



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

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

*Дніпропетровського національного університету
залізничного транспорту імені академіка В. Лазаряна*

ВИПУСК 14



2018

Дніпропетровський національний університет залізничного транспорту
імені академіка В. Лазаряна

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

Випуск 14

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

2018

Засновник:

ДНІПРОПЕТРОВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ЗАЛІЗНИЧНОГО ТРАНСПОРТУ ІМЕНІ АКАДЕМІКА В. ЛАЗАРЯНА

ГОЛОВНИЙ РЕДАКТОР

Хміль В. В., доктор філософських наук

ЗАСТУПНИК ГОЛОВНОГО РЕДАКТОРА

Малівський А. М., кандидат філософських наук

ВИПУСКОВИЙ РЕДАКТОР

Колесникова Т. О., кандидат наук із соціальних комунікацій

ЧЛЕНИ РЕДАКЦІЙНОЇ КОЛЕГІЇ:

Базалук О. О. (Україна), Громов В. Є. (Україна),
Кац Л. А. (Ізраїль), Келішек З. (Польща), Корх О. М.
(Україна), Легчилин А. О. (Республіка Білорусь),
Лях В. В. (Україна), Пархоменко Т. С. (Україна),
Сапенько Р. (Польща), Снітько Д. Ю. (Україна),
Халапсіс О. В. (Україна), Хоффе О. (Німеччина),
Шитцова Т. (Литва)

Збірник наукових

праць

Збірник затверджено як фаховий 21.11.2013, № 1609. Збірник зареєстровано в міжнародних каталогах Ulrichsweb™ Global Serials Directory та WorldCat; наукометричних системах: Web of Science CC (Emerging Sources Citation Index), DOAJ, Google Scholar, eLIBRARY.ru, Bielefeld Academic Search Engine, CiteFactor, InfoBase Index, Index Copernicus

Друкується за рішенням вченої ради університету від 26.11.2018 р., протокол № 5

Видавець

Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна (м. Дніпро)

Свідоцтво суб'єкта видавничої справи КВ № 18742-7542Р

від 05.01.2012 р.

Адреса засновника

вул. Лазаряна, 2, кім. 468, м. Дніпро, Україна, 49010

та редакції

тел.: (056) 371-51-05, e-mail: ojs.diit@gmail.com

сайт журналу: <http://ampr.diit.edu.ua>

Видання публікується з 2012 р.

© Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна, 2018

© Колесникова Т. О., обкладинка, 2018

Днепропетровский национальный университет железнодорожного транспорта
имени академика В. Лазаряна

**АНТРОПОЛОГІЧНІ ВИМІРИ
ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

Сборник научных трудов

Выпуск 14

Выходит 2 раза в год ♦ ♦ ♦ ♦ Основан в январе 2012 г.

Актуальные вопросы философской антропологии

Социальный аспект человеческого бытия

Человек в техносфере

Антропологическая проблематика в истории философии

Днепро

2018

Учредитель:

ДНЕПРОПЕТРОВСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ
ЖЕЛЕЗНОДОРОЖНОГО ТРАНСПОРТА ИМЕНИ АКАДЕМИКА В. ЛАЗАРЯНА

ГЛАВНЫЙ РЕДАКТОР

Хмель В. В., доктор философских наук

ЗАМЕСТИТЕЛЬ ГЛАВНОГО РЕДАКТОРА

Маливский А. Н., кандидат философских наук

ВЫПУСКАЮЩИЙ РЕДАКТОР

Колесникова Т. А., кандидат наук по социальным коммуникациям

ЧЛЕНЫ РЕДАКЦИОННОЙ КОЛЛЕГИИ:

Базалук О. А. (Украина), Громов В. Е. (Украина),
Кац Л. А. (Израиль), Келишек З. (Польша), Корх А. Н.
(Украина), Легчилин А. А. (Республика Беларусь),
Лях В. В. (Украина), Пархоменко Т. С. (Украина),
Сапенько Р. (Польша), Снитко Д. Ю. (Украина),
Халапсис А. В. (Украина), Хоффе О. (Германия),
Шитцова Т. (Литва)

Сборник научных

трудов

Сборник утвержден как специализированный 21.11.2013, № 1609.
Сборник зарегистрирован в международных каталогах UlrichswebTM
Global Serials Directory и WorldCat; наукометрических системах Web of
Science CC (Emerging Sources Citation Index), DOAJ, Google Scholar,
eLIBRARY.ru, Bielefeld Academic Search Engine, CiteFactor, InfoBase Index,
Index Copernicus

Печатается по решению ученого совета университета от 26.11.2018 г.,
протокол № 5

Издатель

Днепропетровский национальный университет железнодорожного
транспорта имени академика В. Лазаряна (г. Днипро)

Свидетельство субъекта издательского дела КВ № 18742-7542Р
от 05.01.2012 г.

Адрес

ул. Лазаряна, 2, ком. 468, г. Днипро, Украина, 49010,

учредителя

тел.: (056) 371-51-05, e-mail: ojs.diit@gmail.com

сайт журнала: <http://ampr.diit.edu.ua>

Издание публикуется с 2012 г.

© Днепропетровский национальный
университет железнодорожного транспорта
имени академика В. Лазаряна, 2018

© Колесникова Т. А., обложка, 2018

Dnipropetrovsk National University of Railway Transport
named after Academician V. Lazaryan

**ANTHROPOLOGICAL MEASUREMENTS OF
PHILOSOPHICAL RESEARCH**

Proceedings Scientific Publication

Issue 14

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

2018

Founder:

DNIPROPETROVSK NATIONAL UNIVERSITY OF RAILWAY TRANSPORT
NAMED AFTER ACADEMICIAN V. LAZARYAN

EDITOR-IN-CHIEF

Khmil V. V., Doctor of Philosophy Sciences

DEPUTY CHIEF EDITOR

Malivskyi A. M., PhD of Philosophical Sciences

EXECUTIVE EDITOR

Kolesnykova T. O., PhD of Social Communications

EDITORIAL BOARD MEMBERS:

Bazaluk O. O. (Ukraine), Gromov V. E. (Ukraine),
Kats L. (Israel), Kieliszek Z. (Poland), Korkh O. M.
(Ukraine), Legchilin A. A. (Republic Belarus),
Liakh V. V. (Ukraine), Parkhomenko T. S. (Ukraine),
Sapeńko R. (Poland), Snitko D. Y. (Ukraine), Halapsis A.
(Ukraine), Höffe O. (Germany), Shchyttsova T. (Lithuania)

Proceeding Scientific Registration and Indexing: Ulrichsweb™ Global Serials Directory; WorldCat;
Web of Science CC (Emerging Sources Citation Index), DOAJ, Google Scholar,
eLIBRARY.ru, Bielefeld Academic Search Engine, CiteFactor, InfoBase Index,
Index Copernicus

Published according to the Academic Council decision of the University from
26.11.2018, Protocol no. 5

Publisher

Dnipropetrovsk National University of Railway Transport named after
Academician V. Lazaryan (Dnipro)
Certificate of Publisher KB no. 8742-7542P from 05.01.2012

Address

Str. Lazaryana, 2, room 468, Dnipro, Ukraine, 49010,

of Foundere

tel.: (056) 371-51-05, e-mail: ojs.diit@gmail.com;

website: <http://ampr.diit.edu.ua>

Edition is being published since 2012

© Dnipropetrovsk National University of Railway
Transport named after Academician
V. Lazaryan, 2018

© Kolesnykova T. O., cover, 2018

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

UDC: [316.613.5:39(=161.2)]:124.5

V. V. MUDRAKOV^{1*}, O. S. POLISHCHUK^{2*}

^{1*}Khmelnytsky National University (Khmelnytskyi, Ukraine), e-mail vitaly.mudrakov@gmail.com,
ORCID 0000-0002-5788-1289

^{2*}Khmelnytsky Humanitarian Pedagogical Academy (Khmelnytskyi, Ukraine), e-mail prokurator2007@ukr.net,
ORCID 0000-0002-9838-7105

SOME CONSIDERATIONS ON THE TYPOLOGY OF PHILOSOPHICAL-ANTHROPOLOGICAL MODELS (TO THE PROBLEM OF VALUE IDENTIFICATIONS OF UKRAINIANS)

Purpose. The article deals with the consideration of certain types of value models of human creation from the standpoint of philosophical anthropology and social philosophy. It is about certain models that fulfill the worldview-semantic modes of a person. **Theoretical basis.** The authors cover (O. Polishchuk – Thesis I; V. Mudrakov – Thesis II) peculiarities of such models in the process of creation of "the new types of a person". The process of reformatting these types and its means are studied. The process of valuing metamorphoses of Ukrainians is taken as an example. The research is limited to the Soviet period and the period of independence, which is reflected respectively in Thesis I – *The Phenomenon of Homo Sovieticus* and Thesis II – *A Person in the Situation of Post-Homo Sovieticus*. The emphasis is on the peculiarities of the value matrix of these types and their ideological potential. **Originality** is in the disclosure of anthropological models that correspond to the value functionality, that is, *the determination and expression* of the essence of a person. It is shown that certain projects, under the conditions of forced reformatting, by their value reduction are classified as inhuman. They are based on the narrative of ideological myth and deprived of the projection of the complete development of a personality. The proposed approach allows to revise the current trends of such projections and, most importantly, to predict their value potentials in the dynamics of the transformational progress of the essence of the modern Ukrainian. **Conclusions.** The essay reflects the process of transformation of the worldview-semantic modes, which are represented by two situations-products – the Soviet person and the contemporary. The first type is formed by the mythology of political ideology. This person is deprived of himself or herself. Their collective identity is brought up by the anthropological effect of violence and fear. The second type is very similar. This person finds himself or herself in the situation of value disorientation, nostalgic impulses and instrumental thinking. Their task is to move towards the "monad personality". This is possible by means of formation of the "own philosophy", "inherent teleology of a breakthrough", as well as by taking into account the problem of consolidation and radicalism of external factor.

Keywords: person; "new type of the person"; essence; project "*Homo Sovieticus*"; values; identity; model; outlook; narrative; ideology

"Wir sind in der ungefähr zehntausendjährigen Geschichte das erste Zeitalter, in dem sich der Mensch völlig und restlos problematisch geworden ist: in dem er nicht mehr weiß, was er ist; zugleich aber auch weiß, dass er es nicht weiß". (Scheler, 1927, p. 162).

"In our ten-thousand year history, we are the first time period in which the human being no longer knows who he or she is, but also does not know that he or she does not know" (trans. V. M. and O. P.)

Introduction

Man is always a problem in its essence. By this formulation one can designate the main prism of philosophical and anthropological searches. The current actualization of this problem presents the processes that are now called modernization, and sometimes even demo-modernization ones. One way or another, each period is characterized by certain factors that, on the one hand, cause this problem, and on the other hand, appear as markers of objectification. In this sense, one can speak of the value topoi as the most *determinant* and most *expressive* points of change in the essential progress of a person. Accordingly, typologies of value priorities formulate certain models of human life. Such priorities, in turn, are the platforms for the process of formation of outlook foundations and establishment of identities. This series of prerequisites and conditions, in fact, appears as content of the models that capture the original intrinsic changes of man, which we called for this search as philosophical-anthropological ones.

Thus, the outlined direction is distinguished at the same time by deeply theoretical and life-practical significance. Philosophical analysis of the above aspects of such models today is an important prerequisite for the effectiveness of outlook examinations of socially significant projects. In the end, this is reflected on the development of methodological principles of knowing the world of a man as a spiritual being, as well as on their social and project activities, in particular, the formation of political consciousness, culture and responsibility.

The phenomenon of "modern Ukrainian/Ukrainianness", as one of the types of such a model, is especially "acute" today not only in the Ukrainian-European, but also in the world circles, both in the public space and academic community. The reasons for this are the processes of social and political decorrelation that have external consequences, as well as the internal aspect – the peculiarities of worldview (and to some extent, political) questioning, that is, what can be called the formation of the self-identity progress theory in the historical process flow and the immediate challenges. This is to a certain extent about the need for that called by E. Husserl "theoretical attitude" in the *"Crisis of European Humanity and Philosophy"*:

In general, the attitude refers to the customary, established style of volitional life that manifests itself in predetermined directions of will or in the interests and end goals, cultural creation, the general style of which is also predetermined. In this established style, as in the normal form, the course of any definite life takes place. Specific content of culture as a relatively closed historical formation is changed. The humankind (such closed communities as a nation, a tribe, etc.) in its historical situation always lives in a certain attitude. Its life is always characterized by a certain normal style and certain historicity or development within this style.

(Husserl, 1996, p. 73)

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

That is, the "theoretical attitude" in relation to the normal, established style is a reorientation. In the context of our problem, that is, the Ukrainian context, this natural orientation is more likely to be formed from the outside, that is, it is natural only by name, and not by origin. It was artificially imposed. "[...] due to specific internal and external circumstances, at a certain time point, there should be a motive that seeks to change the attitude first of individuals and groups within this community" (Husserl, 1996, p. 74), – E. Husserl states.

Hence, the humanitarian analytics of such models needs constant support for self-reflection, as well as updates from philosophical studies of different directions. This will contribute to the establishment of clear and logically explicit connotations of their content, and hence the comprehension of most of the problem areas. This situation actualizes the revision of not only contemporary anthropological models, but also those that preceded their formation, because the values in the dynamics of history, to a greater extent, do not perish, but are constantly under influence, that is, they are enriched, appear in new forms. They are the foundation and catalyst of world outlook and practical activity; they are the crown of its formation. On the other hand, values are also the system-creating factor of a socio-political organization, which is presented, in fact, by the formation of a corresponding type of person. Therefore, values serve as the benchmark pointing to the end result. Moreover, the values in the life of a human as a social being play an important role in the process of self-organization as they are the organizing principle that, in the opinion of M. Boichenko (2011), "reduces all systematic determinations of social development, ranging from physical and biological to spiritual ones, into a single systemic process" (p. 5).

Purpose

The realization of this intention, on the one hand, will express the "methodological meridians" of philosophical reflection on the phenomenon of man in new contexts, on the other hand, will facilitate the capture of its conceptual gist from the point of view of the aspects actual for us. These circumstances are the ones which determine the *purpose* of this search – to outline the philosophical and anthropological models that have taken place in the worldview-semantic modes of maturation of the Ukrainian modeling type phenomenon. The task is to highlight the model of a Ukrainian (European) as a process of constant formation by the pressure of worldview and ideological changes (the Soviet period, the period of Ukrainian independence), as a result of these metamorphoses, an understanding of the need for a "new man", a new outlook was formed. The latter can be determined by the society itself (democratic way of development) or from the instructions of the power apparatus (the totalitarian way of development). It should be noted that the problem of "new man" concept is relevant to all types of societies, which, due to natural, socio-political and economic processes, change the system of values and the vector of its development. Therefore, these processes cannot pass by a person as a motive and an effective subject of all these processes.

Statement of basic material

Thesis I. A Person as Homo Sovieticus. Beginning from December 1922, as a result of the military-political events of 1919-1922, which took place in the Ukrainian lands, the inconsistencies between political parties and the political elite, Ukraine, as an unformed state education, became part of the "treaty federation". From this moment, the aggressive attack of Soviet ideology on the consciousness of the common man, including by means of value reformatting, begins. Using the situation of the value "breakdown" of the Ukrainian nation, the uncertainty of

a person in socio-political and economic relations, the Soviet government, for its *self*-determination, launched an outlook and ideological assault – the implementation of a plan for the formation of a "new man", who would correspond to the ideas of the Soviet-political life creators. The task was to change the value bases both at the individual and at the social level. The first people who came under such influence were the mass of the common under-educated people who constituted a majority at the beginning. It was them that Bolshevism representatives conducted a Soviet man creation experiment on. Understanding that, having mesmerized the consciousness of the majority, they could swallow up the educated minority as well. They denied the centuries-old spiritual people's values that played an important role in morality and educational sense (Borysenko, Danylenko, Kokin, Stasiuk, & Shapoval, 2008, p. 115). Such a policy led to the formation of a collective conscious, based on which the image of a "Soviet-style Ukrainian" was laid.

A new type of person of the Soviet ideology of the twentieth century in the scientific and popular science literature is called by the Latin word "Homo sovieticus", which, in fact, means "the Soviet man", "the new Soviet man" and is an anthropological, cultural, mental and social phenomenon. From the point of view of the architects of the communist ideology – this is a historical and civilized type of man whose value is the bright future of all humankind. This type should have become the builder of a communist "bright future". Such a person emerged as an abstract, impersonal construct that laid the foundations of utopianism from the outset. Considering communism as a political ideology and a Soviet outlook, the Nobel Prize winner in Literature S. Aleksiiyevych emphasizes that it had crazy plans for transforming the "old man" of the "old Adam" into a separate human type "Homo sovieticus" or "Sovietesque man" (Aleksiiyevych, 2014, p. 5, 306).

The architects of the totalitarian system, having developed clear mechanisms, began to reconstruct consciousness and directed all efforts to form a "new type" – the "Soviet man", which should have been committed to the goals of the Party – the main subject of the political system and the newly created State, free from psychological distortions and alienations of the bourgeoisie of the time (Conquest, 2003, p. 136).

In order to achieve the set goal, the power regime used all possible resources: education, culture, science, and the controlled press, radio, music, and literature positioned a person in peacetime as a "soldier at the front" using clear commands, slogans, appeals, patriotic sentiments, calendar myths, emphasizing collectivism as the basis of a new state. Along with physical destruction, as a method of transforming nationally-oriented people into a "new type", there were others. One of the most effective transformers of the human value matrix was education. In this regard, M. Tkachuk writes:

Despite a series of formal innovations in the field of organization of education and science in the USSR, carried out in subsequent years of Soviet power, its educational paradigm remained unchanged until the "perestroika" times. The strategic task of the Soviet system of education, formulated at the time of its birth, emerged as the formation of a "new,

higher type of intelligent person – Homo Sovieticus", and its means corresponded to the method of "communist education", introduced and tested in the 1920s-1930s. (Tkachuk, 2010, p. 42)

In this way, the state promoted the formation of a collective action, based on a person-hero. The Soviet-style "new man" was seen by the power as patriotically minded, always ready for self-sacrifice, labour feats, and permanent renunciation. It is these people of "total performance", putting state values, the ambitions of individual party leaders above the universal ones, who were "poetized" and "mythologized" by the power of that time. This was due to "social engineering" – the art of human manipulation *Social Engineering: The Art of Human Hacking* (Hadnagy 2010, p. 51). Through the mythologization and total manipulation, the formation of a new image of the "Soviet man" was stoked. It is this approach, according to F. Fukuyama, which distinguished communist countries from non-totalitarian ones, because the changes that took place in society originated not in society but in the imagination of state and political leaders (Fukuyama, 2007, p. 78) who tried to expand their power, to mesmerize human consciousness, and so on. Such a policy made people disenfranchised. Every smallest "cog" of a great social system was infected with fear. S. Aleksiiyevych in this regard notes that:

Even knowing that something was done wrong, knowing that the ideological monster destroyed millions of people, Homo sovieticus cannot repel the oppressor. He is devoured by the fear that goes from within, from the depths of the essence of his own Self. (Aleksiiyevych, 2014, p. 41)

The Soviet type "new man" is a specific phenomenon in a particular narrative field of pressure on social consciousness and on everyone in particular. He is not able to distinguish between good and evil and never felt the true meaning of "freedom", "equality". He appears to be a "thoughtful thing", and the anthropological effect of artificial famines, massive resettlement of peoples, executions and repressions, as well as value transformations and ideological adjustments, is the process of raising the population with the emasculate fundamentals of human nature – empathy, compassion, solidarity, altruism. The listed qualities provide human benefits in the evolution and competition of species. Homo sovieticus is deprived of them. The result of such a valuable metamorphosis, normalization, and the rule of law is a badgered, intimidated man who is immersed in the chaos of the destroyed natural sociality. Constant death and absurdity deprived him of conscience and common sense, and to take away moral emotions from a person means to deprive them of their motivation to life itself. Hence, in fact, social and political apathy, nihilism and a purely Soviet reaction arise (*screw it!... it does not matter!*) for any problem, including the own life. All this distinguishes a slave from a citizen.

It should be noted that the project "Homo sovieticus" was successful also outside the Soviet empire. T. Snyder in this regard summarizes that:

The Communist Soviet Union, established in 1922, expanded its model to Europe in 1940. The European history of the twentieth century shows us that societies can break, democracies can fall, ethics can collapse, and ordinary men can find themselves standing over death pits with guns in their hands. (Snyder, 2017, p. 9)

Thus, in the Union republics, the satellite countries also embodied the image of this project. The tried and tested type of "Soviet man" envisaged the formation of the person for whom the party's values would be priorities: the unconditional conquest, the protection of party and systemic institutions, the belief in the omnipotence of a single party, etc. This was due, to a certain extent, to the fact that the values in historical materialism, as an ideological foundation, were conditioned by the socio-economic level and the class struggle. According to some researchers, the positions of Marxism-Leninism (as the official ideology of the Soviet system) negated the spiritual values. Others believe that these values are not denied, but are portrayed as somewhat special, alienated to man, as local phenomena associated with the "oriental character" of thinking. In this connection, there was a certain contrast between the "Eastern" and "Western" value systems, which became the basis for the general political narrative.

So, it can be argued that "Homo sovieticus" is deprived of its own personality project. This means belonging to a community without intentional, that is, a reflection measure of identity, and, consequently, deprived of the projection of its own personality, that is, free separation as, according to E. Bystrytskyi (2015), "the possibility to choose freely their own identification affiliation" (p. 13). Clearly, this is about the limits of the ability of own ideological and social correction. The social plurality of identity was completely determined by the prevailing political narrative.

Thesis II. A Person in the Situation of Post-Homo Sovieticus. It is worth noting that the processes of forming value priorities for Ukrainian society, as points of change in identification typologies, have always been overwhelming. After completing the totalitarian system in the society in a jurisdictional/legal sense, the conflict of values in the worldview, mentality, and socio-political sense has been observed (even up to this day) for quite a long time. Thus, the well-known modern German intellectual K. Schlögel, describing *"the farewell to the empire, farewell to Russia [or] attempt to self-explanation"*, that is, the situation that emerged immediately after the overthrow of the Soviet regime, wrote:

The barbarism of those times, both in the streets and in thinking, both in private relations and in inter-institutional disorder, was terrible, but at the same time it was difficult to understand from where this country was drawing strength for dramatic changes, which could be observed everywhere, without being collapsed. (Schlögel, 2016, p. 42)

The panorama of the transition from one model to another is the process of formation of a new political or, say, restoration of an unknown to world spiritual and cultural identity – contained several projections to self-deployment. Its narrative basis was the worldview ideological position of man – the whole world is full of evil, which can be withstood on the basis of human nature, the ability of collective identity, that is, compulsory socio-political collectivism with full national-cultural nihilism; therefore, various proportions of such value priorities formed, in fact, various formations of social consciousness. An interesting attempt of their characteristics and peculiarities of their transformation is the essayist form of the narrative of contemporary Russian-American intellectual M. Epshtein. He reconstructs the semantic dimensions of the Soviet and post-Soviet models of social consciousness and outlines this transition from "Homo Sovieticus" to "Bobok" (Epshtein, 2016, p. 139). The first metaphor denotes a person with such psychological and social entities that feed the unchanging system of Soviet propaganda myths and are dominant in assessing the real situation. The second metaphor characterizes a frustrated, and, therefore, aggressive "Homo Sovieticus" that seeks to return a lost world. His narrative is determined by the identity of the ideological and practical cynicism – the loss of the social consciousness of the need for moral justification for one's own actions and the cynicism tasting of foolish lies. Such a transition, which characterizes these types, is ignorance, inferiority and political unwillingness to move to another world – one that is full of good and which is possible due to, in this case, a change in human nature – the ability of a collective identity with the priority national and cultural values, hence the natural socio-political collectivity.

