of anthropology, which makes it impossible to comprehend the relation of this epoch's enquiry to our present. Going beyond this tradition opens up the prospect of comprehending the hitherto neglected anthropological dimensions of the philosophical heritage of prominent modern thinkers. In particular, it is a substantive response to the epoch's request regarding the development of anthropological concepts. Examples of constructive reflection on anthropological quests in the modern era include attempts to delineate them in the philosophical teachings of Descartes (Malivskyi, 2019) and David Hume (Malivskyi, 2016). We believe that the current stage of historical-philosophical science provides sufficient grounds for studying the hypothesis regarding the expediency of reading Kant's legacy through the prism of his anthropological interest.

When considering the philosophical problems of this period, it is worth keeping in mind that a) its starting point of philosophizing is the sensual-passionate component of human nature and, accordingly, b) the fateful problem of the ability of the human mind to master it is actualized. Critically reconsidering the level of its clarification in the philosophy of the Enlightenment, it is impossible to ignore the teachings of Kant, who was his contemporary and at the same time demonstrated a critical and constructive attitude to the key ideas of the Enlightenment.

Turning today to the philosophical quest of modern thinkers (i.e. of the 17th and 18th centuries), we should bear in mind the predominant place of the problem of improving human nature. Kant, in contrast to the Enlighteners, considered the development of anthropology as a science of human nature as a necessary condition for its solution. How acceptable for us today is the constructive version of Kant's vision of the perfection of human nature through reason?

Before proceeding to the presentation of the modern vision of the creative evolution of Kant's position as a manifestation of his anthropological interest, it is appropriate to draw attention to the limited notion of the natural-philosophical character of his position in the pre-critical period and the importance of the critical period only. This becomes evident in the process of careful attention to the biographical studies and in the unbiased study of his own texts. Accordingly, the tradition of linking his critical attitude to the Enlightenment with the last period of his work seems dubious. Although scholars have not overlooked the thinker's close interest in the phenomenon of man long before the critical period – the "Observations" of 1764 – the matter has not proceeded beyond a general statement. Examining this text almost half a century ago, Arseniy Guliga states that "From now on, the problem of man is at the centre of Kant's philosophical searches" (authors' transl.). Therefore, there is an undeniable urgency to overcome the established nihilism about Kant's anthropology in general, as well as about the position of the thinker in the pages of "Observations".

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Purpose

In the process of referring to the text "Observations on the Feeling of the Beautiful and the Sublime" by Immanuel Kant, to reveal the peculiarity of philosophical comprehension of human phenomenon by pre-critical Kant, which is largely a critical reinterpretation of the Enlightenment position. A prerequisite for its substantial solution is addressing the problem of the place of the "Observations" in the evolution of Kant's anthropology and the change in the way he saw the main aspects of philosophical comprehension of human nature.

Statement of basic materials

Considering the problem of the status of the doctrine of man in Kant's philosophical explorations and the place of "Observations" in the evolution of anthropology, we encounter an underestimation of the anthropological developments of pre-critical Kant. In our deep conviction, a significant obstacle is the usual assessment of Kant's anthropological project as a supplement to his epistemology or critical philosophy. Let us outline some forms of their manifestation schematically. The tendency to neglect the key importance of philosophical understanding of man for Kant's legacy is represented by a number of prominent thinkers and authoritative researchers of the history of philosophy. Hegel, paying tribute to the traditional ideas about the epistemology of modern philosophizing and demonstrating his own ambitions in the "History of Philosophy", noted that this legacy represents only "a good introduction to philosophy". And since the powerful tradition of reducing the philosophical field to gnoseology still seems unquestionable and immutable for many scholars, accordingly the level of Kant's development of anthropology is judged on an external scale and interpreted as inferior. Another example of today's debatable way of interpreting Kant's anthropology is also related to the idea of the unconditional priority for him of the problems of critical philosophy, in which man looks like an insignificant supplement and only his separate aspects are taken into consideration. It is therefore concluded that in his legacy the living human being is replaced by his fragmented presence. While acknowledging Kant's undeniable merit in formulating the famous four questions, Buber notes in "The Problem of Man" that he never "dared" to proceed to their substantive elucidation.

Studying the motives behind Kant's development of the philosophical doctrine of man, it is right to focus on the context of his creative quest in the 60-70s of the 18th century. Manfred Geier writes about it convincingly in his biographical study of Kant's spiritual evolution. According to him, a substantial interest in the human being and the moral universe can be observed as early as 1755 (Geier, 2007, pp. 126-127). Concretizing the spiritual landscape, while referring to the private correspondence of the famous thinker, we learn about the decline of philosophizing, which is largely due to the lack of a unified method of metaphysics. One of the preconditions for overcoming the unsatisfactory state of philosophy for Kant is the "great revolution in science". Among the main factors of the decline, he names the exaggeration of the role of sensuality in metaphysics and emphasizes the necessity of its purification. We tend to think that the substantive prerequisites for overcoming the crisis state of philosophy Kant relates to the metaphysical nature of man.