Another projection of self-development of collective identity is a certain balance of national-spiritual values with socio-political in the organization of social collectivity. This is the type on the way to which the modern Ukrainian moves, approaching the civilized world. That is, about democratic principles as a result of self-development of society – from a social science position, from a philosophical point of view – the possibility of contemporary's essential advancement as the development of the ability of his or her collective identity.

The described panorama of transformation is very well explained by the content or, better speaking, the task expressed in it by the first anthropological law – the *law of natural artificiality* (natural unnatural) formulated by G. Plessner (1988). He writes: "As an eccentrically organized creature, he [a person, V. M.] must *still make* himself what he *already is*" (p. 134).

A person must balance himself or herself, make the usual and traditional things that are (or appear to be) in this process unnatural. What is important for our context is that the philosopher sees this as one of the main motives of a social organization.

What is in the everyday life of the historical process and how is it reflected in the life of society? During a small period of time, the Ukrainian state has experienced two revolutions: the Orange Revolution (2004-2005) and the Revolution of Dignity (2013-2014). The main driving force of the revolutionary events was the manifestation of a "new man", in the first case, a nationally conscious, who sought to end completely with the totalitarian consciousness and promoted the construction of a national state as equal among equals. In the second case, a "new man" appears as a person of revolutionary events and at the same time as a value. In accordance with this, the value models have been formed. For example, during the Orange Revolution, the leading was human and national values, the main of which is a free life. In fact, the Orange Revolution arose as a reaction to the state's implementation of such *anti*-values as election fraud, corruption, authoritarianism, crackdown on the citizens' rights, censorship, etc. It was they that caused the people to uphold justice – a man demanded the realization of democratic principles and the creation of a "just state".

In the period of the "Revolution of Dignity", the values that were during the Orange Revolution became actual again. This is due to the fact that the power, which was formed after the revolutionary events, "played" the card of the value orientations and aspirations of the person "to *make* himself what he *already is*" was not fully aimed at adhering to the proclaimed course, but sought a banal access to the allocation of resources – kind of an attempt of "Bobok's revenge". This situation, it should be noted, leads to some value disorientation, however, it makes the assertion of democratic principles, such as freedom, justice, solidarity, courage, trust, etc., actual in a new way. In practice, all these values reflect the format of the "new person", a Ukrainian-European.

The degree to which this transformation process succeeds can be expressed in two ways: pessimistic and optimistic. The substantive content of the first characteristic, in fact, reveals certain aggression and hatred that prevail in public opinion. The man, however, appears to be disappointed, depressed and uncertain – left in the dust. As a result, a new round of aggravation of the value crisis. A person ceases to reflect on the future, thus, stops, therefore, designing their spiritual and social reality in the national-cultural and socio-political aspects. In other words, their identity is eroded. Consequently, there is the threat of a new "awakening of Bobok" or the spread of instrumental thinking. The loss of value orientation and the development of instrumental thinking, that is, the maximum efficiency or the best balance between cost and output, are basically characteristic of crisis situations in changing societies. So, Ch. Taylor (2013) defines them as the main malaises about modernity: "The first fear is about what we might call a loss of meaning, the fading of moral horizons. The second concerns the eclipse of ends, in face of rampant instrumental reason. And the third is about a loss of freedom" (p. 14). People begin to live only here and now, the present, and therefore reorient solely on material values that enable them to meet their basic needs. This, in fact, explains the negative processes taking place in the public consciousness of modern Ukraine – general dissatisfaction, social inequality, instability, political tension, mass migration, etc.

The content of the second characteristic, that is, the optimistic statement, reveals, in fact, the accentuation on the achievements, in particular, on the very possibility of the essential progress of a person as the development of the ability of their collective identity in the above (third) projection and, of course, the hope or, for example, political projects with promises for better prospects soon.

Taking into account these characteristics, it is worth noting that for real changes and real prospects, that is to say, the completion of the value-setting and human creation of a modern Ukrainian-European, it is necessary to polish and indurate what E. Husserl (1996) called the "own philosophy", i.e., an immanent philosophical idea or "immanent teleology as a breakthrough" (p. 67). In the categories of our context, this is a value of the own identity quality as a permanent goal. It is this quality that, on the one hand, is the determining dominant of modern human creation, on the other, is the criterion of value examination of identity. S. Krymskyi in his philosophical reflections emphasizes human qualities as a necessary spiritual constant in the twenty-first century. He writes:

[...] There is currently no shortage of ideas about life-improvement projects and the future of creation. The problem that limits the development

of activities and becomes crucial to social progress is the lack of human qualities. (Krymskyi, 2008, p. 352)

These special qualities confirm the so-called "monad personality". It entails the ability of the individual:

To represent their nation, their culture, their epoch, and thus to manifest the individual hypostasis of universal experience. [...] And not only to represent, but to give examples of deeds, intelligence and growing conscience. This is important because in our time ideas and projects must be tested on the ability to be realized into person's life. It is precisely this requirement that became the nodal point of the transition in the formation of the XXI century spirituality from humanism as the ideology of a man who has portrayed himself as God to personalism as the assertion of the self-worth of a man, and not abstract ideas. (Krymskyi, 2008, p. 353)

Representatives of this type of person should be prepared to be responsible for every act of their vital progress as the final determinant for their collectiveness, i.e., for their people. In other words, being ready to become a model is a way of forming an affiliation with the world of collective values and tolerant recognition policy.

Originality

The outline of the specificity of anthropological models, corresponding to the value functionality, that is, the *determination* and *expression* of the essence of a person, demonstrate the effectiveness of research of their typologies. This, in turn, makes the quality of ideological expertise of socially significant projects potential.

The proposed consideration of the specifics of individual projects highlights the anthropological effects of the forced reformatting of the value matrix through radical reductionism. This makes it possible to clearly characterize the general political narrative structure and the personal value development projection. The proposed approach allows examining the current trends of such projections and, most importantly, predicting their value potentials in view of worldview and mental trauma and in the dynamics of the constantly changing nature of modern Ukrainians.

Conclusions

Firstly, the essay allows us to reflect the process of transformation of ideological and semantic modes, in particular, forcible reformatting and gradual changing of the value matrix of

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

Ukrainians. This process is mirrored by two situations-products, in which a person finds themselves – Homo sovieticus and *post*-Homo sovieticus. The first type, therefore, is formed by poetic-mythologized narrative of political ideology. Man is deprived of the most important thing – a project of their own personality, through negation of their own Self, which should be nurtured by the meanings of its unique existence and democratic principles of cohabitation. Their ability of collective identity is not confined to cultural-national catalysts, but an anthropological effect of violence and fear. This person is devoid of understanding the natural sociality. The second situation absorbs, to a certain extent, those topoi that were produced by the previous one. It is full of a number of challenges – value disorientation, nostalgic yearning for the red man, instrumental thinking, etc. Projections with this potential are tests for the quality of a new project. Taking into account not only historical experience but also contemporary world tendencies, this project can safely be called "monad personality", because, being involved in the value space of the world community, we must be prepared not only to the exam for presenting our culture and identity, but also to the manifestation of universal experience. Ukrainians have just entered upon this path.

Secondly, the proposed consideration of the characteristics of the models under study leads to the idea of the need to refine "own philosophy" as a culture of ideas and cultivation of self-esteem not only as a theoretical principle, but also as a daily life-practical duty. Such "immanent teleology of a breakthrough" should be established under the sign of "infinity". Only then will it become a process of revolutionary transformation of the entire culture – worldview priorities, way of thinking, identity, identity formation, and, consequently, the transformation of the own historical tasks not as a finite or valuable limited phenomenon, but with a guide to the infinite tasks of the human spirit and self-accomplishment.

Thirdly, a ground for predictive analysis of the value potential of such a human creativity project has been prepared. Its fulfilment is possible, beyond argument, under favourable conditions. However, one should not forget about the approval process, which will follow the gradual changes in value reformatting, and the radical external factor. Therefore, the approval of a new-old European identity, that is Ukrainians, is waiting for a new stage of endurance.

REFERENCES

- Aleksievych, S. (2014). *Chas second-hand (kinets chervonoï liudyny)*. L. Lysenko, Trans. from Russ. Kyiv: Dukh i Litera. (in Ukrainian)
- Borysenko, V., Danylenko, V., Kokin, S., Stasiuk, O., & Shapoval, Y. (2008). *Rozsekrechena pamiat: Holodomor 1932-1933 rokiv v Ukraini v dokumentakh HPU-NKVD*. Kyiv: Kyiv-Mohyla Academy. (in Ukrainian)
- Boichenko, M. I. (2011). *Systemnyi pidkhid u sotsialnomu piznanni: Tsinnisnyi i funktsionalni aspekty: Monohrafiia*. Kyiv: Promin. (in Ukrainian)
- Bystrytskyi, Y., Bilyi, O., Zymovets, R., Kobets, R., Loznytsia, S., & Proleiev, S. (2015). *Natsionalna identychnist i hromadianske suspilstvo*. Kyiv: Dukh i Litera. (in Ukrainian)
- Conquest, R. (2003). *Reflections on a ravaged century*. O. Mokrovolskyi, Trans. from Engl. Kyiv: Osnovy. (in Ukrainian)
- Epshtein, M. (2016). *Po toi bik sovka. Polityka na hrani hrotesku*. N. Berdychevska, Trans. from Russian. Kyiv: Dukh i Litera. (in Ukrainian)
- Fukuyama, F. (2007). *The End of History and the Last Man*. M. Levina, Trans. from Engl. Moscow: AST. (in Russian)
- Hadnagy, C. (2010). *Social engineering: The art of human hacking*. Hoboken: John Wiley & Sons. (in English)
- Husserl, E. (1996). Kryza yevropeiskoho liudstva i filosofii. In V. V. Liakh, & V. S. Pazenok, *Suchasna zarubizhna filosofii: Techii i napriamy: Khrestomatiia* (pp. 62-94). Kyiv: Vakler. (in Ukrainian)
- Krymskyi, S. B. (2008). *Pid syhnaturoiu Sofii*. Kyiv: Kyiv-Mohyla Academy. (in Ukrainian)

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

- Plessner, H. (1988). Stupeni organicheskogo i chelovek. Vvedenie v filosofskuyu antropologiyu. In P. Gurevich, & Y. Popov (Ed.), *Problema cheloveka v zapadnoy filosofii* (pp. 96-151). Trans from Engl., German, French. Moscow: Progress. (in Russian)
- Scheler, M. (1927). Die sonderstellung des menschen im kosmos. In H. Keyserling, H. Much, & C. Jung, *Mensch und erde* (Vol. 8, pp. 161-254). Darmstadt: O. Reichl. (in German)
- Schlögel, K. (2016). *Ukrainskyi vyklyk. Vidkryttia yevropeiskoi krainy*. N. Komarova, Trans. from German. Kyiv: Dukh i Litera. (in Ukrainian)
- Snyder, T. (2017). *On tyranny. Twenty lessons from the twentieth century*. O. Kamyshnykova, Trans. Kyiv: Meduza. (in Ukrainian)
- Taylor, C. (2013). *The ethics of authenticity* (2 Edit.). A. Vasylchenko (Ed.), Trans. from Engl. Kyiv: Dukh i Litera. (in Ukrainian)
- Tkachuk, M. (2010). Philosophical education in the soviet Ukraine: The experience of understanding of historical documents and archival materials. *Philosophical Thought*, 6, 35-67. (in Ukrainian)

LIST OF REFERENCE LINKS

- Алексієвич, С. Час second-hand (кінець червоної людини) / С. Алексієвич ; [пер. з рос. Л. Лисенко]. – Київ : Дух і Літера, 2014. – 456 с.
- Розсекречена пам'ять: Голодомор 1932-1933 років в Україні в документах ГПУ-НКВД / упор. В. Борисенко, В. Даниленко, С. Кокін [та ін.]. – Київ : Києво-Могилянська академія, 2008. – 604 с.
- Бойченко, М. І. Системний підхід у соціальному пізнанні: ціннісний і функціональні аспекти : монографія / М. І. Бойченко ; Київ. нац. ун-т ім. Т. Шевченка. – Київ : Промінь, 2011. – 320 с.
- Національна ідентичність і громадянське суспільство / Є. Бистрицький, О. Білий, Р. Зимовець [та ін.]. – Київ : Дух і Літера. – 2015. – 452 с.
- Конквест, Р. Роздуми над сплюндрованим сторіччям / Р. Конквест ; [пер. з англ. О. Мокровольський]. – Київ : Основи, 2003. – 371 с.
- Епштейн, М. По той бік совка. Політика на грані гротеску / М. Епштейн ; пер. з рос. Н. Бердичевська. – Київ : Дух і Літера, 2016. – 312 с.
- Фукуяма, Ф. Конец истории и последний человек / Ф. Фукуяма ; пер. с англ. М. Левина. – Москва : АСТ, 2007. – 588 с.
- Hadnagy, C. Social Engineering: The Art of Human Hacking / C. Hadnagy ; Foreword by P. Wilson. – Hoboken : John Wiley & Sons, 2010. – 416 p.
- Гуссерль, Е. Криза європейського людства і філософія / Е. Гуссерль // Сучасна зарубіжна філософія: течії і напрями : хрестоматія / упоряд. В. В. Лях, В. С. Пазенок. – Київ, 1996. – С. 62–94.
- Кримський, С. Б. Під сигнатурою Софії / С. Б. Кримський. – Київ : Києво-Могилянська академія, 2008. – 367 с.
- Плеснер, Х. Ступени органического и человек. Введение в философскую антропологию / Х. Плеснер // Проблема человека в западной философии : сб. переводов с англ., нем., фр. / сост. П. С. Гуревич ; общ. ред. Ю. Н. Попова. – Москва : Прогресс, 1988. – С. 96–151.
- Scheler, M. Die Sonderstellung des Menschen im Kosmos / M. Scheler // Mensch und Erde / H. Keyserling, H. Much, C. Jung. – Darmstadt, 1927. – Buch 8 : Der Leuchter. Weltanschauung und Lebensgestaltung. – S. 161–254.
- Шльогель, К. Український виклик. Відкриття європейської країни / К. Шльогель ; пер. з нім. Н. Комарова. – Київ : Дух і Літера, 2016. – 356 с.
- Снайдер, Т. Про тиранію. Двадцять уроків двадцятого століття / Т. Снайдер ; пер. О. Камишнікова. – Київ : Медуза, 2017. – 144 с.
- Тейлор, Ч. Етика автентичності / Ч. Тейлор ; пер. з англ. і заг. ред. А. Васильченко. – Вид. 2. – Київ : Дух і Літера, 2013. – 128 с.
- Ткачук, М. Філософська освіта в радянській Україні: досвід осмислення історичних документів та архівних матеріалів / М. Ткачук // Філософська думка. – 2010. – № 6. – С. 35–67.

В. В. МУДРАКОВ^{1*}, О. С. ПОЛІЩУК^{2*}^{1*}Хмельницький національний університет (Хмельницький, Україна), ел. пошта vitaly.mudrakov@gmail.com, ORCID 0000-0002-5788-1289^{2*}Хмельницька гуманітарно-педагогічна академія (Хмельницький, Україна), ел. пошта prokurator2007@ukr.net, ORCID 0000-0002-9838-7105

ДЕЯКІ МІРКУВАННЯ ЩОДО ТИПОЛОГІЇ ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ МОДЕЛЕЙ (ДО ПРОБЛЕМИ ЦІННІСНИХ ІДЕНТИФІКАЦІЙ УКРАЇНЦІВ)

Мета. Стаття присвячена обмірковуванню окремих типів ціннісних зразків людинотворчості з позиції філософської антропології та соціальної філософії. Йдеться про певні моделі, що виформовують світоглядно-сміслові модули людини. **Теоретичний базис.** Автори висвітлюють (О. Поліщук – Теза I; В. Мудраков – Теза II) особливості таких моделей у процесі творення "нових типів людини". Досліджується процес переформатування цих типів та його засоби. За приклад взято процес ціннісних метаморфоз українців. Дослідження обмежується радянським періодом та періодом незалежності, що відображено відповідно Тезою I – *феномен Homo sovieticus* та Тезою II – *людина в ситуації пост-Homo sovieticus*. Акцент падає на особливості ціннісної матриці цих типів та їх світоглядний потенціал. **Наукова новизна** полягає у розкритті антропологічних моделей, що відповідають ціннісній функціональності, тобто *визначенню та вираженню* сутності людини. Показано, що певні проекти, за умов примусового переформатування, своєю ціннісною редукцією класифікуються як *недолюдські*. Вони ґрунтуються на наративі ідеологічного міфу та позбавлені проєкції повноцінного поступу особистості. Запропонований підхід дає змогу ревізювати сучасні тенденції таких проєкцій та, щонайголовніше, прогнозувати їх ціннісні потенції в динаміці трансформаційного поступу сутності сучасного українця. **Висновки.** Нарис відображає процес трансформації світоглядно-сміслових модулів, що постає двома ситуаціями-продуктами – радянської людини та сучасника. Перший тип сформовано міфологією політичної ідеології. Ця людина позбавлена самої себе. Її колективна ідентичність зрощена антропологічним ефектом насилля та страху. Другий тип вельми подібний. Він опиняється в ситуації ціннісної дезорієнтації, ностальгічних поривів та інструментального мислення. Його завдання – рух у бік "монадної особистості". Це уможлиблюється шляхом формування "власної філософії", "іманентної телеології прориву", а також врахуванням проблеми утвердження та радикальності зовнішнього фактору.

Ключові слова: людина; "новий тип людини"; сутність; проєкт "*Homo sovieticus*"; цінності; ідентичність; модель; світогляд; наратив; ідеологія

В. В. МУДРАКОВ^{1*}, А. С. ПОЛІЩУК^{2*}^{1*}Хмельницький національний університет (Хмельницький, Україна), ел. пошта vitaly.mudrakov@gmail.com, ORCID 0000-0002-5788-1289^{2*}Хмельницька гуманітарно-педагогічна академія (Хмельницький, Україна), ел. пошта prokurator2007@ukr.net, ORCID 0000-0002-9838-7105

НЕКОТОРЫЕ РАССУЖДЕНИЯ ОТНОСИТЕЛЬНО ТИПОЛОГИИ ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИХ МОДЕЛЕЙ (К ПРОБЛЕМЕ ЦЕННОСТНЫХ ИДЕНТИФИКАЦИЙ УКРАИНЦЕВ)

Цель. Статья посвящена обдумыванию отдельных типов ценностных образцов человекоформирования с позиции философской антропологии и социальной философии. Идет речь об определенных моделях, которые формируют мировоззренческо-смысловые модули человека. **Теоретический базис.** Авторы освещают (А. Полищук – Тезис I; В. Мудраков – Тезис II) особенности таких моделей в процессе создания "новых типов человека". Исследуется процесс переформатирования этих типов и его средства. За пример взят процесс ценностных метаморфоз украинцев. Исследование ограничивается советским периодом и периодом независимости, что отображено соответственно Тезисом I – *феномен Homo sovieticus* и Тезисом II – *человек*

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

в ситуації *пост-Homo sovieticus*. Акцент падає на особливості ціннісної матриці цих типів і їх мировоззренчеський потенціал. **Научна новизна** заключається в розкритті антропологічних моделей, які відповідають ціннісній функціональності, то єсть *определению* і *выражению* сутності людини. Показано, що певні проекти, при умові примусового переформатування своєї ціннісної редукції класифікуються як *недочеловеческие*. Вони базуються на наративі ідеологічного міфу і позбавлені проєкції повноцінного просування особистості. Представлений підхід дає можливість ревізувати сучасні тенденції таких проєкцій і, що найголовніше, прогнозувати їх ціннісні потенції в динаміці трансформаційного просування сутності сучасного українця. **Висновки.** Очерк відображає процес трансформації мировоззренческо-смыслових модусів, яка виникає двома ситуаціями-продуктами – радянського людини і сучасника. Перший тип сформований міфологією політичної ідеології. Цей людина позбавлений самого себе. Його колективна ідентичність зведена антропологічним ефектом насильства і страху. Другий тип дуже подібний. Він виявляється в ситуації ціннісної дезорієнтації, ностальгічних поривів і інструментального мислення. Його завдання – рух в бік "монадичної особистості". Це робиться можливим шляхом формування "власної філософії", "іманентної телеології прориву", а також варто враховувати проблему утвердження і радикальність зовнішнього фактора.

Ключевые слова: людина; "новий тип людини"; сутність; проєкт *Homo sovieticus*; цінності; ідентичність; модель; мировоззрення; наратив; ідеологія

Received: 15.05.2018

Accepted: 20.11.2018

UDC 111.853:73(4)

R. M. RUSIN^{1*}, I. V. LIASHENKO^{2*}^{1*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail rusinr71@gmail.com, ORCID 0000-0003-4102-0924^{2*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail irina_lyashenko@univ.net.ua, ORCID 0000-0003-3912-2075**EUROPEAN PLASTIC ART IN ANTHROPOLOGICAL DIMENSION:
FROM THE CLASSICS TO THE POSTMODERNISM**

Purpose. The article is devoted to the analysis of corporality as an attribute of plastic art in the Ancient art, the Middle Ages, the Renaissance, the modernism and the postmodernism. **Theoretical basis.** The authors consider historical development of the art as a change of paradigms. Within each paradigm a special understanding of art is created, which is characterized both by the act of creativity itself and by the evaluation of its results. Particularly urgent is the task to identify the origins of these changes, to indicate their stages, the direction of the evolution of artistic creativity. In this context, corporality as a paradigm of European plastic art is considered in the article in the concrete historical dimension from the classics to the postmodernism. **Originality.** Postmodern experiments stimulate blurring the borders between the traditional forms and genres of art. Review of canonical ideas about the creation and destruction, order and chaos in art illustrates conscious reorientation from the classical understanding of artistic creativity to the construction of artifacts-simulacra, which is a characteristic feature in the oeuvre of contemporary artists, ranging from the pop art to the present day. **Conclusions.** The ideas of postmodern philosophers found their visual embodiment in modern artistic practices. Reconstruction of the body, re-switching of its elements according to the principle of chaotic collage, the interpretation of the human body as a separate substance isolated from the individual him/herself, which is presented as a phenomenon of mass culture, became the basis of the creative method of contemporary plastic art. The ideas of postmodern philosophers have found their visual embodiment in the contemporary artistic practices.

Keywords: corporality; man; sculpture; classical art; modernism; postmodernism; artistic image

Introduction

The urgency of the research subject is conditioned by the changes that the art has undergone in recent centuries, not only from the point of view of plastic principles, but also in the aspect of being of a piece of art. The peculiarities of the modern artistic creativity have led to a situation of ambiguity in the understanding and evaluation of art pieces by contemporary artistic practices, philosophical and aesthetic concepts in the establishment of the principles of polystylistics and variability when constructing the artistic whole, and the declaration of the gap between the art of the past and the art of the twentieth and twenty first century, between classics, modernism, the avant-garde and postmodernism have questioned the notion of "art" itself. The real practice of art was an evidence of a fundamentally new situation in artistic life. It is no accident that today philosophy, aesthetics, art studies are increasingly paying attention to the real practice of art, a new artistic experience. At the same time, the versatility and ambiguity of the artistic process in various forms and areas of art requires clarification on the possibility of using today such concepts as "art", "piece of art", "plastic art".

The methodological ideas of O. Bazaluk (2015), V. Okorokov (2018), V. Khmil and A. Malivskyi (2017; 2018), V. Pryhodko and S. Rudenko (2018), S. Rudenko, Y. Sobolievskyi and V. Tytarenko (2018), and others were used when analyzing the corporality as an attribute of art, as well the corporality history in the European art. During the study of the anthropological measurement of the development of the European plastic art, the authors relied on hermeneutical

methodology W. Dilthey, whose content was described by I. Liashenko (2018). The research of these authors is authoritative in this area, which is confirmed by the citation of their publications in the scientometric databases Scopus and Web of Science.

The main purpose of the article is the analysis of corporality as an attribute of plastic art in the Ancient Art, the Middle Ages, the Renaissance, modernism and postmodernism.

Purpose

To analyze corporality as an attributive characteristic of plastic art in ancient art, Middle Ages, Renaissance, modernism and postmodernism.

Statement of basic material

The notion of "art" is not given apriori, it is inseparable from the historical conditions of its own implementation and is filled with different content. In the ancient tradition, from which the theoretical conception of art originates, an understanding of art as a mimetic activity is envisaged. For the plastic art of the ancient Greeks, a man was the embodiment of all things in existence, a prototype of all that was created and is being created. The human body in its beautiful form was almost the only model of art, and, aesthetically, the Greeks thought of it in nothing but the statuary's completeness. In the ancient Greek culture, everything – space, state, and man is perceived through the category of corporality, which, according to the definition of O. Losev (1979), goes far beyond the limits of the body, expanding to the limits of the sensory-material space. The body acts as an analogue of the universe; it retains all the forces of nature, the harmony of the physical elements. The body provides the human embeddedness into the integral system of the world, which itself is a perfect spiritualized body. A well-organized, beautiful human body is perceived as a reflection of cosmic energy. The ontological status of corporality elevates the beauty of the human body into a cult (Tsarenok, 2017).

Only among the Greeks all the elements of culture were in full harmony with nature, only in them there was a complete harmony of spirit and body, the pieces of art, in the living works of which the moral ideals of the people found for themselves understandable and enchanting expression. If the plastics of the East, for example Egypt, whose works of art are important for the history of culture, then in Greek, each piece of art gets a moral significance for all mankind, since the Greeks have risen to such a high stage of development that they have become a model for all times and peoples. This applies not only to Greek plastics, but also to poetry and architecture. The moral basis of Greek's pieces of art is the harmony and measure in everything that could appear in a society based on freedom, where the spirit is not related to dogmatic precepts, but freely acts in accordance with its own laws.

The spirit of freedom inspired everyone's strength, awakened activity in all areas of spiritual development. At the end of this era, the lyrical poetry is elevated to the solemn hymns of Pindar, and the art of tragedy – the genius of Aeschylus, Sophocles and Euripides reaches the highest value. The spirit of freedom also generates well-known artists in the field of plastic art: Phidias, Polykleitos, Skopas, Lysippos, and Praxiteles. These artists, starting from the origins, the antiquity revitalize ossified forms, make them flexible, and inhale a new spirit in them. They constantly improve art, bring it to the stage when it achieves complete liberation from traditional forms and is elevated to a higher degree of perfection, unity of the spiritual and corporal.

For Greek, the language of the body was the language of the soul, although ancient Greek plastic has not yet known that analysis of characters, the cult of an individual, which is so cha-

racteristic of the art of the modern era. However, the Greeks were masters in the art of the transfer of typical psychology. Even the picture "Orpheus playing the lyre" is psychological. He transmits ecstasy, tenderness, movingness of the musician and his listeners. The ancient writers wrote about the Timomachus' picture "Medea" that the artist had expressed in it the duality of the soul, the struggle of two opposing feelings – jealous anger and pity for children. About the power of Praxiteles' "Erota" they wrote that he had struck only with the irresistible force of his languishing look, not with the arrows. As for the Pythagoras sculpture "Philoctetes", the audience complained about it: the sculptor portrayed Philoctetes lame so that they, looking at him, felt the pain themselves. A. Volynskiy (1992) characterizes ancient body as a body, which "speaks, sings on its own and screams sometimes louder and more complete than human words". "The eloquence of the body is a purely ancient viewpoint" (p. 29).

Plastic, kinetics of the ancient body can be regarded as components of a certain semantic structure, a special language, as a kind of mimicry. The plastic of the modern European sculpture shows the opposite to the antique classics inherent in the Christian tradition of the correlation of the soul and the body. The domination of the individualism positions in culture, the dominance of the spiritual image over the corporal leads to the fact that the body is reduced and the portrait begins to dominate the living figure. When, according to A. Volynskiy (1992), "people began to hide their bodies... the body lost its language. Plastic became simpler" (p. 30).

The internal individuality of a man has entered into its rights with the arrival of the Christianity. The corporal beauty lost its attractiveness and became a subject of contempt. The ultimate goal of art is now the expression of the spiritual purity, the sanctity of senses. This determined the purpose of painting and, obviously, took from the plastic its meaning in the ancient sense. If Antiquity did not know the duality of the spirit and body, and it did not imagine its gods otherwise except in the corporal embodiment, then Christianity brought dualism, legitimizing and introducing into the system a historically logical collapse of the early naive monism of the worldview. The gods became spiritual beings, free of flesh. John of Damascus in his "Three Treatises on the Divine Images: Apologia Against Those Who Decry Holy Images" proves that icon as an image is the reproduction of the divine "archetype". Therefore, when we worship an icon, we worship not matter, but the person who is portrayed, because the honor that we give to the image passes to the prototype. John of Damascus notes:

The image is likeness, and example, and the picture of something, indicating the thing that was depicted on it. But as a whole the image is quite similar to the first prototype, that is, the depicted thing or person, but one is the image, and the second is the picture and the difference is quite obvious, though both are the same. (Damascus, 1913, p. 399)

The nature of art in the aesthetic concept of Damascus (1913) is to glorify the intimate, divine, as the prototype of all existing. "Each image is the revelation and discovery of the hidden one" (p. 300), says J. Damascus. The corporal beauty in all its perfection, the picture of which was the purpose and content of plastics, lost its price to the first Christians. It even evoked their fear and disgust for the sensuality, which is so characteristic of the late Antiquity.

It should be noted that the plastic was not completely supplanted from the Christian art, despite the disgust for it. Soon it tries to occupy a place in the lost area. It can achieve this by giving up its most important tasks. It obeys a new world view, forgets the perfect beauty of human forms, and sets the task to reflect the spiritual world of an individual, as an expression of a liberated, redeemed soul. The sculpture tries to express the inner world of man using its means of, his/her spiritual individuality with all its characteristic features, created by the new doctrine. This became possible when the empire of Charlemagne was broken up as a result of the unbridled desire of the Germanic tribes to freedom. And when these tribes declared their individual autonomy, they rejected the dogma of the Byzantine canon, democratizing it with a national attitude, the spirit of freedom revived plastic art and opened the way for its further development.

At the same time, it should be noted that the content of these artistic theological encyclopedias was so vague, allegorical and conditional that various plots and motives found a place in it. Allegories of sins and sinful passions were a convenient occasion to depict the fairy-tale, pagan monsters, who for the most part had no relation to the church concept of the universe. These amazing images came to the plastic art from pagan folk cults, fairy tales, animal epics and "settled" there for many centuries. These amazing images came to the plastic art of pagan folk worship, fairy tales, animal epics and "settled" there for many centuries. We very little understand in the medieval art, if we will not feel, will not appreciate the pathos of the earthly, simple, directly related to the life of ordinary people. People sympathized with Christ, because he suffered, as the poor suffer. They loved the Mother of God, because they saw her as advocatrice of ordinary people. Afterlife was imagined as earthly, only fairer.

If ancient statues claim that a beautiful spirit can only be in a beautiful body, then the statues of medieval temples, which are far from perfect corporal shapes, force us to think that only the spiritual light ennobles the body. The statues of Christ and Mary of the Cathedral in Reims do not seem to be ugly to anyone, they are definitely beautiful for everyone. Here, as compared to Antiquity the new thing is that the external beauty is perceived as a reflection of inner spiritual beauty. Even the medieval plastic most unattractive for us in its form seems clear and beautiful, as it is amazingly close to our world perception with its psychological truthfulness.

In the art of Europe in the Renaissance era, as a result of rethinking the Christian tradition of ancient experience, a tendency towards depicting the ideal body shapes, oriented to classical examples, is come up. Italian art, having liberated from spiritualism, which was the main feature of the Middle Ages, gradually got rid of the medieval plastic style, in which the manifestation of the mismatch in the content and form became more and more apparent and followed the path towards realism. The Renaissance era in contrast to the Middle Ages, having mastered the ancient architectural system created a "sculptural space" for plastics. In this space the plastic work could be opened in full beauty, could keep an independent meaning for itself, to become directly opposite to the architecture and connect with it in a general harmonious ensemble. The plastic of the Renaissance era took the shade of plastic determinacy of the Antiquity, transforming the human body by means of sculpture into perfect, giving it an individual spiritual certainty.

If an era guided by spiritualistic feelings begins to strive for the clarity and certainty of the form, then the first steps in this direction were made by sculpture. For it, creating its images of solid material, the need to bring them to life's truth appeared for the first time. Painting learns the results of plastic, and learns to depict its figures in space. At first, the sculpture pointed the path to the painting and led it, and then, in turn, yielded primacy to it. The painting, as predominantly the Christian art takes on the championship in this competition – it is clear by itself. It can to cover a huge amount of space with its images, awaken the viewer's interest better and

faster. In addition, the variety of colors gives the opportunity to transmit emotional changes. Worldview attitudes for the perception of corporal as a secondary one explain the fact that neither Classicism nor Enlightenment, despite the fact that they were generally oriented toward Antiquity, did not become sculptural epochs.

In the middle of the nineteenth century, under the influence of a new look at human corporality, it takes place an appeal to Antiquity at a qualitatively new level in connection with the growing tendencies of human "naturalization" in culture and a critical attitude to previous historical periods. Its role in the process of returning to the body was also played by the strengthening in the irrational tendencies that came into conflict with the dominant "hyper-rationalism" with its human model, in which the hypertrophied reasonable beginning opposed the extra-essential, and therefore non-existent flesh. That is, a man-mind as the subject and man-body, as a passive object, were fundamentally separated (Aliaiev, & Kutsepal, 2018; Okorokov, 2018). In the growing creativity, in search for new sculptural forms it is impossible not to see the roles of philosophy in general, and the ideas of A. Schopenhauer (1999) in particular. According to his concept, body is an incarnated will; it serves as the visibility of reality, which is contained in the will, which cannot be represented without a body: "The whole body is nothing but the objectification will, i.e., will that has become representation" (p. 23). Body appearance is embodied in a sculptural image and "power and completeness", its expression, exactly as "beauty and grace", which are interpreted by A. Schopenhauer, respectively, as the form of the will objectification in space and time are considered as the basic quality of the plastic image. Plastic art recognizes the ability to convey the movement of figures in space and time. The enrichment of the sculpture by dynamic coordinate was a challenge of time, a kind of reaction to the accelerated life pace. New ideas about speed actualize the dynamics of plastic image. It finds expression in the nature of images that under the influence of a dynamic moment are radically changing, for example, in futurism, cubism, expressionism. The deformation of the corporal motion as well as the body itself fully corresponds to new ideas about space, time and movement. Therefore, artistic reliability is unthinkable without deformation as a method of dynamic capture of procedurality (Khmil, & Malivkyi, 2018).

A new construction of corporality is the basis for the formation of self-identity, where the body is the ascension point of modeling and involves the double projectivity of the physical and spiritual. The plastic image in the art has traditionally been focused on nourishing the corporal, this was understood as a natural form, the content of which was determined by the experience of viewer. The plasticity, for example, of Michelangelo's images, was interpreted in accordance with the plot, where Moses always remained Moses. In the interpretation of this work, S. Freud expresses the opinion only on the inner profound meaning of the prophet's gesture. The gesture is considered only as a sign placed in the "text" of the sculptural image. The sculpture of the twentieth century appeals to sensuality, the interpretation of the corporal form is not necessary. The spectator acquires an impulse of associative connections, where the artistic object will be conceived in the space of internal experience, in the structure of their own experiences.

Modernism was far from unambiguous, along with the recognition of colossal human possibilities, the freedom of individual, the space for the broad creative activity of modernism, according to J. Ortega y Gasset, it is also a "triumph over human", "loss of human quality", "humanity" of art and the world. The paradox of this situation is evidenced by the fact that in parallel with the increase in the value of an individual, it takes place a depreciation of human life in general. Along with the demarcation of demyurgical potentials of a man, there is a refusal to treat a man as a "mould" of God, and as a consequence, a radical rethinking of the very essence

and direction of humanism. Characterizing contemporary art, J. Ortega y Gasset in his work "The Dehumanization of Art" wrote the following:

The art we talk about is inhumane, not only because it does not include

"human" things, but also because its activity is in dehumanization...

The point is not to paint something that would be completely different

from a man, a house or a mountain, but in order to paint a person who

would be like a man as little as possible... Aesthetic joy for a new artist

arises from this triumph "over human...". Looking for the most com-

mon generic and characteristic feature of the new creativity, I find the

tendency to dehumanize art. (Ortega y Gasset, 1991, p. 514)

And then: "All major epochs of art avoided the" human "as the center of gravity in their creations... So: styling means to deform the real, derealize. Stylization involves dehumanization" (Ortega y Gasset, 1991, p. 517).

In the culture of the twentieth century, the position of anthropological negativism is quite relevant. Justification of the value of an individual led to the lack of uniform norms, since the normative itself began to be perceived as an impingement on individuality. Decentralized culture addresses not to the formation of the ideal model, but to the consideration of the features that represent value as a deviation from the norm. According to this position, an artistic image is formed, which deviate from the "ideal" norms of beauty, from the clarity, completeness and integrity. In fact, such a plastic image ignores the shapes of the human body, going along the path of increasing dehumanization. Here we can observe the limit of the expressed firmness of the corporal image. It is this image the modern plastic image tries to deviate from, referring to the sensuality of the form, fragmentation, the destruction of harmonious unity. Destruction – creation is one of the most important principles of plastic, where the transformer's spectacularity owns the boundary expression, which stands for the modern metaphor of Thing-an-Sich (Thing-in-itself). The new type of dynamic relationship between the form and environment is fixed in the art of the futurists, and in particular in the Boccioni's sculpture, where the motive of the movement owns a form, violates its internal statics, stretches the figure along the "lines of force" and deforms it. Attempts to include the dynamic processes in the form becomes the reason for its destruction that is why at the time of the "animation" of the forms – let us recall the baroque – the deformation takes on a total nature. In the context of modernist art, the essence of which can be determined, using the words of P. Picasso as "the sum of destructions", the desire to denial, dismantling, elimination is the most widespread and manifests itself equally in the stylistics of works, and, for example, in the desire to overcome the just created. Thus, we can say that the distortion of the form fully corresponds to the modernism specificity and serves as an expression of its ascension tendencies oriented to negation. Postmodern corporality, semiotized, textually oriented and practically isomorphic to the textuality, subjected to symbolic dismemberment (Pstuszek, 2018).

If we talk about the figurative expression of the concept of "body without organs", about the forms of its manifestation in the art, then, above all, one should mention H. Arp and the type of sculpture characteristic to him – "human nodules" or, in another version of the reading, "human concretions". This sculpture represents some natural object in the sense that its arsenal involve biomorphic forms, the slow flow of which reproduces the situation of "eternal flow" and transformation. Postmodernist experiments, both in theory and in artistic practices, deform the body, destroy its integrity, and at the same time the artistic-figurative system of art. The analysis of plastic art performed by J. Baudrillard answers the question whether everything that is created today as an art is in fact it and whether the term "art" can be applied to all phenomena of artistic culture? J. Baudrillard divides the artistic image into four main stages. At the first stage of its development, the image is a mirror that reflects the surrounding reality. At the second stage, reality begins to distort, at the third – to disguise its absence, and finally turns into a "simulacrum", a copy without the original, which exists by itself, without any relation to reality.

The term "art" is an abstraction. The real being of art is a work. It can obtain the status of art only in the event that it is based on an image as a universal paradigm that reveals its essence in all forms and genres. Therefore, not everything that claims to be included in the art today can be called the term "contemporary art". Operating with such a concept, we deliberately or unknowingly put the sign of equality between classical art and the phenomena of modern culture, far from the art. Exhibition organizers, art dealers, art historians should take into account this fact and call it all with its name, for example, an avant-garde exhibition, conceptualism, hyper-realism, abstractionism, etc. The versatile creative activity has the right to life, but the public also has the right to know what it can count on visiting such exhibitions.

Originality

The corporal beauty in all its perfection, the picture of which was the purpose and content of plastics of Antiquity and the Renaissance, lost its price and attractiveness in the art of postmodernism became the subject of disgust and contempt. Review of canonical ideas about the creation and destruction, order and chaos in art illustrates conscious reorientation from the classical understanding of artistic creativity to the construction of artifacts-simulacra, which is a characteristic feature in the oeuvre of contemporary artists, ranging from the pop art to the present day.

Conclusions

A theoretical and methodological reconstruction of the theoretical principles of philosophical postmodernism and postmodern aesthetic-artistic practices is carried out, which allows the following conclusion. Postmodern experiments stimulate blurring the borders between the traditional forms and genres of art. Review of canonical ideas about the creation and destruction, order and chaos in art illustrates conscious reorientation from the classical understanding of artistic creativity to the construction of artifacts-simulacra, which is a characteristic feature in the oeuvre of contemporary artists, ranging from the pop art to the present day. Reconstruction of the body, re-switching of its elements according to the principle of chaotic collage, the interpretation of the human body as a separate substance isolated from the individual him/herself, which is presented as a phenomenon of mass culture, became the basis of the creative method of contemporary plastic art. The ideas of postmodern philosophers have found their visual embodiment in the contemporary artistic practices.

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

The ideas of the postmodern philosophers Jacques Derrida, Gilles Deleuze, Felix Guattari, Jean Baudrillard and others have found their visual embodiment in contemporary artistic practices. The corporal beauty in all its perfection, the picture of which was the purpose and content of plastics of Antiquity and the Renaissance, lost its price and attractiveness in the art of postmodernism became the subject of disgust and contempt.

REFERENCES

- Aliaiev, G., & Kutsepai, S. (2018). Nikolay Lossky's Cosmology. *Philosophy and Cosmology*, 20, 154-162. doi: 10.29202/phil-cosm/20/15 (in English)
- Bazaluk, O. (2015). Postmodernism: Philosophy of Education. *Future Human Image*, 2(5), 9-22. (in Ukrainian)
- Damascus, J. (1913). *Polnoe sobranie tvorenyy Sv. John Damascus*. St. Petersburg: Imperatorskaya Sankt-Peterburgskaya Dukhovnaya Akademiya. (in Russian)
- Khmil, V., & Malivkyi, A. (2017). Contemporary reception of Rene Descartes' skepticism. *Philosophy and Cosmology*, 19, 168-178. (in Ukrainian)
- Khmil, V., & Malivkyi, A. (2018). The problem of forms of completing the Copernicus revolution in modern Cartesian science. *Philosophy and Cosmology*, 21, 131-139. doi: 10.29202/phil-cosm/21/14 (in English)
- Liashenko, I. (2018). Wilhelm Dilthey: Understanding the human world. *Philosophy and Cosmology*, 20, 163-169. doi: 10.29202/phil-cosm/20/16 (in English)
- Losev, A. F. (1979). *Istoriya antichnoy estetiki. Ranniy ellinizm*. Moscow: Iskusstvo. (in Russian)
- Okorokov, V. (2018). Limits of thought in the light of nature and Divinity. A return to ancient thought or the quest for the being of primordial thinking in the later Heidegger. *Philosophy and Cosmology*, 20, 170-184. doi: 10.29202/phil-cosm/20/17 (in English)
- Ortega y Gasset, J. (1991). *La deshumanización del arte*. I. Terteryan, & N. Matyash (Compilers), Trans. from Spanish. Moscow: Raduga. (in Russian)
- Pryhodko, V., & Rudenko, S. (2018). Body and space relationship in the research field of phenomenological anthropology: Blumenberg's criticism of Edmund Husserl's "Anthropology Phobia". *Anthropological Measurements of Philosophical Research*, 13, 30-40. doi: 10.15802/ampr.v0i13.125512 (in English)
- Pstuszek, A. (2018). The social potential of the polish art in the transformation period. *Future Human Image*, 9, 82-91. doi: 10.29202/fhi/9/8 (in English)
- Rudenko, S., Sobolievskiy, Y., & Tytarenko, V. (2018). Cosmology in the philosophical education of Ukraine: History and modern condition. *Philosophy and Cosmology*, 20, 128-138. doi: 10.29202/phil-cosm/20/12 (in English)
- Schopenhauer, A. (1999). *Sobranie sochineniy. Die welt als wille und vorstellung* (Vol. 1-6). Y. Aykhenvald, Trans. Moscow: TERRA – Knizhnyy Club; Respublika. (in Russian)
- Tsarenok, A. (2017). The cosmological potential of byzantine ascetic aesthetics. *Future Human Image*, 8, 160-170. (in English)
- Volynskiy, A. L. (1992). *Kniga likovaniy: Azbuka klassicheskogo tantsa*. Moscow: Artist. Rezhisser. Teatr. (in Russian)

LIST OF REFERENCE LINKS

- Aliaiev, G. Nikolay Lossky's Cosmology / G. Aliaiev, S. Kutsepai // *Philosophy and Cosmology*. 2018. – Vol. 20. – P. 154–162. doi: 10.29202/phil-cosm/20/15
- Базалук, О. О. Постмодернізм: філософія освіти / О. О. Базалук // *Future Human Image*. – 2015. – № 2 (5). – P. 9–22.
- Дамаскин, И. Полное собрание творений Св. Иоанна Дамаскина / И. Дамаскин ; пер. с греч. – Санкт-Петербург : Имп. С.-Петербург. Духовная Акад., 1913. – Т. 1. – 442 с.
- Хміль, В. В. Сучасна рецепція скептицизму Рене Декарта / В. В. Хміль, А. М. Малівський // *Philosophy and Cosmology*. – 2017. – Vol. 19. – P. 168–178.
- Khmil, V. The Problem of Forms of Completing the Copernicus Revolution in Modern Cartesian Science / V. Khmil, A. Malivkyi // *Philosophy and Cosmology*. – 2018. – Vol. 21. – P. 131–139. doi: 10.29202/phil-cosm/21/14

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

- Liashenko, I. Wilhelm Dilthey: Understanding the Human World / I. Liashenko // *Philosophy and Cosmology*. – 2018. – Vol. 20. – 163–169. doi: 10.29202/phil-cosm/20/16
- Лосев, А. Ф. История античной эстетики. Ранний эллинизм / А. Ф. Лосев. – Москва : Искусство, 1979. – 815 с.
- Okorokov, V. Limits of Thought in the Light of Nature and Divinity. A Return to Ancient Thought or the Quest for the Being of Primordial Thinking in the Later Heidegger / V. Okorokov // *Philosophy and Cosmology*. – 2018. – Vol. 20. – P. 170–184. doi: 10.29202/phil-cosm/20/17
- Хосе Ортега-и-Гассет. Дегуманизация искусства / Хосе Ортега-и-Гассет ; сост. И. Тертерян, Н. Матяш ; пер. с испан. – Москва : Радуга, 1991. – 639 с. – (Серия: Антология литературно-эстетической мысли).
- Pryhodko, V. Body and Space Relationship in the Research field of Phenomenological Anthropology: Blumenberg's Criticism of Edmund Husserl's "Anthropology Phobia" / V. Pryhodko, S. Rudenko // *Антропологічні виміри філософських досліджень*. – 2018. – Вип. 13. – С. 30–40. doi: 10.15802/ampr.v0i13.125512
- Pstuszek, A. The Social Potential of the Polish Art in the Transformation Period / A. Pstuszek // *Future Human Image*. – 2018. – Vol. 9. – P. 82–91. doi: 10.29202/fhi/9/8
- Rudenko, S. Cosmology in the philosophical education of Ukraine: History and modern condition / S. Rudenko, Y. Sobolievskyi, V. Tytarenko // *Philosophy and Cosmology*. – 2018. – Vol. 20. – P. 128–138. doi: 10.29202/phil-cosm/20/12
- Шопенгауэр, А. Собрание сочинений : в 6 т. / А. Шопенгауэр ; пер. Ю. Айхенвальд. – Москва : ТЕРРА – Книжный клуб ; Республика, 1999. – Том 1 : Мир как воля и представление. – 496 с.
- Tsarenok, A. The Cosmological Potential of Byzantine Ascetic Aesthetics / A. Tsarenok // *Future Human Image*. – 2017. – Vol. 8. – P. 160–170.
- Волынский, А. Л. Книга ликований: Азбука классического танца / А. Волынский. – Москва : Артист. Режиссер. Театр, 1992. – 299 с.