Analysing the legacy of the great thinker in this way, it is appropriate to turn to the pages of his preparatory materials, where Kant emphasizes the central role of the study of man: "philosophy is really nothing but practical human science" (authors' transl.) (Kant, 2004b, p. 17). Similar and related are his formulations on the pages of "Critique of Judgment" and "Anthropology from

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

a Pragmatic Point of View", where man is interpreted as "the most important object in the world" because he is "his own final goal". From the text of the last Critique, we learn that for its author, man is the *"ultimate goal"* (Kant, 2022, pp. 399-400). In our opinion, one of the most representative and promising statements of Kant himself on the question of anthropology as a starting and final point in our understanding of the universe is the fragment from his letter to Herz in late 1773. On its pages, he writes that anthropology should "discover the sources of all sciences… – of the entire practical sphere". The evidence of its outstanding importance is the fact that today, considering the role of philosophical anthropology in the system of philosophical sciences, we unwittingly remember a meaningfully related saying from a classic text by Max Scheler from the early 20th century. In it, he talks about the vision of philosophical anthropology as the basis that underlies all other, derivative specific capacities and faculties of man. "The task of philosophical anthropology," he writes in the text of his widely acclaimed work "The Human Place in the Cosmos", "is to show exactly how *all* the specific monopolies, accomplishments and deeds of man follow from the basic structure of human existence: language, conscience, tools, weapons … myth, religion, science …"

Studying the question how valuable the text of the "Observations" can be for us today, it is worth noting that the main points of both Kant's "Anthropology" and philosophical anthropology of the 20th century have already been schematically indicated here. In the pages of the treatise, Kant appears as a dispassionate researcher of human behaviour and inner life, an attentive observer and systematiser of human traits. It is difficult to disagree with the qualified assessment of the significance of the "Observations" text in the history of human studies by the German scholar of Kant's intellectual biography, Geier. For him, there is no doubt that the founder of the German classic includes "feelings" among the main manifestations of human nature and presents himself as "an extremely sensitive analyst of human behaviour and inner life" (Geier, 2007, p. 222). Above all, the author draws attention to the fact of a radical change in the established image of man. The usual ideas about the obviousness and unproblematic nature of a person are replaced by the recognition of his ignorance as a being unknown to himself. Already on the first page of the text of the "Observations", the author notes: "The sphere of observation … of the peculiarities of human nature extends very far and hides many discoveries…" (authors' transl.) (Kant, 1964, p. 127).

Contrary to our naive expectations associated with a high assessment of the potential of the human mind, here Kant speaks of the constitutive role of the sensual-passionate component in shaping those principles that underlie the behaviour of a noble man. And that is why he interprets the "true virtues" as "awareness of the feeling that lives in every human soul…". Moreover, outlining his position on the ideal of human life, he is influenced by British sentimentalism and emphasizes the key role of the sensual-passionate component of human nature. For him, the "greatest perfection" is the human soul "full of feelings" (Kant, 1964, p. 138, p. 189).

Bearing in mind the significance of metaphysics for the "critical" Kant, it is worth noting that already here (in the "Observations") the thinker did not neglected the limitations of empiricism methodology and the urgent need of man for metaphysics. It is important for us that philosophy is important to him as metaphysics. It is, he writes, not a matter of necessity, but a form of pleasurable use of leisure. The prerequisite for the transition to the latter is the urgent need of man to go beyond the deceptive play of sense images as illusory ones and to move towards a more invariant image of reality. Evidence of this is the rhetorical questioning of where we can "find points of reference" and "milestones" in nature, understand "which shore to stick to" (Kant,

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

1964, p. 206). It is about the importance of finding the basic coordinate system that we need to build our own lives. It seems appropriate to turn to the pages of "Reflections", where Kant emphasizes the importance for him of the anthropological dimension of metaphysics. It "holds a person to his purpose" (Kant, 2004b, p. 35).