Р. М. РУСІН^{1*}, І. В. ЛЯШЕНКО^{2*}

^{1*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта rusinr71@gmail.com, ORCID 0000-0003-4102-0924

^{2*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта irina_lyashenko@univ.net.ua, ORCID 0000-0003-3912-2075

ЄВРОПЕЙСЬКЕ ПЛАСТИЧНЕ МИСТЕЦТВО В АНТРОПОЛОГІЧНОМУ ВИМІРІ: ВІД КЛАСИКИ ДО ПОСТМОДЕРНІЗМУ

Мета. Стаття присвячена розгляду тілесності як атрибутивної ознаки пластичного мистецтва в Античному мистецтві, Середньовіччі, Відродженні, модернізмі й постмодернізмі. **Теоретичний базис.** Історичний розвиток мистецтва розглядається авторами як зміна парадигм. В рамках кожної парадигми виробляється особливе розуміння мистецтва, що характеризується як самим актом творчості, так і оцінкою його результатів. Особливої актуальності набуває завдання виявити витоки цих змін, позначити їх етапи, спрямованість еволюції художньої творчості. У цьому контексті тілесність як парадигма європейського пластичного мистецтва розглядається в статті в конкретно-історичному вимірі від класики до постмодернізму. **Наукова новизна.** Постмодерністські експерименти стимулюють стирання меж між традиційними видами і жанрами мистецтва. Перегляд канонічних уявлень про творення й руйнування, порядок і хаос у мистецтві свідчить про свідому переорієнтацію з класичного розуміння художньої творчості на конструювання артефактів-симулякрів, що є характерною ознакою в творчості сучасних художників, починаючи від поп-арту і до сьогодення. **Висновки.** Реконструкція тіла, перекомутація його елементів за принципом хаотичного колажу, трактування людського тіла як відстороненої від самої людини окремої субстанції, що подається як феномен масової культури стала основою творчого методу сучасного пластичного мистецтва. Ідеї філософів-постмодерністів знайшли своє візуальне втілення в сучасних мистецьких практиках.

Ключові слова: тілесність; людина; скульптура; класичне мистецтво; модернізм; постмодернізм; художній образ

Р. М. РУСИН^{1*}, І. В. ЛЯШЕНКО^{2*}

^{1*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта rusinr71@gmail.com, ORCID 0000-0003-4102-0924

^{2*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта irina_lyashenko@univ.net.ua, ORCID 0000-0003-3912-2075

ЕВРОПЕЙСКОЕ ПЛАСТИЧЕСКОЕ ИСКУССТВО В АНТРОПОЛОГИЧЕСКОМ ИЗМЕРЕНИИ: ОТ КЛАССИКИ К ПОСТМОДЕРНИЗМУ

Цель. В статье анализируется телесность как атрибутивный признак пластического искусства в Античном искусстве, Средневековье, Ренессансе, модернизме и постмодернизме. **Теоретический базис.** Историческое развитие искусства рассматривается как смена парадигм. В рамках каждой парадигмы вырабатывается особое понимание искусства, которое характеризуется как собственно творческим актом, так и оценкой его результатов. Особенно актуальной есть задача выявить истоки этих изменений, обозначить их этапы, определить направленность эволюции художественного творчества. В этом контексте телесность как парадигма европейского пластического искусства рассматривается в статье в конкретно-историческом измерении от классики к постмодернизму. **Научная новизна.** Постмодернистские эксперименты стимулируют стирание границ между традиционными видами и жанрами искусства. Просмотр канонических представлений о создании и разрушении, порядке и хаосе в искусстве свидетельствует о сознательной переориентации с классического понимания художественного творчества на конструирование артефактов-симулякров, что является характерным признаком в творчестве современных художников, начиная от поп-арта до сегодняшнего дня. **Выводы.** Реконструкция тела, перекоммутация его элементов по принципу хаотического коллажа, трактовка человеческого тела как отстраненной от самого человека отдельной субстанции, стала основой творческого метода современного пластического искусства. Идеи философов-постмодернистов нашли свое визуальное воплощение в современных художественных практиках.

Ключевые слова: телесность; человек; скульптура; классическое искусство; модернизм; постмодернизм; художественный образ

Received: 01.04.2018

Accepted: 22.11.2018

UDC 171:172.4I. A. DONNIKOVA^{1*}

^{1*}National University "Odessa Maritime Academy" (Odessa, Ukraine), e-mail donnikova_iran@ukr.net,
ORCID 0000-0002-8504-1578

MORAL SEARCH IN MULTICULTURAL COMMUNICATION

Purpose of the work is to identify and justify the moral priorities in multicultural communication. **Theoretical basis** is the works of foreign and Ukrainian authors, revealing the main approaches to the problem of multiculturalism; studies on ethics and philosophical anthropology that define the problem field in the anthropology of morality. The work uses: the conceptual provisions of phenomenology – for the disclosure of the semantic uncertainty of human existence as a prerequisite of moral search; existential philosophy – to substantiate the essential relationship of a man and culture. **Originality** of the results obtained consists of 1) understanding multiculturalism as a "dialogue of people" (V. Mezhuiev), in which the moral search of every person is actualized; 2) in justifying the demand for inter-individual communication of "negative" ethics (A. Guseynov): its requirement not to commit immoral acts stimulates a person to moral search, reveals the specifics of the existence of a "person navigator" (S. Smirnov); 3) in the definition of intercultural communication as the creation of opportunities for the search for tolerant (non-conflict) forms of existence. **Conclusions:** 1) multiculturalism is a contradictory phenomenon, producing conflicts and creating prerequisites for overcoming them; 2) the possibilities of non-conflict existence in a situation of multiculturalism arise in inter-individual communication, which is a situation of moral search for every person; 3) "ethics of opportunities" unites universal and situational moral norms in multicultural communication: people enable each other to remain people; 4) "ethics of opportunities" creates conditions for tolerant (non-conflict) interaction between people and cultures.

Keywords: multiculturalism; morality; dialogue; moral search; "negative ethics"; "ethics of opportunities"; tolerance

Introduction

Opposite and at the same time related processes—globalization and multiculturalism are unfolding in the contemporary world. Globalization, uniting countries and regions into a single civilizational space, activates intercultural interactions, but at the same time causes the aspiration of people and nations to preserve their national and cultural identity. The migration processes, intensifying in the mid-twentieth century, required the identification and study of factors that, on the one hand, support cultural diversity, and, on the other, do not destroy the integrity of multinational states. Against the background of growing confrontation, multiculturalism is becoming a challenge for modern society, requiring fundamentally new forms of intercultural communication.

Despite the fact that works on multiculturalism are quite numerous, the moral aspect of the problem of multicultural communication remains the least developed. Debates arise mainly in two thematic areas – globalization and liberalization. In fact, these processes gave rise to the phenomenon of multiculturalism, in which the features of Western culture found expression in a concentrated form. The value of individual freedom became the basis for the protection of freedom of the cultural choice and tolerance to it. These ideas, in particular, were defended by the liberal philosophers of the twentieth century I. Berlin, J. Rawls, R. Rorty. The project in defense of justice and solidarity is presented in the "Discourse Ethics" of K.-O. Apel and J. Habermas.

The rapid growth of interest in the problem of multiculturalism is observed in the 90s of the twentieth century. A discussion is unfolding between his supporters (W. Kimlick, C. Kukatas, A. Young, B. Parekh, C. Taylor) and critics (G. Wilders, J. Gray, S. Žižek, B. Barry, S. Huntington, K. Hübner), adherents of "hard" and "soft" of its forms. Various interpretations of multicul-

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

turalism appear, which gave rise to the American historian R. Bernstein (1994) to note: «"Multiculturalism" is definitely an indefinite notion» (p. 4).

The analysis of multiculturalism focuses on the following aspects: demographic (stating the internal diversity of the society), political (reflecting political regulation and response to ethnic diversity), ideological-normative (on their base models of political activity are created), social-transformative (aimed at eradicating of various manifestations of intolerance), historical (studying cultural diversity and relations between cultures), and others (Vysotska, 2009, p. 11). At the same time, multiculturalism is considered primarily as an interaction of "collective subjects" – national, ethnic groups living within the borders of one state and experiencing difficulties with cultural communication. Factors of collective existence such as religiosity, immigration, globalization, and individualism become indicators of the decline of traditional moral consensus (Nediukha, & Zharkov, 2015, p. 5). Consequently, in philosophical discourse those areas concern primarily about "the policy of multiculturalism", which, according to the comment of J. Habermas (2001), should ensure "...equitable existence of various forms in cultural life" (p. 417). This message expresses the idea of multiculturalism that has become a classic one – "integration without assimilation".

In modern studies, accents are noticeably redirected toward the defense of the person's free choice, understanding the multicultural communication as a practice of tolerance based on morality (S. Benhabib, B. Parekh, C. Taylor, & C. Kukatas). This is happening against the background of growing in cultural diversity and the ineffectiveness of the "multiculturalism policy", which, despite optimistic forecasts, led to the growth of conflicts in several European countries in the first decades of the 21st century. An attempt to find "Middle Way" between culture and politics, custom and law combines these research.

The denial of a single cultural standard, the withdrawal of the centric vector of the development calls into question the possibility of a non-conflict, non-antagonistic existence of peoples and states. In this regard, there is a need to research multicultural practices that become moral search.

Purpose

The identification and justification of moral priorities in multicultural communication is the purpose of the article. We will consider the possibilities to combine of moral universalism and relativism in the dialogue of cultures. These thoughts will require turning not so much to collective subjects, as to individuals who, in direct, personal contacts, search for ways and forms of non-conflict co-existence.

Statement of the basic material

Multiculturalism means the preservation of cultural identity, the polyphony of subcultures in a multinational state. These are, typically not so much about the preservation of ethnic diversity, as the diversity of images and lifestyles, values, traditions, etc. by person's free choice of cultural patterns. However, every person is "rooted" in his national culture, keeps to its tradition, which often have an archetypical basis and presuppose the preservation of ethnic identity. Ignoring this is a failure by purely political and legal means to solve the problem of multicultural existence. Such a policy is not only unproductive, but often provocative, since it produces new conflicts. This gives grounds for critics of multiculturalism to express the idea that the concept of culture and multiculturalism are not productive for understanding the group requirements of self-identity, for thinking about justice and diversity (Maclure, 2015, p. 145). Russian researcher

M. Tlostanova (2003) emphasizes that the concept of multiculturalism is an alternative to logocentrism, justifying a pluralistic cultural pyramid and offering an "ideal" and often utopian vision in accordance with or in contrast to the concepts of "society", "culture of diversity" (p. 238).

Meanwhile, according to the American researcher S. Benhabib, the main task of the culture is the formation of orientations that allow a person to self-identify and identify with a certain social community. Culture is the result of reflection, representation and interpretation of reality. That is why all cultures are similar in structure, ways of building, have moral and evaluative components and are non-conflicting in their essence.

As our knowledge of other cultures and about ourselves are gained, our sense of relativity grows... The more we understand, the more we are able to forgive, and therefore the principle applies in the study of human culture and society: to understand everything is to forgive everything.
(Benhabib, 2003, p. 40)

At the same time, the researcher stresses that it is the values that determine the formation of cultures through contradistinctions, opposing one another. It should also be considered that cultures are a sign of social differentiation and "inevitably political" (Benhabib, 2003, p. 143). Institutionalization and politicization threaten cultural uniqueness and pluralism, since they forcibly place a person among a certain social group, depriving him of free choice. Nevertheless, S. Benhabib believes that the principles of democracy cannot be sacrificed to the "encroachments" of cultural minorities. She concludes that "in a political sense, the right to cultural expression should be based on the universal recognition of civil rights and should not be seen as an alternative to them" (Benhabib, 2003, p. 31). The researcher proposes to precede from the "presumption" of equality of cultures, creating the conditions for free competition of cultural traditions while respecting human rights. "If we believe that human rights are everywhere a moral basis for democracy, but we must be ready to defend their effectiveness, relying on arguments that we consider justified from universal human positions" (Benhabib, 2003, p. 172).

One of the first to oppose the total regulation of intercultural interactions was the Canadian philosopher C. Taylor (2004). He contrasted the recognition of the primacy of individual ideas about the world and their right to exist to the "universalism of general rules". Culture is related to identity, individual or group, therefore multiculturalism is understood by him as the "politics of identity". The philosopher emphasizes that multiculturalism requires the recognition the equal value of different cultures by everyone, "that we not just allow them to survive, but recognize their dignity" (Taylor, 2004, p. 63).

C. Taylor formulates the constructive principle of overcoming the confrontation of cultures – the thesis concerning the public recognition of the other's identity as a way of actual validating one's own identity. He talks about "Middle Way" between the homogenizing demand for recognition of the equal value of cultures on the one hand and "immure oneself in ethnocentric standards" on the other. "Other cultures exist, and we must continue to live together – simultaneously both within the borders of the whole world and intermixed in every individual society" (Taylor, 2004, p. 70). The "presumption of equal dignity" suggests that cultures which for a long time

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

have created a "horizon of significance" for a large number of human communities with their own ideas of goodness, holiness and beauty deserve admiration and respect. The moral aspect of this issue is the understanding and feeling that "we are only one separate part in the public story about humanity". The "presumption of equal dignity" requires us to be open to comparative cultural research, which will replace our horizons with their final merger (Taylor, 2004, p. 70). In his later works, C. Taylor (2002) writes that political identities must be created by the people themselves, thought out, discussed, and through the inevitable compromises be tailored to each other.

The British philosopher of Indian origin B. Parekh, representing anthropological multiculturalism, reveals this idea in more detail. He considers a multicultural society consisting of "several well-organized cultural communities, each of which has a more or less specific understanding of what is good, and has its own particular history, social structure, traditions, needs and aspirations" (Parekh, 1999, p. 449).

A person masters the ability to reach a consensus only in the culture, in communication with his own kind. Culture gives a person a sense of belonging, identity and solidarity; it is one of the prizes of life per se (Parekh, 2000, p. 95). Emphasizing the dialogueness of culture, B. Parekh insists on the requirement of openness and interaction between cultures as a condition for determining their identity, not accepting universally significant moral and political doctrines or concepts. The dialogue supports cultural diversity, which becomes a prerequisite for its effective continuation. Where one way of life is imposed (no matter, in political or economic forms), moral creativity and cultural differences disappear (Parekh, 2000, p. 147). The philosopher reasons about dynamic multiculturalism, meaning that dialogically constituted society has the concept of the common good, includes respect for civil authority, rights and justice.

In the context of the "policy of multiculturalism", the problem of universal moral values, "political morality" (C. Kukatas), (Dobiaš, 2018) arises, which suppresses violence and slavery. The shift of the multiculturalism problematics towards the interpersonal communication and individual identity actualizes the problem of correlation of generally significant ethical rules and norms and individual moral priorities. The multicultural communication reveals the demand for ethical attitudes and prescriptions that have arisen on unique cultural "soils". They are effective, have practical significance, since there are people – bearers of these culture. As a human phenomenon, represented in a variety of individual formation of forms, culture can become a kind of "controlling parameter", setting the search direction for the forms of coexistence.

Ukrainian researchers M. Nediukha and V. Zharkov note that multiculturalism represents the theory, policy and practice of non-conflict coexistence. He asserts respect for differences, but does not abandon the search of universality; suggests the possibility of the full incorporation into the society of individuals and groups without restrictions on their rights and freedoms, the loss of individually unique characteristics (Nediukha, & Zharkov, 2015, p. 26). Multiculturalism, which promotes a variety of ways of life and worldviews, does not contradict universal moral values, since it upholds respect for individual cultural forms, and therefore, for freedom, equality and self-determination. The principle of cultural diversity is moral one in its basis; is intended to ensure social justice and harmony, the civil rights of minorities in liberal societies (Vitikainen, 2015).

Another difficulty is found in the study of the phenomenon of multiculturalism – the ambiguity or uncertainty in the concept of culture itself. When we talk about collective subjects, culture mainly correlates with tradition in a broad sense – a habitual, well-established way of life with an appropriate value order (including an ethical component). Selection in the problem of multiculturalism of an individual "slice" implies taking into account the existential-personal dimension of culture, connections of culture with the essence and existence of a person, the ways of his self-

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

realization, the search for self-identity. In this case, it becomes possible to trace how co-creation of a person and culture arises, and through culture – with other people.

It reveals the need for interdisciplinary research of multiculturalism, combining cultural, anthropological and ethical aspects. In this regard, it is appropriate to draw attention to the work of James Laidlaw (2014), which raises the question of building bridges between anthropology and ethics, creating moral anthropology, where the central theme is freedom and personal responsibility. In particular, it notes that the "mirage of relativism", which dominates anthropology, impedes in-depth analysis of ethical issues (Laidlaw, 2014, p. 23). Moral concepts are connected within the framework of certain socio-cultural systems, each of which, based on tradition, habitual actions, denies human freedom. At another point, philosophers, referring to moral issues, research the motivations, judgments, actions of a person, losing sight of the social level. Anthropology is designed to become ethical, and ethics – anthropological. J. Laidlaw (2014) concludes this, "only in this case, freedom will be the object and instrument of anthropological thought" (p. 92).

This idea was developed in another study *"Moral engines: Exploring the ethical drives in human life"* (Mattingly, Dyring, Louw, & Wentzer, 2018), co-authored by J. Laidlaw. The authors emphasize the need in updating and anthropologization of moral issues, wondering what actually obliges us and guides us in our quest to understand our life in ethical terms? They discuss the motivations of human moral behavior, the cultivation of the subjunctive narrative in ethical issues as a manifestation of "caring for a close friend", the moral depth of everyday life, etc. Using the metaphor "moral engines", philosophers and anthropologists try to understand the fundamental questions in moral control of the human life.

Very close to the idea of anthropological ethics is the position of the Russian philosopher V. Mezhuev (2015), who emphasizes that "people are not friends, but people from different nations, and only if they acquire their individual identity, which leads them beyond their ethnic group and allows them to join the values of a higher order" (p. 166). Therefore, it is more correct to speak not about the dialogue of cultures, but about the dialogue of people representing different cultures, "in which the subjectivity of one person exists not through denial, but by asserting the subjectivity of the other one" (Mezhuev, 2015, p. 166). Only by asking others "Who am I?", a man come into human relations with them, seeing in others his continuation and addition.

The question arises, what and how should morality change itself in the situation of multiculturalism? According to the comment of the German philosopher H. Jonas, ethics of the past was grounded on several basic principles:

The position of people, stipulated by the nature of a man himself and the nature of things, are established once and for all by their principles; based on this, it is not difficult to determine rationally the human well-being; the boundaries of human action and human responsibility are clearly delineated. (Jonas, 2001, p. 12)

Similar orientations have determined the appropriate nature of human activity. Understood as "techne", it was limited by natural necessity, and therefore could not cause significant harm to all

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

natural objects. Ethical requirements extended only to the relationship of one human to another and the attitude of a person to himself. Moreover, the activity in this sphere differed from the activity in relation to nature (*techne*) that it was limited in temporal and spatial relationship. The existing set of moral "constants" determined the "correct" behavior in typical, everyday situations (Jonas, 2001, p. 17).

The attitudes of traditional ethics reflected a person's vision about the world (and society) as ordered, static, and verifiable rational explanation. The so-called "positive morality" corresponded to peace as the order. The Russian philosopher A. Guseynov (2007) defines its essence as follows: "All actions except those which a) were morally prohibited and which therefore took the form of a negative action, as well as those that b) were committed contrary to the ban, in its direct violation, – are considered to be morally sanctioned" (p. 21). As a result, "everyone believes that he acts morally", since any action can be described in moral terms (virtue coincides with goodness) and tied (including by the individual himself) to the axis of moral coordinates. However, according to A. Guseynov (2007), «"positive" morality does not absolve, but strengthens moral relativism, since specific moral rules and evaluations may contradict each other» (p. 21).

Multicultural reality imposes demands on traditional moral attitudes. The multicultural world is a complex, variable, chaotic, unstable and dynamic one. It requires, on the one hand, cultural plasticity, on the other – the preservation of the identity of individuals and social groups. Thus, moral imperatives cease to be absolute and universal ones. They are characterized by variation within specific cultural communities, and even more so beyond their borders.

What is ethics of a complex and value-ambiguous multicultural reality? A. Guseynov (2007) justifies the idea concerning the transition to the so-called "negative ethics", proceeding from the fact that "morality gets its adequate theoretical expression in negative definitions and practical implementation in prohibitions" (p. 6). Prohibitions, in turn, reveal the unconditional, categorical nature of morality, because a person appeals to it "in extreme situations when life is at stake", "when he puts himself at stake", "when he shows and proves that there are things through which he would never step over" (Guseynov, 2007, p. 7).

It is clear that such situations for a person are the exception rather than the rule. However, in the value system that guides him in everyday life, morality sets the direction, the vector of his actions. The man creates his own axiological image of the world and is ready to bear responsibility for it and for him. According to the philosopher, the compliance of absolute moral requirements with actions is completely at the mercy of the individual, depends on his conscious will. And "such are, and in principle can only be moral prohibitions and corresponding to them, implementing their actions, which I call negative". "Not everything that we don't do belongs to the area of negative actions, but only what we don't make, despite the fact that we really want to make and there are all possibilities to do it". (Guseynov, 2007, p. 21).

It is important, in our opinion, that "negative" ethics actualizes the individual choice and responsibility of a person who does not speculate about the relative nature of moral norms, but follows them with the fact that they do not commit immoral acts. In the act of "non-fulfillment", the moral "I" is particularly clearly expressed, since in this situation it is very difficult for a man to deceive himself. He follows exclusively his spiritual principles, devoid of considerations of benefit and situational conditionality. If morally pure acts exist at all, then these are, of course, negative actions (Guseynov, 2007, p. 23). "Negative" ethics, without losing its absoluteness and categorical nature, enables a person of free self-determination as a moral being, independently and responsibly establishing the boundaries of his own subjectivity and freedom. In this sense, it repre-

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

sents, above all, individual, personal ethics. By limiting oneself to moral prohibitions, a man does not commit anything that can have negative consequences for him and his surroundings.

In terms of cultural diversity, the universal nature of negative actions is revealed. "It is quite possible to imagine that people do not do something together, if they agree that we should not do it ... we, the people, find our moral quality not only and not so much in what we do, but in what we are not doing, from what we are refraining" (Guseynov, 2007, p. 23). Such a "non-action" significantly expands the scope of a possible dialogue, since it highlights the universal human, uniting people.

In this regard, the American philosopher M. Epshteyn proposes to distinguish between the general and universal in ethics. The general always acts as an obligation. That is why «the first and last words in the Kantian imperative are inextricably linked: "act" stands in imperative, because it is necessary to act so that the maxim of your behavior becomes "universal law"» (Epshteyn, 2004, p. 110). The universal is contained in a man himself, and therefore it is manifested not as a duty, but as an opportunity. "One can imagine a universal ethic built in the subjunctive mood, rather than in the imperative one, ethics of possibilities, and not obligations", – writes M. Epshteyn. – "If the primary moral intuition is to clothe one's own need in the form of an opportunity for another, then the meaning of ethics is already defined as a further expansion of the areas of possible for another" (Epshteyn, 2004, p. 113).

Aiming to provide opportunities for the other, a man creates "truly meaningful ethical relationships" that outgrow formal politeness, because the opportunities themselves are created by people for each other (Epshteyn, 2004, p. 113). The situation of "creating opportunities" is always unique, as human individualities enter into a dialogue in it. It is unpredictable in its results in the sense that it exhibits nuances and subtleties of human relations, the preservation and coordination of which is the task of those who communicate. Opportunities can remain only opportunities, but can be realized in completely unique forms of human communication that have arisen in this situation, but are of common human significance.

V. Mezhuiev writes about a human relationship, the awareness of which promotes the dialogue not only within his cultural group, but also with representatives of other groups. But the consciousness of human involvement in the entire human race arises only after self-awareness as an autonomous person, a free individuality (Mezhuiev, 2015, p. 167). In the awareness of universal kinship a civilization of the dialogue begins, which implies "not the elimination of different cultures, but free access to each of them by those who wish it. It makes movable borders not between cultures, but between people who receive the right to move freely from one cultural space to another" (Mezhuiev, 2015, p. 168).

The universality in the civilization of the dialogue is not in the fact that it forms universal ethics, but in an open and tolerant attitude to different cultures, creating conditions for the dialogue, during which any culture can become "my culture", "and the border between what I consider my own culture unlike the other one, it is solely determined by my personal free choice" (Mezhuiev, 2015, p. 168). Is it not for this reason that the policy of multiculturalism is facing difficulties in trying to work out universal rules and norms for the interaction of cultures? In a multicultural world, a non-conflict existence implies the discovery and preservation of the universal human in the diversity of its manifestations. And this, in our opinion, implies "Middle Way" between the universality of moral requirements and moral relativism – when every person in a particular situation searches for moral norms, giving the other person the opportunity to do so.

Ethics of opportunity correlate with modern anthropology, which substantiates the idea that a person contains many ontological projects, none of which reveals a person completely. The

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

Ukrainian philosopher V. Tabachkovskyi (2005) singled out the polyessence as an ontological characteristic of a person, which sets many ways and directions for his self-realization, defines the fundamental need in searching for an ethically fulfilled existence. In the definition of the Russian philosopher S. Smirnov, a man for himself is always a project, an opportunity, a "navigator". Navigation begins when a search cannot end with getting of a ready place and a ready desired subject-guidance.

A man cannot receive support, cannot orient himself, does not recognize, does not hear, does not see, and does not feel... First of all, because he does not find support in the outside world. He needs another – in the search for himself. But he does not exist as an external guidance and cannot be. He has only to come to him, more precisely, to create.

(Smirnov, 2017, p. 189)

Making your own way is impossible without moral guidelines that keep people in the space of culture.

The situation of multiculturalism, in which modern communities are located, can be compared with a collective search or navigation, in which the moral choice and self-determination of every person is important. Understanding ethics as "ethics of opportunity" gives the phenomenon of multiculturalism a positive meaning, although it does not deprive it of contradictions. Multiculturalism is a sociocultural phenomenon associated with the individual essence of culture, but which manifests itself in collective forms. The dialogue itself (more precisely, the polylogue) of cultures produces a special phenomenon of the self-organization of human communities, which "ethics of opportunity" becomes. You can talk about the peculiar switching of the "mode" of the functioning the culture in the situation of multicultural communication: the requirement of compliance with universal moral standards is replaced by giving a person the opportunity not to commit immoral deeds himself and thereby encourage others to moral behavior.

"Ethics of opportunity" echoes the ethical orientations of Eastern cultures, creating a situation for the dialogue between the West and the East. The moral requirements of Taoism ("u vei"), Buddhism ("ahimsa") and others express "reverence for life", gratitude to the world. Eastern philosophy is a philosophy of the way ("dao", "Middle Way" in Buddhism), adhering to which a man eliminates himself as a source of conflict with the world, at this not losing the opportunity to become a man. Multiculturalism practitioners will demand these principles of human interaction with the world. Our nonviolent actions and deeds suggest the same response actions through the awakening of a moral, universal human being in another person. The justification of this idea is found by J. Habermas in the concept of "communicative rationality" revealing the conditions of social cooperation. Openness, readiness to listen to one's own and others' arguments, reasonable debate and discussion make it possible to exchange ideas in good faith. Every of the participants are aware of how every of them understand own vital interests, how a decision is made and how a certain generalized judgment is expressed in it (Habermas, 2001, p. 171). It becomes significant and important for private participants in the discussion "by balancing interests and

reaching a compromise, by means of a targeted choice of methods, moral justification and checking for a legal connection" (Habermas, 2001, p. 391).

Thus, one of the lessons of multiculturalism can be the practice of tolerance as a process-search for non-conflict coexistence. The development of culture is accompanied, on the one hand, by the expansion of the space of human freedom and moral autonomy, on the other – by the increasing involvement of a man in intercultural communication and relations. Both aspects of the development of culture are connected, complement and define each other. A person's willingness to meet not just with another man, but with a stranger and excluded one becomes his existential characteristic as well as the willingness to accept another and someone else's. Ignoring it closes the person in an egoistic existence, recognized as the only correct and accepting only that, to a greater or lesser extent coincides with it or echoes. In this case, the detection and, most importantly, contact with others and initially unacceptable turns into cultural shock and trauma, primarily due to unexpectedness, and therefore surprises. Tolerance as a practice aims to unite alternative moral strategies.

Originality

Allocation of the individual level of intercultural communication allowed revealing multiculturalism as a situation of moral search. Its specificity lies in the transition to "negative ethics" and the demand for "ethics of opportunities" as the basis for the dialogue of different cultures. "Ethics of opportunity" implies the free self-determination of a person in a multicultural world, not producing conflicts. Thus, multiculturalism becomes a situation of "teaching" people to a tolerant existence.

Conclusions

On the one hand, multiculturalism provides a favorable environment for confrontation and conflict, on the other hand, it provides the possibility of overcoming and preventing them. The multicultural world becomes for a person a situation of moral challenge, a test of how important to preserve humanity as such, of morality as the existential value of human existence. The origins of non-conflict existence in the conditions of multiculturalism are connected with inter-individual communication, which creates a situation of moral search. The modern man has made a very important step, having recognized the social reality multicultural one, and together with this recognition, having given the ontological status to other vital worlds that are incompatible with their life world. The next step is to learn to live in spite of and with the other and incompatible; develop new sociocultural practices that eliminate conflict. Bridging the gap between moral imperatives and situational requirements is seen in the "ethics of opportunities", giving everyone the right to exercise their choice in defense of human.

REFERENCES

- Benhabib, S. (2003). *Prityazaniya kultury. Ravenstvo i raznoobrazie v globalnuyu eru*. V. L. Inozemtsev (Ed.), Trans. from Engl. Moscow: Logos. (in Russian)
- Bernstein, R. (1994). *Dictatorship of virtue: Multiculturalism and the battle for America's future*. New York: Alfred A. Knopf. (in English)
- Dobiaš, D. (2018). The idea of liberalism in the pragmatic perspective of searching freedom and a better world. *Political Science*, 21(3), 32-54. doi: 10.24040/politickevedy.2018.21.3.32-54 (in Slovak)
- Epshteyn, M. (2004). *Znak probela. O budushchem gumanitarnykh nauk*. Moscow: Novoe literaturnoe obozrenie. (in Russian)

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

- Guseynov, A. A. (2007). Negativnaya etika. *Izbrannye lektsii universiteta*. Retrieved from https://guseinov.ru/publ/Negat_eth.html (in Russian)
- Habermas, J. (2001). *Vovlechenie drugogo. Ocherki politicheskoy teorii*. D. A. Sklyadnev (Ed.), Y. S. Medvedev, Trans. from German. St. Petersburg: Nauka. (in Russian)
- Jonas, H. (2001). *Pryntsyp vidpovidalnosti. U poshukakh etyky dlia tekhnolohichnoi tsyvilizatsii*. A. Yermolenko, & V. Yermolenko, Trans. from German. Kyev: Libra. (in Ukrainian)
- Laidlaw, J. (2014). *The subject of virtue: An anthropology of ethics and freedom*. Cambridge: Cambridge University Press. (in English)
- Maclure, J. (2015). Multiculturalism on the back seat? Culture, religion, and justice. *The Ethics Forum*, 10(2), 141-146. doi: 10.7202/1035333ar (in English)
- Mattingly, C., Dyring, R., Louw, M., & Wentzer, T. (Eds.). (2018). *Moral engines: Exploring the ethical drives in human life* (Vol. 5). New York: Berghahn Books. (in English)
- Mezhuev, V. (2015). Dialog kak sposob mezhkulturnogo obshcheniya v sovremennom mire. In A. S. Zapesotskiy (Ed.), *Mezhdunarodnye Likhachevskie nauchnye chteniya. Globalizatsiya i dialog kultur. Izbrannye doklady (1995–2015)* (pp. 161-171). St. Petersburg: Saint Petersburg University of the Humanities and Social Sciences. (in Russian)
- Nediukha, M. P., & Zharkov, V. O. (2015). Multykulturalizm yak poniattia suchasnoi sotsiohumanitarnoi nauky. In A. M. Podoliaka (Ed.), *Multykulturalizm yak sotsialno-pravove yavyshe: vyklyky hlobalizovanoho svitu* (pp. 4-8). Kyiv: Art-tekhnohiiia. (in Ukrainian)
- Parekh, B. (1999). Common citizenship in multicultural societies. *The Round Table*, 88(351), 449-460. doi: 10.1080/003585399107983 (in English)
- Parekh, B. (2000). *Rethinking multiculturalism: Cultural diversity and political theory*. Cambridge: Harvard University Press. (in English)
- Parekh, B. (2002). Barry and the Dangers of Liberalism. In P. Kelly (Ed.), *Multiculturalism Reconsidered: "Culture and equality" and its critics* (pp. 133-150). Cambridge: Polity Press; Hoboken: Wiley-Blackwell. (in English)
- Smirnov, S. A. (2017). Anthropological navigation. Introduction in concept. *Chelovek.RU*, 12, 159-195. (in Russian)
- Tabachkovskiy, V. H. (2005). Polisutnisne homo: Filosofo-mystetska dumka v poshukakh "neevklidovoi reflektivnosti". Kyiv: Parapan. (in Ukrainian)
- Taylor, C. (2002). Demokraticheskoe isklyuchenie (i "Iekarstvo" ot nego?). In V. S. Malakhov, & V. A. Tiskov, (Eds.), *Multikulturalizm i transformatsiya postsovetsskikh obshchestv* (pp. 11-37). Moscow: IEiA, IPhRAS. (in Russian)
- Taylor, C. (2004). *Multykulturalizm i "Polityka vyznannia"*. Trans. from Engl. Kyiv: Alterpres. (in Ukrainian)
- Tlostanova, M. V. (2003). Era Agasfera, ili Kak sdelat chitateley menee schastlivymi. *Inostrannaya literatura*, 1, 238-251. (in Russian)
- Vitikainen, A. (2015). *The limits of liberal multiculturalism. Towards an individuated approach to cultural diversity*. London: Palgrave Macmillan. (in English)
- Vysotska, N. O. (2009). Kontseptsiiia multykulturalizmu i pytannia estetyky. *Pytannia literaturoznavstva*, 77, 110-121. (in Ukrainian)

LIST OF REFERENCE LINKS

- Бенхабиб, С. Притязания культуры. Равенство и разнообразие в глобальную эру / С. Бенхабиб ; [пер. с англ. ; под ред. В. Л. Иноземцева]. – Москва : Логос, 2003. – 350 с.
- Bernstein, R. Dictatorship of Virtue: Multiculturalism and the Battle for America's Future / R. Bernstein. – New York : Alfred A. Knopf, 1994. – 379 p.
- Dobiaš, D. Idea liberalizmu v pragmatickej perspektive hľadania slobody a lepšieho sveta / D. Dobiaš // Politické vedy. – 2018. – Vol. 21, No. 3. – P. 32–54. doi: 10.24040/politickvedy.2018.21.3.32-54
- Эпштейн, М. Знак пробела. О будущем гуманитарных наук / М. Эпштейн. – Москва : Новое литературное обозрение, 2004. – 864 с.
- Гусейнов, А. А. Негативная этика [Электронный ресурс] / А. А. Гусейнов // Избранные лекции Университета. – 2007. – Вып. 63. – 25 с. – Режим доступа: https://guseinov.ru/publ/Negat_eth.html – Название с экрана. – Дата обращения: 30.10.2018.
- Хабермас, Ю. Вовлечение другого. Очерки политической теории / Ю. Хабермас ; [пер. с нем. Ю. С. Медведева ; под ред. Д. А. Складнева]. – Санкт-Петербург : Наука, 2001. – 417 с.

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

- Йонас, Г. Принцип відповідальності. У пошуках етики для технологічної цивілізації / Г. Йонас ; пер. з нім. А. Єрмоленко, В. Єрмоленко. – Київ : Лібра. 2001. – 400 с.
- Laidlaw, J. *The Subject of Virtue: An Anthropology of Ethics and Freedom* / J. Laidlaw. – Cambridge : Cambridge University Press, 2014. – 258 p.
- Maclure, J. Multiculturalism on the Back Seat? Culture, Religion, and Justice / J. Maclure // *Les ateliers de l'éthique*. – Vol. 10, № 2. – 2015. – P. 141–146. doi: 10.7202/1035333ar
- Moral Engines: Exploring the Ethical Drives in Human Life / Eds. by Ch. Mattingly, R. Dyring, M. Louw, T. S. Wentzer. – New York : Berghahn Books, 2018. – Vol. 5 : WYSE series in social anthropology. – 266 p.
- Межуев, В. М. Диалог как способ межкультурного общения в современном мире / В. М. Межуев // *Международные Лихачевские научные чтения. Глобализация и диалог культур. Избранные доклады (1995–2015)* / Сост. и науч. ред. А. С. Запесоцкий. – Санкт-Петербург : Санкт-Петербургский гуманитарный университет профсоюзов, 2015. – С. 161–171.
- Недюха, М. П. Мультикультуралізм як поняття сучасної соціогуманітарної науки / М. П. Недюха, В. О. Жарков // *Мультикультуралізм як соціально-правове явище: виклики глобалізованого світу* / за ред. А. М. Подоляки. – Київ : Арт-технологія, 2015. – С. 4–28.
- Parekh, B. Common Citizenship in Multicultural Societies / B. Parekh // *The Round Table*. – 1999. – Vol. 88, Iss. 351. – P. 449–460. doi: 10.1080/003585399107983
- Parekh, B. *Rethinking Multiculturalism: Cultural Diversity and Political Theory* / B. Parekh. – Cambridge : Harvard University Press, 2000. – 379 p.
- Parekh, B. Barry and the Dangers of Liberalism / B. Parekh // *Multiculturalism Reconsidered: "Culture and Equality" and its Critics* / Ed. by P. Kelly. – Cambridge : Polity Press ; Hoboken : Wiley-Blackwell, 2002. – P. 133–150.
- Смирнов, С. А. Антропологическая навигация. Введение в концепт / С. А. Смирнов // *Человек.RU*. – 2017. – № 12. – С. 159–195.
- Табачковський, В. Г. Полісутнісне homo: філософсько-мистецька думка в пошуках "неевклідової рефлексивності" / В. Г. Табачковський. – Київ : Парапан, 2005. – 432 с.
- Тейлор, Ч. Демократическое исключение (и "лекарство" от него?) / Ч. Тейлор // *Мультикультуралізм и трансформация постсоветских обществ* / под ред. В. С. Малахова и В. А. Тишкова. – Москва, 2002. – С. 11–37.
- Тейлор, Ч. Мультикультуралізм і "Політика визнання" / Ч. Тейлор ; [пер. з англ.]. – Київ : Альтерпрес, 2004. – 172 с.
- Тлостанова, М. В. Эра Агасфера, или Как сделать читателей менее счастливыми / М. В. Тлостанова // *Иностранная литература*. – 2003. – № 1. – С. 238–251.
- Vitikainen, A. *The Limits of Liberal Multiculturalism. Towards an Individuated Approach to Cultural Diversity* / A. Vitikainen. – London : Palgrave Macmillan, 2015. – 234 p.
- Висоцька, Н. О. Концепція мультикультуралізму і питання естетики / Н. О. Висоцька // *Питання літературознавства*. – 2009. – Вип. 77. – С. 110–121.

І. А. ДОННІКОВА^{1*}

^{1*}Національний університет "Одеська морська академія" (Одеса, Україна), ел. пошта donnikova_iran@ukr.net, ORCID 0000-0002-8504-1578

МОРАЛЬНИЙ ПОШУК В МУЛЬТИКУЛЬТУРНИЙ КОМУНІКАЦІЇ

Мета роботи – виявлення та обґрунтування моральних пріоритетів у мультикультурній комунікації. **Теоретичний базис** складають роботи зарубіжних і українських авторів, котрі розкривають основні підходи до проблеми мультикультуралізму; дослідження з етики та філософської антропології, що визначають проблемне поле антропології моралі. У роботі використовуються: концептуальні положення феноменології – для розкриття смислової невизначеності людського буття як передумови морального пошуку; екзистенціальної філософії – для обґрунтування сутнісного зв'язку людини і культури. **Наукова новизна** отриманих результатів полягає: 1) в осмисленні мультикультуралізму як "діалогу людей" (В. Межуєв), в якому актуалізується моральний пошук кожної людини; в обґрунтуванні затребуваності в міжіндивідуальній комунікації "негативної"

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

етики (А. Гусейнов): її вимога не здійснювати аморальних вчинків стимулює людину до морального пошуку, виявляє специфіку існування "людини-навігатора" (С. Смирнов); 3) у визначенні міжкультурної комунікації як створення можливостей для пошуку толерантних (неконфліктних) форм існування. **Висновки:** 1) мультикультуралізм є суперечливим явищем, яке й продукує конфлікти та створює передумови для їх подолання; 2) можливості неконфліктного існування в ситуації мультикультуралізму виникають у міжіндивідуальній комунікації, яка є ситуацією морального пошуку кожної людини; 3) "етика можливостей" об'єднує універсальні та ситуативні моральні норми в мультикультурній комунікації: люди дають можливість одне одному залишатися людьми; 4) "етика можливостей" створює умови для толерантної (неконфліктної) взаємодії людей і культур.

Ключові слова: мультикультуралізм; моральність; діалог; моральний пошук; "негативна етика"; "етика можливостей"; толерантність

И. А. ДОННИКОВА^{1*}

^{1*}Национальный университет "Одесская морская академия" (Одесса, Украина), эл. почта donnikova_iran@ukr.net, ORCID 0000-0002-8504-1578

ПРАВСТВЕННЫЙ ПОИСК В МУЛЬТИКУЛЬТУРНОЙ КОММУНИКАЦИИ

Цель работы – выявление и обоснование нравственных приоритетов в мультикультурной коммуникации. **Теоретический базис** составляют работы зарубежных и украинских авторов, раскрывающие основные подходы к проблеме мультикультурализма; исследования по этике и философской антропологии, определяющие проблемное поле антропологии морали. В работе используются: концептуальные положения феноменологии – для раскрытия смысловой неопределенности человеческого бытия как предпосылки нравственного поиска; экзистенциальной философии – для обоснования сущностной связи человека и культуры. **Научная новизна** полученных результатов состоит 1) в осмыслении мультикультурализма как "диалога людей" (В. Межуев), в котором актуализируется нравственный поиск каждого человека; 2) в обосновании востребованности в межличностной коммуникации "негативной" этики (А. Гусейнов): ее требование не совершать аморальных поступков стимулирует человека к нравственному поиску, выявляет специфику существования "человека навигатора" (С. Смирнов); 3) в определении межкультурной коммуникации как создания возможностей для поиска толерантных (неконфликтных) форм существования. **Выводы:** 1) мультикультуралізм являється протирічливим явищем, продуцируючим конфлікти і створюючи передумови для їх подолання; 2) можливості неконфліктного існування в ситуації мультикультуралізму виникають у міжіндивідуальній комунікації, яка є ситуацією морального пошуку кожної людини; 3) "етика можливостей" об'єднує універсальні та ситуативні моральні норми в мультикультурній комунікації: люди дають можливість одне одному залишатися людьми; 4) "етика можливостей" створює умови для толерантної (неконфліктної) взаємодії людей і культур.

Ключевые слова: мультикультуралізм; нравственность; діалог; нравственный поиск; "негативная этика"; "этика возможностей"; толерантность

Received: 20.03.2018

Accepted: 19.11.2018

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

UDC 111.1

Y. G. BOREIKO^{1*}

^{1*}Lesia Ukrainka Eastern European National University (Luts'k, Ukraine), e-mail yboreiko71@gmail.com,
ORCID 0000-0002-0786-8764

EVENT AS A TRANSFORMATION OF EVERYDAY LIFE MODUS OF SOCIAL BEING

Purpose of the study is to find out the interdependence of the event as a factor of transformations in the established areas of human life and everyday routine as a way of existence of social being, which cover various types of human activity. **Theoretical basis** of the research is based on understanding of everyday routine as a form of social reality, a complex and multidimensional object that is constantly evolving, includes new forms of reality, and is influenced by various social changes. The main function of everyday routine is the survival of individual and society, therefore the stable foundations of human existence play a dominant role in every life. In turn the event serves as a way of being existence, has a singular character, an individual expression, identifies elements that do not fit into the usual framework of everyday life. **Originality** of the obtained results lies in understanding event as the opposition of the phenomena world to the out of experience world of being, unexpected innovation that leads to the emergence of behaviours and structures that are new and unusual for everyday life. Event is not identical to empirical facticity, does not correspond to the usual understanding of phenomena and processes, and leads to a break from the everyday life, as it causes significant changes in human life on the individual and social levels. Unexpected change in everyday life caused by event is a traumatic collision with another dimension of being for an individual, as a result of it new meanings may open. **Conclusions.** On the background of everyday life, which is able to be in different states, function in a variety of relationships, to be manifested in numerous structures, junctions and connections, the event assumes the prospect of a new reality, contrary to previous representations. From existential point of view, event is always an interruption of everyday life, as for example, love or religious conversion. A large-scale event causes shocks that affect most or all individuals and communities that use multiple ways to react to an event – interpretation, selection, glorification, silence, valuations adjustment, phenomena, facts, celebration of holidays, rituals that are periodically repeated.

Keywords: event; everyday life; being; human; social reality; transformation

Introduction

In the socio-human discourse, the event is considered primarily as a phenomenon that has the ability to repeat itself and expresses the certain nature of interactions between individuals and communities. Having a variable nature, the event generally corresponds to the lifestyle of a particular community and forms the fabric of everyday life of a person. In view of this, society can be considered a space of multilevel events, which are in various relationships – legal, political, economic, etc.

Indeed, as a result of repetition, the event becomes stable and can turn into a ritual, becoming an integral part of the everyday life of society. However, in a wider sense, an event occurs as a transformation that generates other changes that modify previous structures, orders, connections, relationships. In other words, the event in the diversity of its effects and reactions to them from individuals and institutions appears as a sign of the society transformation. Obviously, it is such events that researchers mark with a capital letter, meaning the wars, revolutions, coups,

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

massive violence, economic problems, but also scientific discoveries that modify the ways of reality understanding at the same time. As we can see, the interconnection problem of the everyday modus of society being and the event as a factor of modification of everyday life is an urgent scientific problem, which needs further reflection.

Everyday life, according to Y. Zolotukhina-Abolina (1994), is not reduced to routine and prosiness, but is a multi-faceted phenomenon. Therefore, obviousness, repeatability, stereotype and comprehensibility of everyday life are not total, since they leave the slits for their opposites – exclusiveness, uncertainty and incomprehensibility, which form the "lacunae of non-ordinary" in the everyday life. In this context, it can be argued that the event, in its broad sense, also belongs to the sphere of the extra-ordinary, in which the laws of everyday life appear to be substantially pressed.

The concept of "event" refers to numerous dimensions and spheres of human life and society, so the interpretation of this concept is ambiguous and contradictory. The concept of A. Whitehead, M. Kissel (1990) has made significant influence on the formation of the modern discourse of the event. According to it, the search of experience as a reality takes place in a field in which the search of event is often carried out. Initially, this experience is given to a man, and the distinction is between the subject and object is made from it. That is, the event is the process of experience, which acquires an individual expression, as a result of actualization.