At this point, what matters to the author above all is the conceptual form of fixing the metaphysical nature of man, namely the concept of "freedom". It is one of the cornerstones of Kant's teaching, to which he dedicated the final paragraph of the "Observations". Let us briefly dwell on the most representative points. The thinker's observation about the fundamental difference from natural science of those principles that determine the way of human existence is deep and fair. The point is that the basic factors of human mood, unlike the movement of matter, do not depend on any predetermined rules. And since each individual person emerges from the depths of his own self, which are unknown neither to himself nor to others, the will of each person has its own unique pattern. It is "the product of its own desires and inclinations, and is consistent only with his own … well-being" (authors' transl.) (Kant, 1964, p. 219). Emphasizing the basic role of freedom in human nature, he unequivocally associates with it the opposite psychological states – boredom and pleasure. Those who do not work and are tired of entertainment as idleness are doomed to experience boredom. Accordingly, feelings of contentment and vivacity are inherent in those who are devoted to the labour they love and experience a state of exaltation from the free use of their own discretion and the refutation of others' thoughts in philosophy.

Implementing his guidance to comprehend man as a metaphysical being, Kant states the centrality of the problem of man's place in the universe, i.e. his predestination. Exploring heuristic potential of religion, he first of all emphasizes its main benefit as morality, which is able "to direct our habits in such a way, that we are able to fulfil our predestination in this world" (authors' transl.) (Kant, 1964, p. 221).

Considering the prerequisites for man to realise his own vocation, Kant turns to the eternal problem of philosophy – the question of man's propensity to manifest his eternal goodness. One of the intermediate results of the study of this problem is the identification of the antinomian nature of man. Based on the key importance of the thesis regarding the purity of moral motives from references to circumstances in earthly or extraterrestrial life, he proceeds from the conviction that goodness is inherent in human nature: "there is a direct inclination to good deeds". However, as a dispassionate observer of man's own hidden motivations he is forced to admit that under the influence of his own ambitions and environmental pressure this inclination is considerably distorted. Therefore, a few pages later he observes – man has a religion, by means of which he encourages himself with retribution in the afterlife. One of the consequences of this statement is the antithesis of the idea of the natural goodness of man: "human nature is incapable of direct moral purity" (authors' transl.) (Kant, 1964, p. 194, p. 197). A convincing illustration of this position is that it is much easier for people to sympathize with the grief of others than to share the joy of successes and achievements with them. Concluding his excursus into the problem of human goodness and reasonableness, in the last paragraph of the "Observations" Kant expresses an optimistic hope for man's ability through morality to overcome the inherent selfishness of man as a focus on satisfying personal needs.

Reflecting on the specificity of his own era, which becomes more obvious in the process of comparing it with antiquity, Kant notes the danger of naivety in the form of reference to the laws of nature. It is about the importance of recognizing the peculiarities of human nature as a paradoxical combination of naturalness and metaphysicality. In other words, a person is a physical-

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

metaphysical being. In the context of a radical change in a person's outlook, rooted in the scientific revolution, the problem of the ultimate foundations of human existence is becoming increasingly acute. As already noted above, for Kant, a person is a being unknown to himself, for whom the realization of the task of self-knowledge is a prerequisite for his own self-realization. Demonstrating a clear awareness of the importance of the last moment, he notes – "it is extremely important for a person to know how to properly *take his place in the world*, and to correctly understand *what it takes to be a human being*" (emphasis added). A convincing illustration of the extraordinary importance of these points for Kant is the fact that he returns to them a few pages later, almost literally reproducing them. It is a formulation well-known to the general public: "If there is a science that people really need, it is the one I teach – namely, to properly *occupy the place assigned to man in the world* – and from which one can learn *what it takes to be a human being*" (emphasis added) (Kant, 1964, p. 204, p. 206).

In exploring possible solutions to this problem, one should first of all pay attention to the importance, as Kant himself writes, of realizing one's vocation to the maximum extent: "to be human as much as possible" (Kant, 1964, p. 206). To what extent does his vision coincide with the position of Enlightenment representatives? Aware of his belonging to the Enlightenment, he simultaneously distances himself from the naive reception of his era and the temptation to absolutise the role of rationality. If we perceive man as a bearer of his own discretion and connect man's need to improve himself only with this discretion, he writes, then we follow the simplest path and satisfy only our own vanity (Kant, 1964, p. 203). Unfortunately, Kant sadly states, up to now there has been a tendency to exaggerate the role of reason in human life, which is to a great extent connected with the naive understanding of man's inherent "thirst for knowledge". In fact, the tendency to absolutize and universalize knowledge is dangerous for several reasons. One is related to the neglect of the Christian teaching about the man's self-worth as the image of God. The seductive idea that man is greater because of knowledge and the disdain for all who are devoid of knowledge is rejected. Among the immediate reasons for abandoning such a course of thought, Kant attributes the significant influence of Rousseau's teachings. The latter "corrected me", having broadened my worldview and caused a certain change in priority: "I learn to respect people" – the philosopher notes a significant transformation of his own Self (Kant, 1964, p. 205). Adequately assessing the motives of human behaviour, he states that there are very few people who are able to determine their behaviour with the help of principles. Influenced by British empiricism, Kant rejects the thesis of the possibility of direct influence on a person's way of thinking outside his own experience. A man can only be persuaded by means of his own thoughts and feelings – this is his philosophical credo.

When studying its implications, it is worth focusing attention on the almost complete identity with the formulation of the main principles of the Enlightenment by the critical Kant, which includes a distancing from the naive postulation of ideas about the self-worth of reason and science. Analysing the factors of the thinker's optimism about the prospects for a significant improvement of human nature, it is worth paying attention to the key role of one's own experience. For him, the latter makes possible the prospect of developing a universal moral law (categorical imperative) in the future, since, he writes, we have reason to love people (Kant, 1964, p. 205).

In the process of considering the forms of Kant's distancing from the Enlightenment notion of the self-sufficiency of reason, it is worth focusing on the forms of manifestation of the presence of an integrated personality in his texts. Here we are talking about the sensual and passionate

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

component of human nature. The thinker's reference to the context of Newton's discovery of the law of universal gravitation is appropriate. It is important for us that in commenting on his vision of this discovery, Kant prompts us to recall the ancient Greeks. Newton, he writes, first saw order and simplicity where they had hitherto seen diversity and chaos. Here it is easy to see an analogy with the basic question of ancient Greek philosophy, why is there cosmos (order) and not chaos in the world? Keeping in mind the substantial relationship of the concepts of cosmos and law, Kant interprets his vision of Rousseau's merit in the same way. The latter is connected with the discovery of the hitherto hidden law in the external variety of forms of manifestation of human nature (Kant, 1964, p. 213).

Studying the question of how the discovery of laws hidden from the outside view became possible in certain spheres of reality, it is worth paying attention to the state of mind — the mood of the indicated figures. In this context, we consider it appropriate to focus attention on the features of Kant's philosophical style, which attests to his belonging to a powerful philosophical tradition. It is about understanding philosophizing as a form of verbalization of questioning, which was first represented by the ancient Greeks. It is easy to be convinced of Kant's belonging to this tradition by recalling the key questions of the "Critique of Pure Reason" about how possible is mathematics as a science, how possible is physics as a science, how possible is metaphysics as a science? Similarly, the famous four questions from "Logic" can be interpreted as a verbalization of admiration. With an impartial appeal to the historical-philosophical tradition, it is easy to see that the eras of radical changes in human nature were accompanied by an increased interest in the phenomenon of man as an object of admiration.

It is impossible to avoid that well-known form of emphasis on the importance of admiration for his philosophical worldview, which is known as the lines of the Conclusion to the "Critique of Practical Reason": "Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me and the moral law within me" (Kant, 2004a, p. 176). Carefully studying the creative evolution of Kant, the German researcher Geier (2007) rightly emphasizes that, at the end of his life, to the two well-known objects of worship, the third one is added – "the revolution of the rational nation" (p. 282).

In one of the texts of the final stage of creativity – the article "On the Radical Evil in Human Nature", Kant with the help of admiration singles out and emphasizes the importance of moral dispositions for our nature. "Yet there is one thing in our soul which we cannot cease from regarding with the highest wonder, when we view it properly, and for which admiration is not only legitimate but even exalting".

Concluding our retrospective excursus on Kant's way of interpreting the role of the sensual-passionate component of human nature, we should note that it is constantly at the centre of his anthropological reflections. He himself is aware of the contradictory nature of his own vision of the role of the sensual-passionate component of human nature, in which passions are, on the one hand, an important and ineradicable component of human nature, on the other hand, a source of threat to the possibility of human self-realization as a rational being. Considering the above statement as an antinomy, he stresses its transitive character. It is correct to pay attention to one of the variants of Kant's interpretation of the complex problem of correlation in man of animal and spiritual life: "… pure spiritual life is original and independent life, while the animal life is derivative and limited" (authors' transl.) (Kant, 2004b, p. 251).

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

Originality

We have proved that the anthropological interest was inherent in Kant already in the pre-critical stage of his work, as shown by the still underestimated treatise "Observation". The paper give arguments that this text highlights the main topics that will later be the subject of a detailed study of both Kant himself and philosophical anthropology of the 20th century. It is revealed that Kant overcomes the Enlightenment temptation to absolutize the power of human reason and emphasizes its limitations. The specified step is a necessary condition for him to comprehend the important role of the sensual-passionate component of human nature and to recognize the importance of the metaphysical nature of man.