One of the approaches in the research of the event phenomenon is its identification with being. Thus, M. Heidegger (1993) considers event as a way of being existence, a condition of own imagination, a unique and single sphere in which the time, language, and Dasein came to be for the first time. As a condition for the appearance of any particular presence, the event itself does not have its own localization, it is neither a subject nor a substance, nor anything existing. Therefore, delocalization is a universal characteristic of event that is simultaneously phenomenally obvious and elusive.

In modern studies, the concept of an event is often opposed to the category of "being". In particular, A. Badiou (2013) sees in the event a radical break with everyday life in the broadest sense of this phenomenon. The event comes from event fields, which are characterized by inconsistency between what is presented and what is represented. This is due to the ability of the Event to radically change the situation from which it occurs. Any situation can hush something up, but at a certain unpredictable moment, the hushed-up thing manifests itself by giving birth to an event. Moreover, not all that is presented can be necessarily represented, as not all that is represented – presented.

According to the words of S. Žižek (2016), in the structure of Being, event that belongs to entirely different dimension – non-being can be quite accidental and unpredictable. At the same time, certain causes of the event are determined, but there is no certainty about their exhaustion and the existence of the ultimate cause. Establishing the connection of the event with the causes of its occurrence necessitates the discovery of the event rootedness in existence, or its transcendental origin.

Consequently, for researchers who comprehend the category of event, the search for a primordial reality, which precedes the subject and object and, at the same time, includes these poles, is the collective one. The event does not belong to the existing order, it contains the tear of the fabric of the actual and, at the same time, the perspective of something radically new, which is not expressed in terms of the actually given. The event is regarded as a phenomenon characterized by singularity, specificity, individual expressiveness.

In order to establish the relationship between everyday life and event, the attempts to comprehend the phenomena that mark transformational processes in society are important. Accord-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

ding to scientists (Makeiev et al., 2017), the event forms a social structure, modifies the mental structures, reformates the time passage, influencing, on the one hand, the duration of rest, entertainment, labor, on the other – the economy, additional earnings, innovative practices. The event changes the standards, accents, evaluation criteria, and non-differentiation of the obvious oppositions, which symbolizes the end of a certain era without definitive confidence in the onset of the new one. In the Ukrainian society, spatial-temporal localities, except for unchanged circumstances, which limit the horizons of the possible, are filled with intentions of individualized and group nature, expectations, and form specific situations in different regions of the country.

There is a number of studies that, among other things, are devoted to the clarification of the consequences of extreme events in society, the ability to thematize and balance them. Thus, S. Žižek (2014), who focuses on the study of society through cultural phenomena, uses the term "emergency" to express semantic, value, regulatory and random behavioral regulators. According to S. Žižek, the state of uncommon occurrence, extraordinariness, is accompanied by processes of isolation from everything declared unacceptable, the declaration of new priorities and the socio-political vector of development, the reduction of patriotism to the rank of topical ideology.

Z. Bauman and C. Bordoni (2014) to the concept of "crisis" universal, denoting certain motions and their total vector. Emphasizing the positive connotations of the term "crisis" – creativity, change as a revival of the destroyed or decayed, the authors define the crisis of modern society not as a permanent but as a constant one. Since the feeling of uncertainty and lack of vision of the movement direction are widespread phenomena, not only politicians but experts are in the crisis.

According to S. Walby (2015), the total nature of the crisis is characterized by a disorder in the financial, economic, fiscal and political spheres, illustrated by the recession, the economy regime, the decline in the prosperity level, the crisis of the party system, the chance for authorities not to adhere to the democracy values, the rights and freedoms of citizens in certain circumstances. These processes are accompanied by a lack of concepts that can adequately assess these varieties of crisis, therefore, in such circumstances, there is no way to formulate a system of actions by state and commercial organizations and associations.

Consequently, taking into account the fact that, on the one hand, the definition of the concept of "event" is characterized by a wide range of interpretation and the lack of terminological clarity, on the other – the arguments of numerous authors are reduced to attempting to ontologize the everyday society modus and explain what is happening there, there is a need to understand the event phenomenon in terms of its ontological status in the context of everyday life as a social existence modus.

Purpose

Taking into account the stated perspective of the study, the aim of the paper is to identify the nature of the event interaction as an existential change, which does not belong to the established order and does not fit into the usual understanding and everyday life as a form of social being, which is being expanded using various kinds of human life.

Statement of basic materials

Regarding what should be understood under the notion of "everyday life", there are many approaches, whose adherents, having certain differences, agree with the idea that everyday life is a special field of experience. Everyday life is a form of being, the main purpose of which is to preserve and reproduce the life of individual and society. Thus, solving practical problems, an

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

individual uses the everyday code, which is a necessary condition for the activity that appears on a natural, self-evident background, which includes stereotypes, customs, habits, perception patterns, understanding and feelings (Boreiko, 2016). Consequently, in everyday life, traditions, rituals, categorical schemes, which do not cause doubt due to their obviousness and test by practice, are dominant.

Analyzing the foundations of human existence, M. Heidegger (1993) defined everyday life as a way of existence, the essence of which lies in the presence of (Dasein) – here-being. The sense of being is in human existence; therefore, everyday life is the existence of man and mankind. It is clear that everyday life is a part of social reality, a certain integrity of the mental and material, a precondition for social life.

In a certain sense, the term "event" is synonymous with the categories of the incident, situation, case, adventure, fact, which, on the one hand, express the uniqueness and individuality of its expression, on the other hand, they evidence the empirical facticity and public origin of its own nature. However, the semantic proximity of the designated categories to the concept of "event" does not mean their identity. Unlike a situation or an incident, which are the elements of everyday life and involve the possibility of their solving, the event is more global.

Event, in the widest sense, arises, on the one hand, as an unexpected innovation, on the other hand – as a mess that disturbs the state of affairs, breaks down or transforms the familiar environment. Comprehending being as "truth and event", M. Heidegger (1993) pointed out that the event is not one of the signs of being and is not in hierarchical relations with it. Unlike the usual event, which is placed in the rigid external and internal frameworks, the event ("Ereignis") has no restrictions in space and time. In event, time is represented as "representation of presence", which determines the temporal space created in the slit of the past, present and future, which attract each other. Thus, in the concept of M. Heidegger, event can be understood as a certain duration beyond space and time.

According to M. Heidegger, the event does not relate to any active person since it is not the object of perception. At the same time, the event is an area of interdependence between being and a person who can be admitted to event only by claiming to ownership of the original being. The event makes it possible to exist everything that could happen, arise or realize. In relation to being, the event appears as a "presence of absence", since the occurrence of event is its disappearance, but not destruction. According to M. Heidegger, the possibility of avoidance, elusiveness characterizes the status of the event with respect to other phenomena.

Since the event originates from "nothing", its status is not defined, and the event itself cannot be deduced from the previous situation. For this reason, there does not exist a neutral view that would consider the event in its effects. The decision in favor of the event always has already happened, just as only those who have already been converted to faith (Žižek, 2016) recognize the divine miracles.

Among the most important effects of the event is a combination of traditional and innovative elements. Thus, in Ukraine after the events of the Maidan of 2013-2014 winter, the annexation of the Crimea, the war on the Donbass, there are difficulties that overlapped traditional, as well as unevenly distributed in the country and between the categories of population. The researchers (Makeiev et al., 2017) consider the presence of hostilities victims, loss of financial, reputation, professional, and qualification nature, uneven sense of security in different regions and among different segments of society as these difficulties.

Since the event is largely a hidden reality, then, as a rule, the consequences and scales of the event are also unknown. A. Badiou (2013) defines event as something that forces to appear an

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

opportunity, which was invisible or unthinkable. Event is not a creation of a certain reality, but only a way of discovering an opportunity that was unknown. Consequently, due to the unknown and the unpredictable, something must happen, but it is completely unclear exactly what.

In general, identification of the event is possible only from the point of "interpretive intervention" (Badiou, 1988), that is, a procedure that allows one to define a certain set as an event. The fact of the event's realization will forever remain questionable for most people, except for those who dared to intervene and determined their involvement in the situation. Adherence to event lies in the intervention on it, so there is a difference between the event and its definition. If event occurs in a traumatic collision with a real (for example, the death of Jesus Christ), the definition of event is a description of this collision by language means (for example, the doctrine of Christianity).

The transformational function of event is most often realized in two phases. The first occurrence of the event most often appears as a result of coincidence of circumstances, accidental injury, the invasion of the real in the systematic course of social life. Until the symbolization of the event, that is, its adaptation to the existing social conditions, the event will not be perceived to be regular. The next phase of the event realization occurs when, as a result of mistakes, failures, negations, rejection during the first occurrence of event that has not been noticed by anyone, a certain driving force was formed, for example, a sense of guilt or revenge that prompts repetition of what happened, but already at the level of legality and legitimacy. That is, access to the event in its real dimension is not accessible to a person, therefore, a person encounters event only in the second step, in the process of repetition, which embeds a new discourse within the framework of a symbolic structure (Ignatovich, 2004).

It is noteworthy that the reaction to event that has not undergone symbolization in the form of a negation, supplantation, implies a further repetition of the event. Individuals or communities respond to shock in numerous ways, but often struggle for the interpretation of events unfolds, the selection of information, rituals, holidays are used, textbooks of history are rewritten, and propaganda advances the policy of memory, aimed at correcting the previous attitude to facts and phenomena. Thus, there is a change in the modality of the event through manipulation with the mass consumer, instead the opposing interpretations of alternative observers are proposed to the deliberately prepared audience (Makeiev et al., 2017). Consequently, meaningful events provoke a conflict of interpretation, resulting in a problem of reality authenticity, as well as the interpretations authenticity.

Since a number of reasons for the event occurrence cannot be fully traced, events may seem unpredictable. However, the revealed prerequisites for the event occurrence are constantly accompanied by doubts about their persuasiveness and sufficiency. But, it is not applied to a crisis that is artificially created, and therefore provides for the possibility of correcting the situation. The emergency state is characterized by the dominant, that is, correlated with natural or man-made disasters, and the secondary ones, which are associated with human actions, connotations. Thus, the reaction to the events with dominant connotations is in the form of rendering assistance to victims through the creation of government institutions in order to eliminate the event consequences (e.g., the ministries of emergency situations). The reaction example to the emergency state with secondary connotations is, for example, the activity of "crisis" managers.

Originality

In the study, the event is interpreted as being transformation that does not correspond to the usual understanding of the established reality. It leads to the breakdown of social orders and

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

structures and is interdependent with everyday life as a social being modus, which, on the one hand, is characterized by clarity, predictability and stereotype, on the other – it appears as a field of the event manifestation and the development of its consequences. An unexpected change of a habitual life perspective on the individual and social levels due to the event is for individual a traumatic collision with an extra-experience dimension of being, which may be accompanied by the discovery of new meanings.

Conclusions

Thus, as a modus of social reality, the universum inherent to the society, everyday life covers all spheres of human activity and combines the realities known to man. The event reveals elements that do not fit into the ordinary course of everyday life, characterized by singularity, individual expression, appears as a phenomenon whose occurrence contradicts previous notions. The meeting of event with everyday life is accompanied by the transformation of standard reality. The event acts as a temporal entity, since it involves the moment of its realization, the key to the appearance of the subject, since the event occurs first, and through it the subject appears. The subject can observe the event, participate in its realization, or not to be a witness or participant in the event.

REFERENCES

- Badiou, A. (1988). *L'Être et l'Événement*. Paris: Le Seuil. (in French)
- Badiou, A. (2013). *Filosofiya i sobytie. Besedy s kratkim vvedeniem v filosofiyu Alain Badiou*. Moscow: Institut obshchegumanitarnykh issledovaniy. (in Russian)
- Bauman, Z., & Bordon, C. (2014). *State of Crisis*. Cambridge: Polity. (in English)
- Boreiko, Y. (2016). *Povsiakdennist ukrainskoho pravoslavnoho virianyina: Monohrafiia*. Lutsk: Vezha-Druk. (in Ukrainian)
- Heidegger, M. (1993). *Vremya i bytie: Stati i vystupleniya*. V. V. Bibikhin, Trans. from German. Moscow: Respublika. (in Russian)
- Ignatovich, Y. (2004). *Sobytie i sovremennyy filosof*. In V. A. Podoroga (Ed.), *Opyt i chuvstvennoe v kulture sovremennosti: Filosofsko-antropologicheskie aspekty* (pp. 42-55). Moscow: Institute of Philosophy Russian Academy of Sciences. (in Russian)
- Makeiev, S., Oksamytna, S., Domaranska, A., Ivanov, O., Kostiuhenko, T., Malysh, L., Martseniuk, T., & Stukalo, S. (2017). *Stan synghuljarnosti: Socialjni struktury, situacii, povsjakdenni praktyky: Monohrafiia*. S. Makeiev, & S. Oksamytna (Eds.). – Kyiv: National University of "Kyiv-Mohyla Academy". (in Ukrainian)
- Walby, S. (2015). *Crisis*. Cambridge: Polity. (in English)
- Whitehead, A. N., & Kissel, M. A. (Ed.). (1990). *Izbrannye raboty po filosofii*. Moscow: Progress. (in Russian)
- Žižek, S. (2014). *Event: A philosophical journey through a concept*. Brooklyn: Melville House. (in English)
- Žižek, S. (2016). *Psyhoanaliz ta post-marksyzm. Vypadok Alain Badiou. Provid*. Retrieved from <http://provid.org/zizek/psyhoanaliz-ta-post-marksyzm-vypadok-alena-badyu-slavoj-zhyzhek/> (in Ukrainian)
- Zolotukhina-Abolina, Y. V. (1994). *Filosofiya obydennoy zhizni. Ekzistentsialnye problemy*. Rostov-on-Don: Feniks. (in Russian)

LIST OF REFERENCE LINKS

- Badiou, A. *L'Être et l'Événement* / A. Badiou. – Paris : Le Seuil, 1988. – 560 p.
- Бадью, А. *Философия и событие. Беседы с кратким введением в философию Алена Бадью* / А. Бадью. – Москва : Институт общегуманитарных исследований, 2013. – 192 с.
- Bauman, Z. *State of Crisis* / Z. Bauman, C. Bordon. – Cambridge : Polity, 2014. – 164 p.
- Борейко, Ю. Г. *Повсякденність українського православного вірянина : монографія* / Ю. Г. Борейко ; Східно-європейський національний університет ім. Лесі Українки. – Луцьк : Вежа-Друк, 2016. – 380 с.
- Хайдеггер, М. *Время и бытие: Статьи и выступления* / М. Хайдеггер ; сост., пер. с нем. и ком. В. В. Библихина. – Москва : Республика, 1993. – 447 с.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Игнатович, Е. Событие и современный философ / Е. Игнатович // Опыт и чувственное в культуре современности: Философско-антропологические аспекты / ред. В. А. Подорога. – Москва : Институт Философии РАН, 2004. – С. 42–55.
- Стан сингулярності: соціальні структури, ситуації, повсякденні практики : монографія / [С. Макеєв та ін.] ; за ред. С. Макеєва, С. Оксамитної. – Київ : Національний університет "КМА", 2017. – 180 с.
- Walby, S. Crisis / S. Walby. – Cambridge : Polity, 2015. – 224 p.
- Уайтхед, А. Н. Избранные работы по философии / А. Н. Уайтхед ; сост. И. Т. Касавин ; общ. ред. и вступ. ст. М. А. Кисселя. – Москва : Прогресс, 1990. – 720 с.
- Žižek, S. Event: A Philosophical Journey Through a Concept / S. Žižek. – Brooklyn : Melville House, 2014. – 192 p.
- Жижек, С. Психоаналіз та пост-марксизм. Випадок Алена Бадью [Електронний ресурс] / С. Жижек // Провід. – 2016. – Режим доступу: <http://provid.org/zizek/psyhoanaliz-ta-post-marksyzm-vypadok-alena-badyu-slavo-j-zhyzhek/> – Назва з екрану. – Дата звернення: 23.10.2018.
- Золотухина-Аболина, Е. В. Философия обыденной жизни. Экзистенциальные проблемы / Е. В. Золотухина-Аболина. – Ростов-на-Дону : Феникс, 1994. – 139 с.

Ю. Г. БОРЕЙКО^{1*}

^{1*}Східноєвропейський національний університет ім. Лесі Українки (Луцьк, Україна), ел. пошта yboreiko71@gmail.com, ORCID 0000-0002-0786-8764

ПОДІЯ ЯК ТРАНСФОРМАЦІЯ ПОВСЯКДЕННОГО МОДУСУ СОЦІАЛЬНОГО БУТТЯ

Метою дослідження є з'ясування взаємозалежності події як фактора перетворень в ustalених сферах життя людини і повсякденності як способу існування соціального буття, що охоплює різноманітні види людської діяльності. **Теоретичний базис** дослідження ґрунтується на розумінні повсякденності як форми соціальної дійсності, складного і багатовимірного об'єкта, який постійно розвивається, включає нові форми реальності, зазнає впливу різноманітних соціальних змін. Основна функція повсякденності полягає у виживанні індивіда і суспільства, тому у повсякденному житті домінують роль відіграють стабільні основи буття людини. Своєю чергою подія виступає способом існування буття, має сингулярний характер, індивідуальне вираження, виявляє елементи, котрі не вписуються у звичні рамки повсякденного життя. **Наукова новизна** отриманих результатів полягає в осмисленні події як протиставлення світу явищ позадосвідному світу буття, неочікуваної новачії, яка зумовлює появу незвичних для повсякденності порядків і структур. Подія не є тотожною емпіричній фактичності, не відповідає звичному розумінню явищ і процесів, призводить до розриву з повсякденністю, оскільки спричиняє значні зміни у житті людини на індивідуальному та суспільному рівнях. Неочікувана зміна повсякденного життя, яка спричинена подією, постає для індивіда травматичним зіткненням з іншим виміром буття, в результаті чого можуть відкриваються нові смисли. **Висновки.** На тлі повсякденності, яка має здатність перебувати у різних станах, функціонувати у різноманітних відносинах, виявлятися в численних структурах, перетинах і зв'язках, подія передбачає перспективу появи нової дійсності, котра суперечить попереднім уявленням. З екзистенційної точки зору подія завжди є перериванням повсякденності як, наприклад, любов або релігійне навернення. Масштабна подія спричиняє потрясіння, які стосуються більшості або всіх індивідів та спільнот, котрі використовують численні способи реакції на подію – інтерпретацію, відбір, прославлення, замовчування, коригування оцінок, явищ, фактів, відзначення свят, здійснення ритуалів, які періодично повторюються.

Ключові слова: подія; повсякденність; буття; людина; соціальна дійсність; трансформація

Ю. Г. БОРЕЙКО^{1*}

^{1*}Восточноєвропейский национальный университет им. Леси Украинки (Луцк, Украина), эл. почта yboreiko71@gmail.com, ORCID 0000-0002-0786-8764

СОБЫТИЕ КАК ТРАНСФОРМАЦИЯ ПОВСЕДНЕВНОГО МОДУСА СОЦИАЛЬНОГО БЫТИЯ

doi: 10.15802/ampr.v0i14.150548

© Y. G. Boreiko, 2018

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Целью исследования является выяснение взаимозависимости события как фактора преобразований в устоявшихся сферах жизни человека и повседневности как способа существования социального бытия, охватывающего различные виды человеческой деятельности. **Теоретический базис** исследования основывается на понимании повседневности как формы социальной действительности, сложного и многомерного объекта, который постоянно развивается, включает новые формы реальности, подвергается воздействию различных социальных изменений. Основная функция повседневности заключается в выживании индивида и общества, поэтому в повседневной жизни доминантную роль играют стабильные основы бытия человека. В свою очередь событие выступает способом существования бытия, имеет сингулярный характер, индивидуальное выражение, проявляет элементы, которые не вписываются в привычные рамки повседневной жизни. **Научная новизна** полученных результатов заключается в осмыслении события как противопоставления мира явлений внеопытному миру бытия, неожиданной новации, которая приводит к появлению необычных для повседневности порядков и структур. Событие не является тождественным эмпирической фактичности, не соответствует привычному пониманию явлений и процессов, приводит к разрыву с повседневностью, поскольку влечет за собой значительные изменения в жизни человека на индивидуальном и общественном уровнях. Неожиданное изменение повседневной жизни, которое вызвано событием, является для индивида травматическим столкновением, в результате чего могут открываться новые смыслы. **Выводы.** На фоне повседневности, которая обладает способностью находиться в разных состояниях, функционировать в различных отношениях, проявляться в многочисленных структурах, сечениях и связях, событие предполагает перспективу появления новой действительности, которая противоречит предыдущим представлениям. С экзистенциальной точки зрения событие всегда является прерыванием повседневности как, например, любовь или религиозное обращение. Масштабное событие вызывает потрясения, касающиеся большинства или всех индивидов и сообществ, которые используют многочисленные способы реакции на событие – интерпретацию, отбор, прославление, замалчивание, корректировки оценок, явлений, фактов, отмечание праздников, совершение периодически повторяющихся ритуалов.

Ключевые слова: событие; повседневность; бытие; человек; социальная действительность; трансформация

Received: 07.06.2018

Accepted: 20.11.2018

UDC: 141.319.8:316.72(477)

M. I. BOICHENKO^{1*}, O. V. YAKOVLEVA^{2*}, V. V. LIAKH^{3*}^{1*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail boychenko_m@univ.net.ua, ORCID 0000-0003-1404-180X^{2*}Kiev Institute of Business and Technology (Kyiv, Ukraine), e-mail rector@kibit.edu.ua, ORCID 0000-0003-4056-2772^{3*}H. Skovoroda Institute of Philosophy, National Academy of Sciences of Ukraine (Kyiv, Ukraine), e-mail vvlvv2012@ukr.net, ORCID 0000-0003-4683-0838

CIVILIZATIONAL AND INSTITUTIONAL ASPECTS OF NATIONAL SELF-IDENTIFICATION IN UKRAINE: PHILOSOPHICAL-ANTHROPOLOGICAL APPROACH

Purpose. This article clarifies the significance of the person's social self-identification as a basis for civilization and institutional explanation of national self-identification in Ukraine. **Theoretical basis.** The authors found that the analysis of the cultural and anthropological principles of national self-identity reveals two main opposed concepts: the concept of "eastern" cultural and social self-identity of Ukraine, which correlates with the metaphor of the split between "East" and "West", and the concept of "western" projection of the European future of Ukraine, which correlates with the metaphor of the bridge between "East" and "West". These concepts reflect the options for the citizens of Ukraine to make a personal choice of the way in achieving social self-identity. Douglas North's concept of "open-access order" states and "limited access order" states can be used as a basis for an alternative, pragmatic approach to choose the criteria of national self-identity. **Originality.** National self-identification is a result of the choice of the person's self-identification: still the person takes into account the history of the nation, the ethnic diversity of the nation, its cultural and civilizational characteristics. The philosophical-anthropological approach contributes to the demystification of the grounds of social self-identification, revealing the decisive role of the personal choice in shaping the new institutional foundations of national self-identity. Harmonization of the social institutions of Ukraine with the institutions of the European Union and the international community institutions opens wide opportunities for Ukraine's successful integration into the "open-access order" societies. The clarification of the value and symbolic aspects of national self-identity in Ukraine contributes to the successful functioning of these institutions. Multilingualism is an adequate response to the global challenge of the reconstruction of Ukraine's national self-identity. The education system is a key area for introducing multilingualism. **Conclusions.** The development, justification and systematization of cultural and institutional criteria for choosing the best ways to strengthen of national self-identity in Ukraine are a prerequisite for the successful self-identification of Ukrainian citizens in a complex and ever-changing global world.