Conclusions

For us today, the pre-critical Kant is important as the developer of anthropological teaching, first presented in the treatise "Observations". It was revealed that already at this stage Kant overcomes the temptation to universalize the human mind and demonstrates a holistic vision of human nature. Considering this treatise in the process of creative evolution of the thinker, it is appropriate to qualify it as a kind of sketch of the future concentrated development of human nature, elaborated in the pages of "Anthropology" in 1798. The author gives a key place to the metaphysics of human nature, a vivid illustration of which is, in particular, the last paragraph of "Observations" dedicated to freedom. The conducted analysis provides sufficient grounds for qualifying this text as an outline of the anthropological basis of his doctrine of pure reason, the doctrine of metaphysics as the metaphysics of man, which, in turn, gives us the key to understanding "Anthropology" as his final text.

REFERENCES

Geier, M. (2007). *Kants Welt: Eine Biographie* (L. Kharchenko, Trans.). Kyiv: Yunivers. (in Ukrainian)

Kant, I. (1964). Nablyudeniya nad chuvstvom prekrasnogo i vozvyshennogo. In *Sochineniya* (Vol. 2, pp. 125-224). Moscow: Mysl. (in Russian)

Kant, I. (2004a). *Kritik der praktischen Vernunft* (I. Burkovskyi, Trans.). Kyiv: Yunivers. (in Ukrainian)

Kant, I. (2004b). *Reflexionen Kants zur Kritik der reinen Vernunft* (I. Burkovskyi, Trans.). Kyiv: Yunivers. (in Ukrainian)

Kant, I. (2022). *Krytyka syly sudzhennia* (V. Terletskyi, Trans.). Kyiv: Tempora. (in Ukrainian)

Malivskyi, A. M. (2016). The demand for a new concept of anthropology in the early modern age: the doctrine of Hume. *Anthropological Measurements of Philosophical Research,* (10), 121-130. DOI: https://doi.org/10.15802/ampr.v0i10.87391 (in English)

Malivskyi, A. M. (2019). *Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching*. Dnipro: Herda. DOI: https://doi.org/10.15802/978-617-7639-22-9 (in Ukrainian)

LIST OF REFERENCE LINKS

Ґаєр М. *Світ Канта* : біографія / пер. з нім. Л. Харченко. Київ : Юніверс, 2007. 336 с.

Кант И. Наблюдения над чувством прекрасного и возвышенного. *Сочинения* : в 6 т. Москва : Мысль, 1964. Т. 2. С. 125–224.

Кант І. *Критика практичного розуму* / пер. з нім. І. Бурковський. Київ : Юніверс, 2004. 240 с.

Кант І. *Рефлексії до критики чистого розуму* / пер. з нім. І. Бурковський. Київ : Юніверс, 2004. 464 с.

Кант І. *Критика сили судження* / пер. В. Терлецький. Київ : Темпора, 2022. 702 с.

Malivskyi A. M. The demand for a new concept of anthropology in the early modern age: the doctrine of Hume. *Anthropological Measurements of Philosophical Research*. 2016. No. 10. P. 121–130. DOI: https://doi.org/10.15802/ampr.v0i10.87391

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2022, Вип. 22
Anthropological Measurements of Philosophical Research, 2022, NO. 22

Малівський А. М. *Незнаний Декарт: антропологічний вимір у філософуванні*. Дніпро : Герда, 2019. 300 с. DOI: https://doi.org/10.15802/978-617-7639-22-9

А. М. МАЛІВСЬКИЙ[1*], О. І. ЯКИМЧУК[2*]

[1*]Український державний університет науки і технологій (Дніпро, Україна), ел. пошта telepat-57@ukr.net, ORCID 0000-0002-6923-5145
[2*]Національний педагогічний університет імені М. П. Драгоманова (Київ, Україна), ел. пошта Yakimchyk1409@gmail.com, ORCID 0000-0002-9729-8389

Докритичний Кант про антропологічний базис проєкту Просвітництва

Мета. Автори ставлять за мету виявити своєрідність осмислення феномену людини в процесі звертання до тексту "Спостережень за почуттям прекрасного та піднесеного" раннього Іммануїла Канта, в основі якого лежить критичне переосмисленням позиції просвітників. Умовою її змістовного розв'язання є звернення до проблеми місця "Спостережень" в еволюції антропологічних поглядів Канта. **Теоретичний базис.** Наш погляд на спадщину Канта базується на концептуальних положеннях феноменології, екзистенціалізму та герменевтики. **Наукова новизна.** Обґрунтовано, що антропологічний інтерес був притаманний Канту вже на докритичному етапі його творчості, проявом чого є досі недооцінений трактат "Спостереження". Аргументовано, що в цьому тексті виокремлені ті основні теми, які пізніше будуть предметом детального вивчення як самого Канта, так і філософської антропології XX ст. Виявлено, що Кант долає спокусу епохи Просвітництва щодо абсолютизації сили людського розуму та наголошує на його обмеженості. Означений крок є для нього необхідною передумовою осмислення важливої ролі чуттєво-пристрасної складової природи людини та визнання важливості метафізичності природи людини. **Висновки.** Для нас сьогодні докритичний Кант постає як розробник антропологічного вчення, яке вперше репрезентоване в трактаті "Спостереження". Уже на цьому етапі Кант демонструє цілісне бачення природи людини. У процесі творчої еволюції мислителя цей трактат слушно кваліфікувати як свого роду ескіз майбутньої концентрованої розробки природи людини, викладеної на сторінках "Антропології" 1798 року. Ключове місце автор відводить метафізичності природи людини, яскравою ілюстрацією чого є, зокрема, останній параграф "Спостережень", присвячений свободі. Проведений аналіз дає достатні підстави для кваліфікації цього тексту як окреслення антропологічного підґрунтя його вчення про чистий розум, вчення про метафізику як метафізичність людини, що, своєю чергою, дає нам ключ до розуміння "Антропології" як його підсумкового тексту.

Ключові слова: Кант; Просвітництво; антропологія; розум; етика; пристрасті; метафізика; релігія

Received: 04.07.2022
Accepted: 15.12.2022

Creative Commons Attribution 4.0 International
doi: https://doi.org/10.15802/ampr.v0i22.271374
© A. M. Malivskyi, O. I. Yakymchuk, 2022

CONTENTS

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

BOICHENKO M. I.
SELF-UNFOLDING OF THE PHENOMENON OF HRYHORII SKOVORODA
..... 5-13

SOCIAL ASPECT OF HUMAN BEING

KOLESNYKOVA T. O., MALIVSKYI A. M.
DESCARTES ON OPEN KNOWLEDGE AND HUMAN PERFECTION
..... 14-25

KULTAIEVA M. D., PANCHENKO L. M.
MIRACLE AS A MESSAGE: COSMOLOGICAL, ANTHROPOLOGICAL AND EDUCATIONAL IMPLICATIONS
..... 26-35

KUBALSKYI O. N.
COMMUNICATIVE APPROACH TO DETERMINING THE ROLE OF PERSONALITY IN SCIENCE
..... 36-48

LYUBIVIY Y. V., SAMCHUK R. V.
THE ROLE OF REFLEXIVE IDENTITY IN THE AGE OF CIVILIZATIONAL TRANSFORMATIONS
..... 49-57

SHEVCHENKO Z. V., FIALKO N. A.
THE NORMATIVITY OF MULTIPLE SOCIAL IDENTITY: FROM MOTIVATION TO LEGITIMACY
..... 58-66

DANYLOVA T. V.
SOCIAL FORECASTING AND ELUSIVE REALITY: OUR WORLD AS A SOCIAL CONSTRUCT
..... 67-79

PODOLIAKA N. S.
STRATEGIES OF DESACRALIZATION OF WRITERS BY MEANS OF MERCH
..... 80-89

OSADCHA L. V.
PERSONAL IDENTITY IN THE SPACE OF VIRTUAL CULTURE: ON THE EXAMPLE OF GEEK AND GLAM SUBCULTURES
..... 90-98

KOSIUK O. M.
PHILOSOPHY OF PERSONALITY AND THE MASSES IN THE CONTEXT OF COMMUNICATION IN THE 20TH-21ST CENTURIES
..... 99-111

AITOV S. S.
COMPREHENSION OF HUMAN EXISTENCE BY PHILOSOPHICAL ANTHROPOLOGY IN THE THEORETICAL SPACE OF MODERN HISTORICAL-ANTHROPOLOGICAL CONCEPTS
.....112-123

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

POTSIURKO M. M.
FREEDOM AS AN ANTHROPOLOGICAL PROBLEM IN THE CHRISTIAN PHILOSOPHY OF AURELIUS AUGUSTINE AND HRYHORII SKOVORODA
.....124-140

MALIVSKYI A. M., YAKYMCHUK O. I.
PRE-CRITICAL KANT ON THE ANTHROPOLOGICAL BASIS OF THE ENLIGHTENMENT PROJECT
.....141-149