Keywords: human being; personality; person's national self-identification; new institutionalism; civilization; culture; values; multilingualism

Introduction

Reasoning about the person's national self-identification in Ukraine as an independent country and self-governing society involves the selection of criteria, and therefore the grounds for such self-identification. In modern theoretical thought, as a rule, researchers turn with this purpose to the concept of a political nation as formed on the basis of the personal choice of every citizen. Unlike the ethnic definition of a nation which claims that the person is subordinate to the nation, the concept of political nation appeals primarily to the cultural and, in particular, institutional grounds for social self-actualization of the person. However, social institutions also do not appear to a man as *deus ex machina*, but are the result of human evolutionary achievements: moreover, if the first social institutions arose mainly spontaneously, then over time the reflexive and socially constructive component of institutional change is steadily increasing. So, when it is declared that a state appears as a main institution of the establishment of a political nation and one of the main instruments for the implementation of the relevant cultural policy, then it does

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

not mean spontaneous processes of the emergence and disappearance of the states, it does not mean "national competitions", but it means the realization of specific political projects with their authors and target audience, and these historic actors are the real creators of statehood. Thus, people of some country are belonging to different ethnic groups, they could be the bearers of different languages, traditions, values – but still they could unite into one political nation, provided their agreement on a common future within the framework of a single political nation as a symbol of existence of some common social norms that correspond to specific values of each specific community inside this country. To study such a problem is not task for sociology or cultural studies, because as the basis here should be not positivism, not the statement of the current affairs, but the normative approach, the will to assert those social norms that express to a greater degree not existing, but for granted. To reveal the essence of such an approach and the role of anthropological factor in nation-building it should be involved philosophical vision with specific optic and evaluation of the opportunities and perspectives. Thus, in this article the question of determining the principles of national identity will be interpreted from the point of philosophical-anthropologic analysis of the possible ways in the formation of a political nation facing the challenges of the global age.

The topic of national identity is sufficiently developed at the level of the general theory and at the same time presented by very different and even competitive concepts. Such diversity is conditioned by the different social and historical experience of establishing the national identity among different peoples and countries, as well as the presence of various methodological approaches to constructing relevant concepts. In particular, we are talking about the works of such authors as German philosopher of the late 18th and early 19th century Johan Fichte (2017) (nation as a result of national self-consciousness), British social theorist Anthony Smith (2008) (national identity as based on hierarchy, covenant and republic), modern American social theorist and political scientist Benedict Anderson (2006) (nation as an imagined community) etc. The situation of cultural diversity is inherent in contemporary European societies, most of them are highly differentiated and can be characterized in the terms of multiculturalism. In his analysis of modern cultural communication French postmodernist philosopher Jean Baudrillard in an interview with D. Smith (2017) emphasizes the authenticity of cultural differentiations unlike cultural totalities as meta-narratives.

As a methodology in this article we applied American anthropologist Clifford Geertz's (1973) ideas of symbolic anthropology and his interpretative methodology to the solving of the problem of correlation between civilizational and institutional aspects of national self-identification. The basic approach for such kind of research was proposed by American and Israeli social theorist Shmuel Noa Eisenstadt (1978) in his *Revolution and the Transformation of Societies: A Comparative Study of Civilizations*. In this study he revealed the selective affinity of symbolic, institutional and structural dimensions of societies. So we demonstrate how some values and symbolic systems help person to identify oneself at some institutional and social-structural position.

All these ideas can be more or less successfully comprehended by the institutional approach presented in the last decade by the writings of such researchers, which we can describe as modern neo-institutionalists: American social theorist, winner of the Nobel Prize for Economics Douglass C. North with co-authors (North, Wallis, & Weingast, 2013), American social theorists-economists Daron Acemoglu and James A. Robinson (2012), and possibly American political scientist and political technologist Alec Ross (2016). Neo-institutionalism proceeds from the standpoint that social institutions play a decisive role in social change, and these institutions themselves are subject to unceasing modernization in modern society. Neo-institutionalists see

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

social institutions in anthropological way – as a result of institutional design, which is carried out by the people themselves. Particular emphasis is being made on the normative side of the functioning of society: social institutions no longer appear to be higher than individual realities, as it was in the case of classical institutionalism, but social institutions are already interpreting as a result of people's legitimization of existing social norms and the creation of new social ones, so institutions operate in the mode of their constant reconstruction and innovation.

This article will attempt to give a new institutional understanding of multiculturalism as the theoretical basis for study of national self-identity.

Purpose

This article should clarify the significance of the person's social self-identification as the basis for civilization and institutional explanation of national self-identification in Ukraine.

Statement of basic material

The theme of social self-identity should be distinguished from the topic of personal self-identity. Thus, British philosopher from University of Sheffield Eric Olson (2015) reveals the connection of personal identity with the biological basis of this identity: "What is necessary, and what suffices for somebody to consider as a person, as opposed to a nonperson? What have people got that non-people haven't got? More specifically, we can ask at what stage in one's development from a fertilized egg there comes to be a person, or what it would take for a chimpanzee or a Martian or an electronic computer to be a person, if they could ever be". When we talk about social identity, we have to look for other criteria, in particular cultural ones. In the global world this becomes a matter of intercultural communication. The formation of a social self-identity itself is critically dependent on solving the issue of multiculturalism. An important example is the solution to this issue in contemporary China, in particular due to the fact that many Chinese students receive education abroad. Modern social education researchers Qiang Liu from Institute of International and Comparative Education, Beijing Normal University and David Turner from the School of Education, Early Years and Social Work, University of South Wales point out important thoughts on this topic:

Generations of students who have studied abroad were closely linked with the modernization of China, they had promoted China's modern social transformation and social development in various fields, broadening and deepening the Sino-Western cultural exchanges, narrowing the gap between China and the developed countries, showing the strong repairability of Chinese culture, and enabling the Chinese civilization to last till now. With the strengthening of China's comprehensive national position, China is shaping national identity with a more positive attitude and build-

ding consensus for the further development of the Chinese nation through

strengthening cultural self-confidence. (Liu, & Turner, 2018, p. 7)

Ukraine and its education system face a similar problem. Its consideration may become the key to determining the safe way to reconstruct the national self-identity in Ukraine, which has to set a social identity of the individual over his/her personal self-identity.

Already the philosophy of the Enlightenment has created the basis for understanding the social self-identity of the individual as a component of social modernization and modern Western culture. This was analyzed by Ukrainian philosophers V. V. Khmil and O. M. Korkh:

...the idea of self-determination of an individual in the philosophy of

Enlightenment is correlated not only with the recognition of natural human

rights, but with the search for ways to include him/her in the system of cur-

rent law, the conditions for the harmonization of private and public inter-

ests... All these ideas have been expressed in the philosophical and legal

system of liberalism, which arose as a result of the synthesis of the con-

cepts of individualism and rationality, and became the ideological basis for

the modernization of Western civilization. (Khmil, & Korkh, 2017, p. 132)

According to Ukrainian philosopher Vitaliy Lyakh:

Modern social development is connected simultaneously both with im-

provement of human capital and institutions and with orientation on the

latest informational and communication technologies. Finally, one can

conclude that economic, cultural and political transformations are so

related to each other in their development that this relationship allows to

predict the nature of their influence on society. (Lyakh, 2016, p. 15)

So in social theory and practice after postmodernist criticism we should talk about social constructivism as dominate position. So we could interpret the position of Ukrainian philosopher T. V. Danylova (2017) as post-postmodern: "The search for the "Self" is largely a reaction to the conviction that science is able to explain the world and determine human's place in it. Basically, this is due to the recognition that the reality we perceive is not the reality per se, but rather it is constructed by the mind" (p. 8). But we focus our research on the source material for this con-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

struction that is still civilizational and institutionally dependent. Anyway, national identity is a topic in which the problems of personal self-identification are close connected with the problems of the social order.

Indeed, already leading representatives of German philosophical anthropology, such as Helmut Plessner and Arnold Gehlen, have been exploring the subject of anthropological foundations of national identity. Arnold Gehlen (1988) considered social institutions as a way of person's unloading to perform new social tasks. In this case, institutes appear to Gehlen not only as a result of the evolution of humanity, but as a result of social creativity of the people themselves. Plessner (2010) wrote that this creativity should become more conscious and master the elemental social processes: he warned against trying to appeal to the supposedly "natural" principles of sociality, and accordingly – from underestimating by the individual his/her own social self-determination.

Existing studies of the modern, in some aspects of the postmodern and in some aspects of the modern of a new type, conditions for the formation of a national identity are fragmented rather than systematic as a result of the lack of a coherent vision of the whole spectrum of possible conceptual implementations in the multiculturalism of the national community in the project of creating a national identity. Social values, as Mykhailo Boichenko and Yuriy Miroshnichenko (2016) substantiate, emerge in the common social experience and are fixed in specific stable communicative communities, which become the basis for the creation of more general social formations to provide a valuable basis for the functioning of various social institutions, including the state. Ukrainian philosopher Olena Yakovleva (2015) has worked out specified data on the historical, economic, political and educational circumstances that reveals the origins, main characteristics and prospects for the further development of multilingualism policy in Ukraine.

When it comes to the so-called civilizational discourse, it turns out that it were necessary to prove initially that Ukraine does not "simply" belong to the Slavic civilization, varies from East Slavic civilization, the Orthodox Territories, to the Eurasian world, the Byzantine tradition, and even "Russian world". As a compromise some Ukrainian researchers suggested for Ukraine a painful break with Slavic civilization towards Western Europe civilization –so some of them use the concept of "split civilization" for the civilization status of Ukraine. This controversial concept was elaborated first in Nadia Skotna's (2005, p. 12) work, then it was explicated in publications of the Ukrainian philosopher, sociologist and political scientist Mykola Mykhalchenko and the Ukrainian political scientist and social psychologist Yury Shaygorodskyi (Mykhalchenko, & Shaihorodskyi, 2006). Is there really an effect of split? Does every Slavic nation necessary belong to the eastern type of civilization? Is Ukraine in a situation of cultural, political or any other "gap" between East and West? Perhaps this situation should be interpreted with a help of another metaphor – for example, the metaphor of the bridge, namely, the bridge between East and West? The first version of the interpretation of the conceptual framework "East-West", namely the version of the "split", seems to us deeply alien to the domestic mentality, and most importantly – to the national interests of Ukraine. On the other hand – the last version of the interpretation, namely the version of the "bridge", helps to understand the same conceptual framework already in a constructive sense for Ukraine. For these interpretations there are both political and scientific reasons, so it should be made rather philosophical choice between them.

These different metaphors and their related interpretations are supported mainly by representatives of different institutions, as well as different countries. The metaphor "split" is propagated by the supporters of the concept of predictable "oriental" cultural and even societal identity of Ukraine. In philosophic field the "oriental" origin and "oriental" nature of Ukrainian society are

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

attributed by the adherents of the philosophy of Eurasia, the "Russian world", predominantly Russian philosophers, representatives of the conservative and right political wing – such as Nicolay Trubetskoy (1927) and Alexander Dugin (2015). In the contrast, the metaphor "bridge" is supported by representatives of the "western" projection in the European future of Ukraine – and this is mainly by representatives of Western countries and Western institutions. The metaphor "bridge" is close to Douglass North's concept of "open access orders", correspondently the metaphor "split" is close to his concept of "limited access orders" (North, Wallis, & Weingast, 2013, p. 148). Philosophy of exclusivity (nation as a cultural and political monad) should be changed by philosophy of inclusivity (nation as a part of multicultural world).

Such a division into the "East" and "West" has its origin from the controversy of "Westerners" and "Slavophiles" at the beginning of the nineteenth century in Tsarist Russia, and the attribution of Ukraine to the "Eastern" civilizational identity was stated in 19th century by Russian philosopher Nicolay Danilevskiy (1995), obviously inspired by these controversies. However, the very definition of "East" and "West", in our opinion, is quite artificial and too conditional. Already in different countries of Europe, the "West" was understood otherwise. Still it is enough to refer to Oswald Spengler (2007), for whom the "western countries" ("das europäisch-nordamerikanische Abendland") are, first of all, Great Britain, France and USA. Also, traditionally the "East" countries for European thinkers are first of all the countries of Muslim and Confucianism regions. Russia and Ukraine as the "East" have never clearly even been marked in Europe. With the expansion of international politics, economics and other spheres of social life to the global scale, the division into the "West" and "East" in general has lost its meaning: any point at the planet in one respect is "West", and in the other – "East". Thus, the discourse concerning the model of opposition "East-West" is an anachronism in the era of globalization and the growth of the influence of global institutions. If we consider issues not in the terms of abstract models, but in their concrete social relations, then we should accept that globalization does not completely eliminate the differences between countries– cultural, economic, and political (as a matter of fact they will always remain), but in any case globalization largely aligns their significance as parts of a single whole: they lose their uniqueness and identity, since their preservation now depends not only, and not even so much on internal causes (traditional social determination), but depends on the circumstances of the functioning of the global whole, without which these local causes can no longer operate. It could be evidently illustrated by examples from Alec Ross's (2016) *The Industries of the Future*, chapter 1 (omnipresence of robotization in close future and the problem of employment for every national economic), and Daron Acemoglu's and James Robinson (2012) *Why Nations Fail*, chapter 12-14 (solution of economic and political problems due to transformation of national institution from their exclusive status to the inclusive one). Philosophical idea of dynamic unity through diversity receives its implementation in the political concept of national institutional design as a local response to a global system challenge. Thus, the most frequent question is about to which extent and how long the old cultural or other social disparities retain their residual influence. Thus, the question cannot be taken in such a way that Ukraine must be completely defined as either part of the "West" or as part of the "East". One can only fight for the domination of European values in Ukraine so that everyone aspires to defend here and now his own dignity and the right to decide what his future will be. Struggling for European values appeared to be attracted by an increasing number of Ukrainian citizens, and vice versa, fewer Ukrainian citizens have preferred the values of "guided democracy", in which the course of the country is clearly outlined by "wise leaders" who have already assumed respon-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

sibility for all citizens, deciding without them and instead of them, how to live and when to die, for what values and in what kind of country.

From these positions it is difficult to agree with the pessimistic overall assessment of the Slovenian political scientist Lucas Žalek (2016) who "concluded that Euromaidan has been a critical turning point in history of modern Ukraine, but path to economic recovery and real association with European structures is a much more complicated process" (p. 150). This author is precisely demonstrates positivist criticism and underestimates the power of mass legitimization of normative changes, the high dynamics of contemporary institutional changes in Ukraine. A more balanced position is demonstrated by other Slovenian political scientists – Martin Solik, Ján Fil'akovský, Vladimír Baar (2017), who claim that despite the rise of the idea of an autocephalous Ukrainian church after Euromaidan in Ukraine, nevertheless, as in Belarus "the role of autocephalous Orthodox churches in building national identities of Belarusians and Ukrainians is also significantly influenced by the political situation in these countries" (p. 155). The political situation of strengthening national identity through autocephaly can only be welcomed. However, religious changes cannot replace the necessary economic reforms, although they could increase the motivation of Ukrainian citizens to them. The economy, however, focuses mainly on the trend of building society "open access order", and religious change can both promote and prevent it. Thus, excessive accentuation of the role of one church in Ukraine can lead to tension in its relations with other religious organizations in Ukraine, as this would be contrary to the principle of "open access".

To receive multiply lingual competence seems to be one of the undoubted cultural priority for the modern person who is looking for success in multicultural society. Thus the policy of multilingualism and establishing of the relevant social and first of all academic institutions is the way to self-identification of inclusive type. Multilingualism in the philosophical, academic and educational aspects in the modern era is the imperative of the progress of modern societies. Multilingualism in theoretical and practical aspects appears as a multifaceted, systemic phenomenon that has wide humanistic value consequences, far exceeds the narrowly pragmatic approach to education as a way of acquiring a profession. As Olena Yakovleva observes, multilingualism in the system of higher education should be considered:

...as a key factor in the context of the philosophical-educational search
for a balance between the value assertion of national consciousness and
identity, on the one hand, and functionally conditioned pragmatism and
communicative expediency, on the other... the multilingualism organically
combines the value and functional tasks of the system of higher
education. (Yakovleva, 2015, p. 39)

Trilingualism (state language, English as a second and additional foreign, including national minority languages) is the best institutional choice for Ukraine today, but in the context of globalization, this format can also change quite quickly. However, the multilingual strategy itself will remain unchanged as one of the key institutional factors for strengthening of Ukraine's national identity.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Multilingualism is emerging as an example of a successful, modern educational institution that has received not only a positive local historical experience but due to a conscious institutional design – takes also a positive institutional experience from other countries. At the beginning of the establishing of such new institutions, the personal efforts of their co-authors are critical: from the authors of the relevant bills to the participants in the implementation of the laws of Ukraine, adopted on the basis of these bills. In modern Ukraine, the case of introduction of multilingualism in Ukrainian education could show that the anthropological factor affects not only in the sense of biological anthropology, but also as a cultural and anthropological factor, which is increasingly being implemented through the concrete efforts of individuals consciously focused on institutional changes. Such changes lay on the basis of a new national identity of a citizen of Ukraine.

Originality

Social self-identification could be analyzed as a social process determined by values and intentions as well as historical specific and ethnic diversity. Social structure of Ukraine becomes more transformative and receptive to the institutional design. Many social institutions in Ukraine need to be coordinated with institutions of European Union and international community in the mode of integration of Ukraine to the "open access order" societies. This task could be convincingly fulfilled only due to the clarification of the value and symbolic aspects of social self-identity in Ukraine. Philosophical approach helps to avoid excessive political engagement and disclosures attempts to mystify the grounds of social self-identification. In the global world the religious or every other cultural interpretation of civilization could not be exclusive basis for the social self-identification. But still for Ukrainians European values are significant reason for the choice of European identity. It is the choice of democratic way of life as joint of European values, institutions and standards of living. In modern global society the traditional concepts of the cultural "West" and "East" lost a part of their meaning and should be replaced by the concepts of "open access order" and "limited access order". The concepts of cultural "West" and "East" have still superfluous religious connotations in social sciences and national policy. The concept of "open access order" can be the synthetic basis for the new social and national self-identification in Ukraine. Multilingualism can be one of the practical ways in establishing "open access order" as a basis for the new social self-identification. Multilingualism presents new cultural and institutional strategy itself, which gives successful response for the global challenge to the national identity.

Conclusions

The challenge for Ukrainian humanities in general and especially for the Ukrainian philosophy is to identify the systemic principles for establishing a national identity of Ukrainian citizens that will promote the development of the ethnic, political, legal, religious, economic, cultural and other aspects of Ukrainian society. This cultural diversity in its plurality, complementarity can contribute to the formation of common orientation of Ukrainian citizen to strengthen the Ukrainian state among other European states – as a way to successful integration into the world community. Such a response is possible, first of all, on the basis of the development of the civil society in Ukraine, as well as a result of the development of a systemically grounded concept for identifying ways of strengthening the national identity of Ukrainian citizens in the values of multiculturalism. This concept should also be provided for a significant ideological and methodological effect, with the involvement of its ideas and propositions in the state programs, their dissemination in the scientific, public-political and media spheres through the publication of the re-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

sults of relevant scientific researches, due to the participation of its supporters in scientific conferences and other public events, as well as due to the involvement of its followers in academic sphere (students, PhD program students, professors etc.). Thus, such a response has interconnected scientific, socio-political and cultural-anthropological significance. Reconstruction of Ukraine's national self-identity is an institutional task that at the theoretical level requires further philosophical-anthropological reflection on the civilizational and cultural aspects of the functioning of social institutions in Ukraine.

REFERENCES

- Acemoglu, D., & Robinson, J. (2012). *Why nations fail: The origins of power, prosperity, and poverty*. New York: Crown. (in English)
- Anderson, B. (2006). *Imagined communities: Reflections on the origin and spread of nationalism*. London: Verso Books. (in English)
- Boichenko, M., & Myroshnichenko, D. (2016). Intellectuals and students: The development of their relations from theory to practice. *Revista de Filosofie, Sociologie și Științe Politice*, 2(171), 152-160. (in Russian)
- Danilevskiy, N. Y. (1995). *Rossiya i Yevropa: Vzglyad na kulturnye i politicheskie otnosheniya Slavyanskogo mira k Germano-Romanskomu* (6 Edit.). St. Petersburg: Glagol: St. Petersburg University. (in Russian)
- Danylova, T. V. (2017). Searching for the true self: The way of nondual wisdom. *Anthropological Measurements of Philosophical Research*, 12, 7-15. doi: 10.15802/ampr.v0i12.119069 (in English)
- Dugin, A. (2015). *Eurasian mission: An introduction to Neo-Eurasianism*. Budapest: Arktos Media Limited. (in English)
- Eisenstadt, S. N. (1978). *Revolution and the transformation of societies: A comparative study of civilizations*. New York: Free Press. (in English)
- Fichte, J. G. (2017). *Die reden an die deutsche Nation*. Berlin: Holzinger. (in German)
- Geertz, C. (1973). *The interpretation of cultures: Selected essays*. New York: Basic Books. (in English)
- Gehlen, A., & K. Rehberg (Ed.). (1985). *Philosophische anthropologie und handlungslehre* (Vol. VI). Frankfurt am Main: Klostermann Vittorio GmbH. (in German)
- Khmil, V., & Korkh, O. (2017). The concept of self-determination in the philosophy of the Enlightenment. *Anthropological Measurements of Philosophical Research*, 11, 127-134. doi: 10.15802/ampr.v0i11.105496 (in Ukrainian)
- Lyakh, V. V. (2016). Values Patterns shift in the context of transition from modern to postmodern situations. *Multyversum. Filosofskiy Almanakh: Collection of scientific papers*, 5-6, 3-17. (in Ukrainian)
- Liu, Q., & Turner, D. (2018). Identity and national identity. *Educational Philosophy and Theory*, 50(12), 1080-1088. doi: 10.1080/00131857.2018.1434076 (in English)
- Mykhalchenko, M., & Shaihorodskiy, Y. (2006). Tsyvilizatsiina chy tsinnisna rozkolotist Ukrainy? *Political Management*, 6, 18-28. (in Ukrainian)
- North, D. C., Wallis, J. J., & Weingast, B. R. (2009). *Violence and social orders: A conceptual framework for interpreting recorded human history*. Cambridge: Cambridge University Press. (in English)
- Olson, E. T. (2015). Personal identity. *Stanford Encyclopedia of Philosophy*. Retrived from <https://plato.stanford.edu/entries/identity-personal/> (in English)
- Plessner, H. (2010). *Grenzen der Gemeinschaft. Eine Kritik des sozialen Radikalismus*. Frankfurt am Main: Suhrkamp. (in German)
- Ross, A. (2016). *The industries of the future*. New York: Simon & Schuster. (in English)
- Skotna, N. (2005). *Osoba v rozkolotii tsyvilizatsii: Osvita, svitohliad, dii: Monohrafiia*. Lviv: Ukrainski tekhnolohii. (in Ukrainian)
- Smith, A. D. (2008). *The cultural foundations of nations: Hierarchy, covenant, and republic*. Hoboken: John Wiley & Sons. (in English)
- Smith, R. G., & Clarke, D. B. (Eds.). (2017). *Jean Baudrillard: The disappearance of culture. Uncollected interviews*. C. Turner, Trans. Edinburgh: Edinburgh University Press. (in English)
- Solik, M., Fiřakovský, J., & Baar, V. (2017). Belarusian and Ukrainian autocephalous orthodox churches and national identity: Comparison. *Political Sciences*, 20(2), 116-163. (in English)
- Spengler, O. (2007). *Der Untergang des Abendlan des*. Düsseldorf: Patmos Verlag. (in German)

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Trubetskoy, N. (1927). K ukrainskoy probleme. In *Yevraziyskiy sovremennik* (Book V, pp. 165-184). Paris. (in Russian)
- Yakovleva, O. V. (2015). *Multilingualism of Ukrainian society as a regulatory factor in the education and upbringing system of higher education in the context of world experience*. (Avtoreferat dysertatsii doktora filosofskykh nauk). National Academy of Educational Sciences of Ukraine, Kyiv. Retrived from http://www.ihed.org.ua/images/doc/ogoloshenya_pro_zahisti/Yakovleva_27.01.2015_avtoref.pdf (in Ukrainian)
- Žalek, L. (2016). The Ukrainian crisis – A new start of self-aware nationhood or gradual decline of the state? *Political Sciences*, 19(4), 137-155. (in English)