ЗМІСТ

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

БОЙЧЕНКО М. І.
САМОРОЗГОРТАННЯ ФЕНОМЕНУ ГРИГОРІЯ СКОВОРОДИ
..... 5-13

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

КОЛЕСНИКОВА Т. О., МАЛІВСЬКИЙ А. М.
ДЕКАРТ ПРО ВІДКРИТІ ЗНАННЯ ТА ВДОСКОНАЛЕННЯ ЛЮДИНИ
..... 14-25

КУЛТАЄВА М. Д., ПАНЧЕНКО Л. М.
ДИВО ЯК ПОСЛАННЯ: КОСМОЛОГІЧНЕ, АНТРОПОЛОГІЧНЕ ТА ОСВІТНЄ ЗНАЧЕННЯ
..... 26-35

КУБАЛЬСЬКИЙ О. Н.
КОМУНІКАТИВНИЙ ПІДХІД ДО ВИЗНАЧЕННЯ РОЛІ ОСОБИСТОСТІ В НАУЦІ
..... 36-48

ЛЮБИВИЙ Я. В., САМЧУК Р. В.
РОЛЬ РЕФЛЕКСИВНОЇ ІДЕНТИЧНОСТІ В ДОБУ ЦИВІЛІЗАЦІЙНИХ ТРАНСФОРМАЦІЙ
..... 49-57

ШЕВЧЕНКО З. В., ФІАЛКО Н. А.
НОРМАТИВНІСТЬ МНОЖИННОЇ СОЦІАЛЬНОЇ ІДЕНТИЧНОСТІ: ВІД МОТИВАЦІЇ ДО ЛЕГІТИМАЦІЇ
..... 58-66

ДАНИЛОВА Т. В.
СОЦІАЛЬНЕ ПРОГНОЗУВАННЯ ТА НЕВЛОВИМА РЕАЛЬНІСТЬ: НАШ СВІТ
ЯК СОЦІАЛЬНИЙ КОНСТРУКТ
..... 67-79

ПОДОЛЯКА Н. С.
СТРАТЕГІЇ ДЕСАКРАЛІЗАЦІЇ ПИСЬМЕННИКІВ ЗАСОБАМИ МЕРЧУ
..... 80-89

ОСАДЧА Л. В.
ОСОБИСТІСНА ІДЕНТИЧНІСТЬ У ПРОСТОРІ ВІРТУАЛЬНОЇ КУЛЬТУРИ: НА ПРИКЛАДІ ГІК
ТА ГЛЕМ-СУБКУЛЬТУР
..... 90-98

КОСЮК О. М.
ФІЛОСОФІЯ ОСОБИСТОСТІ ТА МАС У КОНТЕКСТІ КОМУНІКАЦІЇ ХХ–ХХІ СТОЛІТЬ
..... 99-111

АЙТОВ С. Ш.
ОСМИСЛЕННЯ БУТТЯ ЛЮДИНИ ФІЛОСОФСЬКОЮ АНТРОПОЛОГІЄЮ
Й СУЧАСНІ ІСТОРИКО-АНТРОПОЛОГІЧНІ КОНЦЕПЦІЇ
.....112-123

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ПОЦЮРКО М. М.
СВОБОДА ЯК АНТРОПОЛОГІЧНА ПРОБЛЕМА В ХРИСТИЯНСЬКІЙ ФІЛОСОФІЇ
АВРЕЛІЯ АВГУСТИНА ТА ГРИГОРІЯ СКОВОРОДИ
.....124-140

МАЛІВСЬКИЙ А. М., ЯКИМЧУК О. І.
ДОКРИТИЧНИЙ КАНТ ПРО АНТРОПОЛОГІЧНИЙ БАЗИС ПРОЄКТУ ПРОСВІТНИЦТВА
.....141-149

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Для нотаток

ВИМОГИ ДО ОФОРМЛЕННЯ СТАТЕЙ

До публікації в журналі приймаються статті українською або англійською мовами проблемного, узагальнюючого, оглядового характеру, оригінальні наукові, практичні дослідження, які раніше ніде не видавалися.

Матеріали необхідно надавати в друкованому та в електронному виглядах у програмі Microsoft Word 2003 або більш ранній – файли *.doc (файли *.docx, *.docm – не приймаються).

Матеріали рецензуються членами редакційної колегії збірника та сторонніми незалежними експертами, виходячи з принципу об'єктивності та з позицій вищих міжнародних академічних стандартів якості, та редагуються. Редакція залишає за собою право на стилістичну правку рукопису.

Вимоги щодо об'єму наукових статей, повідомлень, відгуків та рецензій:

- оглядові та проблемні статті – до 45 000 знаків з пробілами (8–10 стор.);
- загальні статті за рубриками видання – до 30 000 знаків з пробілами (5–7 стор.);
- наукове повідомлення – до 8 000 знаків з пробілами (до 2,5 стор.);
- відгук або рецензія – до 6 000 знаків з пробілами (до 2 стор.).

Матеріал надається у форматі А4, враховуючи таблиці, ілюстрації, список використаних джерел. Статті, більші за обсягом, можуть бути прийняті до розгляду на підставі рішення редколегії.

Рекомендуємо скористатися правилами до оформлення статей журналу:
http://ampr.diit.edu.ua/public/journals/68/1_ua.pdf

Для прийняття статті до друку автору/авторам необхідно:

1. Для електронної інформації сформувати всі матеріали в **трьох файлах:**

- файл зі статтею та анотацією з ключовими словами. Назва файлу – прізвище та ініціали автора (першого співавтора) латинськими літерами, наприклад, Ivanov_II.doc.
- файл з розширеними відомостями про автора/авторів (прізвище, ім'я, по батькові; посада; вчений ступінь; учене звання; місце роботи або навчання; адреса електронної пошти; номери контактних телефонів), код ORCID. Назва файлу – Ivanov_II_vidomosti.doc.
- Ліцензійний договір (відсканований). Назва файлу – Ivanov_II_dogovir.jpg.
  Текст договору: http://ampr.diit.edu.ua/public/journals/68/license_ua.pdf

2. Для друкованої інформації. Матеріали до редакції надаються особисто або надсилаються поштою. До них відносяться:

1) Два друкованих примірники рукопису з підписами всіх співавторів на останньому аркуші роботи;
2) Оригінал Ліцензійного договору з підписами всіх співавторів.

Експерти **Clarivate Analytics** та **Elsevier** для покращення виходу журналу на світовий рівень наукової комунікації пропонують статті видань, що входять до бази цитувань **Web of Science**, представляти англійської мовою.

Науковий збірник «Anthropological Measurements of Philosophical Research» з **№ 14 (2018 р.)** публікує тільки англомовні статті.

Остаточне рішення щодо публікації ухвалює редакційна колегія журналу.

Шановні автори, запрошуємо до співробітництва!

З питань опублікування, будь ласка, звертайтеся до редакції журналу за адресою:

Кафедра філософії (ауд. 468),
Український державний університет науки і технологій,
вул. акад. В. Лазаряна, 2,
м. Дніпро,
Україна,
49010
e-mail: ojs.diit@gmail.com
Адреса сайту журналу: http://ampr.diit.edu.ua/

© Український державний університет науки і технологій, 2022

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)

Збірник наукових праць

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ
№ 22 2022
(українською та англійською мовами)

Відповідальний за випуск – Т. О. Колесникова
Комп'ютерне верстання – М. О. Щербина
Літературний редактор – С. П. Лагдан

Формат 60 × 84 1/8. Ум. друк. арк. 17,90. Тираж 100 пр. Зам. № 33/10.

Видавництво Українського державного університету науки і технологій
Адреса редакції, видавця:
вул. Лазаряна, 2, кім. 468, м. Дніпро, 49010, Україна
Тел.: +38 (056) 371-51-05
E-mail: ojs.diit@gmail.com
Адреса дільниці оперативної поліграфії:
Видавництво «Герда», 49000, м. Дніпро, пр. Д. Яворницького, 60
Свідоцтво суб'єкта видавничої справи серія ДК № 397
від 03.04.2001 р.

♦ ♦ ♦ ♦ ♦

Proceedings Scientific Publication

ANTHROPOLOGICAL MEASUREMENTS OF PHILOSOPHICAL RESEARCH
No. 22 2022
(in Ukrainian and English languages)

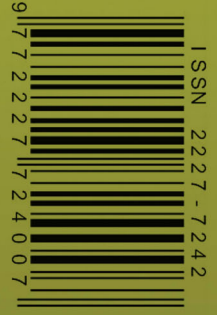
Responsible for issue – T. O. Kolesnykova
Desktop publishing – M. O. Shcherbyna
Literary editor – S. P. Lahdan

Format 60 × 84 1/8. Conventional printed sheet 17,90. Circulation 100. Order no. 33/10.

Publication of Ukrainian State University of Science and Technologies
Address of editor and editorial office
Lazaryan St.,2, r. 468, Dnipro, 49010, Ukraine
Tel.: +38 (056) 371-51-05
E-mail: ojs.diit@gmail.com
Address of small offset printing office
Publishing house «Gerda», 49000, Dnipro, Yavornitsky av., 60

© Український державний університет науки і технологій, 2022

© Колесникова Т. О., обкладинка, 2022



ISSN 2227-7242 (Print), ISSN 2304-9685 (Online) Антропологічні виміри філософських досліджень. 2022. Випуск 22. 1-154.