LIST OF REFERENCE LINKS

- Acemoglu, D. Why nations fail: The origins of power, prosperity, and poverty / D. Acemoglu, J. Robinson. – New York: Crown, 2012. – 529 p.
- Anderson, B. Imagined Communities: Reflections on the Origin and Spread of Nationalism / B. Anderson. – London: Verso Books, 2006. – 240 p.
- Бойченко, М. Интеллектуалы и студенты: развитие отношений от теории к практике / М. Бойченко, Д. Мирошниченко // *Revista de Filosofie, Sociologie și Științe Politice*. – 2016. – № 2 (171). – S. 152–160.
- Данилевский, Н. Я. Россия и Европа: Взгляд на культурные и политические отношения Славянского мира к Германско-Романскому / Н. Я. Данилевский. – 6-е изд. – Санкт-Петербург : Глаголь : Санкт-Петербургский университет, 1995. – 552 с.
- Danylova, T. V. Searching for the True Self: The Way of Nondual Wisdom / T. V. Danylova // *Антропологічні виміри філософських досліджень*. – 2017. – Вип. 12. – С. 7–15. doi: 10.15802/ampr.v0i12.119069
- Dugin, A. Eurasian Mission: An Introduction to Neo-Eurasianism / A. Dugin. – Budapest : Arktos Media Limited, 2015. – 182 p.
- Eisenstadt, S. N. Revolution and the Transformation of Societies: A Comparative Study of Civilizations / S. N. Eisenstadt. – New York : Free Press, 1978. – 348 p.
- Fichte, J. G. Die Reden an die deutsche Nation / J. G. Fichte. – Berlin : Holzinger, 2017. – 254 s.
- Geertz, C. The Interpretation of Cultures: Selected Essays / C. Geertz. – New York : Basic Books, 1973. – 470 p.
- Gehlen, A. Philosophische Anthropologie und Handlungslehre / A. Gehlen ; hrsg. von K. Rehberg. – Frankfurt am Main : Klostermann Vittorio GmbH, 1985. – Bd. VI. – 538 s.
- Хміль, В. В. Ідея особистого самовизначення в філософії Просвітництва / В. В. Хміль, О. М. Корх // *Антропологічні виміри філософських досліджень*. – 2017. – Вип. 11. – С. 127–134. doi: 10.15802/ampr.v0i11.105496
- Лях, В. В. Зміна патернів цінностей в контексті переходу від модерну до постмодерну / В. В. Лях // *Мультиверсум. Філософський альманах : зб. наук. пр. / Ін-т філософії ім. Г. С. Сковороди НАН України*. – Київ, 2016. – Вип. 5–6. – С. 3–17.
- Liu, Q. Identity and National Identity / Q. Liu, D. Turner // *Educational Philosophy and Theory*. – 2018. – Vol. 50, No. 12. – P. 1080–1088. – doi: 10.1080/00131857.2018.1434076
- Михальченко, М. Цивілізаційна чи ціннісна розколотість України? / М. Михальченко, Ю. Шайгородський // *Політичний менеджмент*. – 2006. – № 6. – С. 18–28.
- North, D. C. Violence and Social Orders: A Conceptual Framework for Interpreting Recorded Human History / D. C. North, J. J. Wallis, B. R. Weingast. – Cambridge : Cambridge University Press, 2009. – 308 p.
- Olson, E. T. Personal Identity [Virtual Resource] / Eric Olson // *Stanford Encyclopedia of Philosophy*. – 2015. – 9 July. – Access Mode: <https://plato.stanford.edu/entries/identity-personal/> – Title from the screen. – Date of Access: 19.06.2018.
- Plessner, H. Grenzen der Gemeinschaft. Eine Kritik des sozialen Radikalismus / H. Plessner. – Frankfurt am Main : Suhrkamp, 2010. – 145 s.
- Ross, A. The Industries of the Future / A. Ross. – New York: Simon & Schuster, 2016. – 320 p.
- Скотна, Н. В. Особа в розколотій цивілізації: освіта, світогляд, дії : монографія / Н. В. Скотна. – Львів : Українські технології, 2005. – 384 с.
- Smith, A. D. The Cultural Foundations of Nations: Hierarchy, Covenant, and Republic / A. D. Smith. – Hoboken : John Wiley & Sons, 2008. – 264 p.
- Jean Baudrillard: The Disappearance of Culture. Uncollected Interviews / Eds. by R. G. Smith, D. B. Clarke ; Trans. by C. Turner. – Edinburgh : Edinburgh University Press, 2017. – 272 p.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Solik, M. Belarusian and Ukrainian Autocephalous Orthodox Churches and National Identity: Comparison / M. Solik, J. Fiřakovský, V. Baar // *Politické Vedy*. – 2017. – Roč. 20, Č. 2. – S. 116–163.
- Spengler, O. *Der Untergang des Abendlandes* / O. Spengler. – Düsseldorf : Patmos Verlag, 2007. – 1249 s.
- Трубецкой, Н. К украинской проблеме / Н. Трубецкой // *Евразийский современник* : [сборник]. – Париж, 1927. – Кн. V. – С. 165–184.
- Яковлева, О. В. Багатомовність українського суспільства як регулятивний фактор освіти і виховання в системі вищих навчальних закладів у контексті світового досвіду : автореф. дис. ... д-ра філос. наук : 09.00.10 / Яковлева Олена Вячеславівна ; Нац. акад. пед. наук України, ін-т вищ. освіти. – Київ, 2015. – 40 с. – Режим доступу: http://www.iherd.org.ua/images/doc/ogoloshenya_pro_zahisti/Yakovleva_27.01.2015_avtoref.pdf
- Žalek, L. The Ukrainian Crisis – A New Start of Self-Aware Nationhood or Gradual Decline of the State? / L. Žalek // *Politické Vedy*. – 2016. – Roč. 19, Č. 4. – S. 137–155.

М. І. БОЙЧЕНКО^{1*}, О. В. ЯКОВЛЕВА^{2*}, В. В. ЛЯХ^{3*}

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

^{2*}Київський інститут бізнесу і технологій (Київ, Україна), ел. пошта rector@kibit.edu.ua, ORCID 0000-0003-4056-2772

^{3*}Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна), ел. пошта vvlyv2012@ukr.net, ORCID 0000-0003-4683-0838

ЦИВІЛІЗАЦІЙНІ ТА ІНСТИТУЦІЙНІ АСПЕКТИ НАЦІОНАЛЬНОЇ САМОІДЕНТИФІКАЦІЇ В УКРАЇНІ: ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИЙ ПІДХІД

Мета. Ця стаття прояснює значущість соціальної самоідентифікації особистості як основи для цивілізаційного та інституційного пояснення національної самоідентифікації в Україні. **Теоретичний базис.** Автори виявили, що при аналізі культурно-антропологічних засад національної самоідентичності одна одній протистоять дві основні концепції: концепція "східної" культурної та суспільної самоідентичності України, з якою корелюється метафора розколу між "Сходом" та "Заходом", та концепція "західної" проекції європейського майбутнього України, яка корелюється з метафорою мосту між "Сходом" та "Заходом". Ці концепції відображають опції особистого вибору шляху здобуття соціальної самоідентичності громадянами України. Концепція Дугласа Норта щодо держав "порядку відкритого доступу" та держав "порядку обмеженого доступу" може бути використана як основа для альтернативного, прагматичного підходу для вибору критеріїв національної самоідентичності. **Наукова новизна.** Національна самоідентифікація є результатом вибору особистістю своєї соціальної самоідентифікації: при цьому особистість враховує історію нації, етнічне розмаїття нації, її культурні та цивілізаційні характеристики. Філософсько-антропологічний підхід сприяє демістифікації підстав соціальної самоідентифікації, виявляючи вирішальну роль особистого вибору у формуванні нових інституційних засад національної самоідентичності. Узгодження соціальних інститутів України з інституціями Європейського Союзу та міжнародного співтовариства відкриває широкі можливості успішної інтеграції України до суспільств "порядку відкритого доступу". З'ясування ціннісних та символічних аспектів національної самоідентичності в Україні сприяє успішному функціонуванню цих інституцій. Багатомовність є адекватною відповіддю на глобальний виклик реконструкції національної самоідентичності України. Система освіти є ключовою сферою запровадження багатомовності. **Висновки.** Розвиток, обґрунтування та систематизація культурних та інституційних критеріїв вибору найкращих шляхів зміцнення національної ідентичності в Україні є основною передумовою успішної самоідентифікації українських громадян у складному та постійно мінливому глобальному світі.

Ключові слова: людина; особистість; національна самоідентифікація особистості; неоінституціоналізм; цивілізація; культура; цінності; багатомовність

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

М. И. БОЙЧЕНКО^{1*}, Е. В. ЯКОВЛЕВА^{2*}, В. В. ЛЯХ^{3*}

^{1*}Киевский национальный университет имени Тараса Шевченко (Киев, Украина), эл. почта boychenko_m@univ.net.ua, ORCID 0000-0003-1404-180X

^{2*}Киевский институт бизнеса и технологий (Киев, Украина), эл. почта rector@kibit.edu.ua, ORCID 0000-0003-4056-2772

^{3*}Институт философии имени Г. С. Сковороды, Национальная академия наук Украины (Киев, Украина), эл. почта vvlyv2012@ukr.net, ORCID 0000-0003-4683-0838

ЦИВИЛИЗАЦИОННЫЕ И ИНСТИТУЦИОНАЛЬНЫЕ АСПЕКТЫ НАЦИОНАЛЬНОЙ САМОИДЕНТИФИКАЦИИ В УКРАИНЕ: ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИЙ ПОДХОД

Цель. Эта статья проясняет значимость социальной самоидентификации личности как основы для цивилизационного и институционального объяснения национальной самоидентификации в Украине. **Теоретический базис.** Авторы выявили, что при анализе культурно-антропологических основ национальной самоидентичности друг другу противостоят две основные концепции: концепция "восточной" культурной и общественной самоидентичности Украины, с которой коррелирует метафора раскола между "Востоком" и "Западом", и концепция "западной" проекции европейского будущего Украины, которая коррелируется с метафорой моста между "Востоком" и "Западом". Эти концепции отражают опции личного выбора пути получения социальной самоидентичности гражданами Украины. Концепция Дугласа Норта о государствах "порядка открытого доступа" и государствах "порядка ограниченного доступа" может быть использована как основа для альтернативного, прагматического подхода для выбора критериев национальной самоидентичности. **Научная новизна.** Национальная самоидентификация является результатом выбора личностью своей социальной самоидентификации: при этом личность учитывает историю нации, этническое разнообразие нации, ее культурные и цивилизационные характеристики. Философско-антропологический подход способствует демистификации оснований социальной самоидентификации, выявляя решающую роль личного выбора в формировании новых институциональных основ национальной самоидентичности. Согласование социальных институтов Украины с институтами Европейского Союза и международного сообщества открывает широкие возможности успешной интеграции Украины в общества "порядка открытого доступа". Выяснение ценностных и символических аспектов национальной самоидентичности в Украине способствует успешному функционированию этих институтов. Многоязычие является адекватным ответом на глобальный вызов реконструкции национальной самоидентичности Украины. Система образования является ключевой сферой внедрения многоязычия. **Выводы.** Развитие, обоснование и систематизация культурных и институциональных критериев выбора лучших путей укрепления национальной идентичности в Украине является основной предпосылкой успешной самоидентификации украинских граждан в сложном и постоянно меняющемся глобальном мире.

Ключевые слова: человек; личность; национальная самоидентификация личности; неинституционализм; цивилизация; культура; ценности; многоязычие

Received: 27.06.2018

Accepted: 22.11.2018

UDC 340.12: 572.08

H. Z. OGNEVIUK^{1*}

^{1*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail a.ogneviuk@gmail.com,
ORCID 0000-0003-0529-2551

ANTROPOLOGICAL APPROACHES IN LEGAL CERTAINTY RESEARCH

Purpose. The study is aimed at highlighting in the historical-comparative context the influence of anthropological teachings on the development and formation of such a legal phenomenon as "legal certainty", proving that the category of legal certainty appeared as a consequence of anthropocentric philosophical approach in law. **Theoretical basis.** In the article, using the system approach, the content of the term "legal certainty" was analyzed. The axiological approach allowed generalizing various manifestations of legal certainty within the limits of one value concept and generalizing it by formulating and emphasizing the importance of the anthropophilosophical approach in the study of legal phenomena. The method of comparison, analysis, synthesis, generalization of philosophical concepts was used, in which the principle of legal certainty was expressed in different periods of historical development. **Originality.** This article supports a wide approach to understanding the principle of legal certainty, and the latter one relates to general theoretical legal principles. It is alleged that legal certainty consists of a number of requirements for lawmaking and law enforcement. In conducting a historical analysis for these requirements of legal certainty, it was established that they were historically originated and developed as a part of anthropological philosophical doctrine and subsequently embodied in law. The connection with anthropological teaching in jurisprudence is transformed into a relationship between the realization of the principle of legal certainty and human rights. **Conclusions.** Anthropological approaches in the study of legal phenomena allow providing value humanistic orientation to law. Human rights and freedoms as the most important social value require observance of them even when the legislation is imperfect, uncoordinated, contains gaps and uncertainties. The principle of legal certainty enables to overcome these difficulties, due to it the requirements of lawfulness and observance of human rights and freedoms are agreed upon. This principle is generally legal, and its content is revealed through a set of components – requirements.

Keywords: legal certainty; anthropology of law; legal principle; res judicata; anthropocentrism; principle of justice

Introduction

The gradually retreat from the positivist legal consciousness poses a set of questions both to the philosophy of law and to the branch sciences, in particular: 1) the clarity, precision and accessibility of the legal instruction for a person, the absence of contradictory and mutually exclusive provisions; 2) stability and predictability of legal positions arising in law enforcement; 3) compliance with the procedure for adoption of regulatory acts and their implementation; 4) the boundaries of discretionary powers of state bodies, in particular when applying to a person with legal responsibility. These requirements are included as components in the multi-element notion of "legal certainty". Legal certainty appears as a principle in various legal areas, in particular in European countries. The application of this principle is associated with "deregulation, greater flexibility and effectiveness of law" (Vaate, 2017, p. 5).

In the sphere of legal regulation, there is always a person for whom legal norms are embodied in acts of individual action, acquire a specific meaning. The perception by him/her of legal instructions, the ability to coordinate their actions with them, guided by making decisions and forging their future, affects the possibility of realizing by him/her the rights and freedoms of a man and a citizen, which are the highest social and legal values. Legal certainty, which is considered as a legal principle, embodies the elements that take into account not only direct subordination of a person to the state authority, but also the feedback – perception, respect and ob-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

servance of the legal instructions that a person demonstrates in response. At the present stage, the principle of legal certainty becomes the object of reference in court decisions, but it has not received its established definition in philosophical and theoretical legal studies.

Purpose

In view of the foregoing, the purpose of the article is to reveal the content of legal certainty by applying the anthropological approach, conducting the anthropo-historical analysis and studying how the theory of legal certainty emerged and developed and what significance this concept has acquired in modern law. Therefore, the study of the content of this principle with the use of anthropological approaches will reveal its significance for the legal system, for approval of humanistic principles in law.

Statement of basic materials

The term "legal certainty" brought to Ukraine, along with the decisions of the European Court of Human Rights, is becoming more widespread both in scientific papers and in judicial practice. In spite of this, there is no established meaning of this word in the theory and philosophy of law.

Since the appearance of the term "legal certainty" on the territory of Ukraine, there are two main approaches to understanding its content: narrow and broad. Representatives of the general theoretical schools adhere to a broad understanding of this term, considering it to be multi-elemental one and pointing to connection to the rule of law. S. Pogrebnyak and M. Kozyubra paid attention to the relevance of this approach in their papers. A broad approach to understanding of legal certainty is an individual manifestation of a general broad approach to the understanding of law that had been formed from the end of the nineteenth century, in contrast to a gradual change in legal concepts one after the other. The narrow approach focuses on the individual manifestations of legal certainty within a particular branch of law.

In foreign practice, the principle of legal certainty is interpreted as a general law phenomenon. In particular, Louise Marinoni (2012) argues that "legal certainty is a fundamental right and an indispensable principle of the state of law" (p. 255). Unlike representatives of the procedural law who are inclined to consider legal certainty as an interdisciplinary procedural principle and to identify it only with the requirement of *res judicata* – the requirement of the final judgment, – in sectoral studies of substantive law the approach prevails, according to which legal certainty is a general principle of law inherent in all branches of law. Investigating the principles of land law, B. Totskyi argues that the modern concept of legal certainty is embodied in Art. 22 of the Constitution of Ukraine, according to which human rights and freedoms are not exhaustive, and the restriction of their content or scope is not allowed (Totskyi, 2014, p. 206).

The study by Finnish scholar Juha Raitio argues that the principle of legal certainty, "despite the lack of a clear definition in Finnish law and other legal sources, is a general legal principle that personifies predictability in law" (Raitio, 2012, p. 11).

The ambiguity and simultaneously the versatility in the interpretation of this concept is caused by a number of factors – 1) the phrase "legal certainty" consists of words of general use, so its content can be established through a comparison of their meaning; 2) the concept is used in various fields of legal science, as a result of which the content of the concept is not fully covered, but only certain situations, its aspects are applied; 3) there are no doctrinal theoretical papers devoted to the study of legal certainty in Ukraine; 4) there is an unidentified connection of "legal certainty" with other legal principles.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

The experience of foreign countries, where the principle of legal certainty is widely used and is a part of legal reality, suggests that the content of legal certainty should be revealed not through a dogmatic approach, a literal interpretation, but through an analysis of its substantive elements, their manifestations, through the prism of human rights and freedoms.

Investigating the philosophical and linguistic features of legal terms in the papers of G. Hart, K. Doliwa states that:

When it comes to legal concepts, traditional descriptive definitions do not reflect their content, which results from the abnormal ambiguity of legal terms and distinguishes them from the words of ordinary language, commonly used in everyday life. Legal terms are characterized by the fact that, although most people know about them, they do not understand their meaning. (Doliwa, 2016, p. 240)

Therefore, to study the concept one should based on scientific approaches, use the methodology of the philosophy of law, legal anthropology, the general theory of the state and law. This statement is fully applicable to legal certainty.

A study of legal certainty through the anthropological approach will allow us to deviate from the literal interpretation of the term, to go deeper into its nature, to analyze the links with other legal principles. "It could be argued that legal anthropology can best combine ethnographic studies and legal practice and provide the most accurate explanation concerning the nature of the relationship between a man and law" (Barceló, 2015, p. 204). In the context of the anthropological doctrines of the past and the present, the questions of the place of a person in law are considered, the backlash, demonstrated by a person, receiving the legal instruction from the state is also considered.

One can speak about the presence of law in the society only in the case when every member of the society is recognized by the state as a rational being capable of deciding what is best for him/her. In the relationship between law and the person, law as a system of mandatory rules allows you to regulate the practice of the state in relation to the individual. The most acceptable position in the understanding of law factored in the orientation towards the person is the position where law is a social

guarantee of the freedom of a socially recognized autonomous person.

(Kravchenko, 2008, p. 172)

It should be said that man-centrist approach to understanding of law has been defended by philosophers since ancient times, so the emergence of "legal certainty" as a concept that embodies anthropological approach in law is a phenomenon historically conditioned, not accidental.

The components of legal certainty, referred to above, became objects of anthropological philosophical and legal research from ancient times. The first known for us written sources of law aimed at least two purposes – to systematize and publicize the legal norms, to present them for everybody. Philosophers of antiquity emphasized the importance of law in order to determine the correct and unlawful behavior of the man (Aristotle, 2000, p. 84). They defined that officials can evaluate the human behavior with a view to identifying the subject of wrongfulness only when the laws are not in a position to give an exact answer to this question. It is this doctrine that today finds itself in a position supported by contemporaries that a person should know and understand the content of the legal instruction, on the basis of this to determine his/her behavior, to be able to distinguish the legitimate from the illegal subjects.

O. O. Fast notes about the connection between the ideas of medieval thinkers and the modern principle of the rule of law. The famous medieval philosopher-theologian F. Akvinskyi "had put forward a number of requirements that determine the nature of law: rationality, focus on public welfare (private good can be considered as a component of the welfare of the society); official adoption and publication" (Fast, 2017, p. 46). According to the author, the relevant requirements are consistent with modern criteria for a normative act in assessing the compliance of the rule of law principle. One can agree with the author that the basis for the development of later liberal legal concepts, among which is the concept of legal certainty, were laid long before their appearance, in particular in the papers of medieval scholars.

One of the requirements of legal certainty is the clarity, precision in the wording of the legal instructions, the lack of ambiguity in the interpretation. The origins of these provisions can be found in the papers of William Okkam, who believed that the explanation about the differences of matter would be better represented in the form of one thesis than several. Thus, simplicity, when it is applied to law, is directly related to the certainty and accessibility of legal norms.

From the selectively presented position of these medieval philosophers, it is seen that in matters of law they pointed to the need for its accessibility for citizens, but they did not limit themselves only with certainty of formulations. If the norm, even it is perfectly formulated, does not fulfill its purpose, it is incorrectly applied, it is applied differently for various categories of citizens, there is an abuse of the legal norm and distortion of its meaning. It loses its universality for the society. Drawing a parallel with today's approaches to the understanding of legal certainty, we can argue that the stylistic and philological perfection in the formulation, set forth in the legal norm cannot be the single content for legal certainty. Legal certainty should lead to unanimous legal regulation of social relations in law enforcement practice, to the absence of abuses based on legal norms, allowed by state authorities.

In the philosophy of the late middle ages and the new time, more attention was paid to the organization of public administration, the rules of interaction between the people and government representatives – the issue of certainty of legal instructions was considered in this context. So in the papers of T. Hobbes, an important element of the society/state relationship was:

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Laws – these are the rules for every citizen that the state orally or in writing forms provided to him/her to use them to distinguish between right and wrong. The aim of laws is to give the right direction to people's actions, leaving to their discretion everything that is not forbidden and not determined by law. (Hobbes, 2000, p. 255)

John Locke did not spare the issues of certainty of law, he named the lack of a natural state that he lacked an established, definite law as a norm of justice and measure in disputes (Locke, 1988, p. 335).

In the nineteenth century, in contrast to the idea of natural law, political and legal ideas of positivism appeared, which were much more specific and exacting for the formulation of legal norms and their certainty. Applying a rational approach to the formation of a liberal conception of law I. Bentham noted that the content of natural law is not defined and interpreted in different ways by all, and therefore can not be perceived as a legal model (Krestovskaya, 2002, p. 258). In analyzing the law of common law countries, Bentham noted that in these countries law exists in the form of a "judicial law", the meaning of which can not be explained without resorting to judicial practice. Thinking about this problem, the author proceeded from the necessity for law to be clear, simple and accessible in understanding for the ordinary person. The consideration of the anthropological approach here means that the person, without resorting to a special body through familiarization with legal instructions, has to understand the difference between lawful and unlawful behavior and to be guided by these ideas in his/her actions.

The overcoming of incomprehensibility in law through codification was supported by Hegel. He criticized the uncertainty and incomprehensibility of the legal instruction, regardless of the reasons for such incomprehensibility, calling such a situation unfair in relation to a person.

To hang the laws so high that no single citizen could read them, like the tyrant Dionysius did it, or bury them in expanded and numerous scholarly books, collections of decisions, numerous judgments, thoughts and customs that often contradict each other, and in books written in a foreign language, so knowledge of the law in force becomes accessible only to those who are engaged in research by scientists. All this is equally unfair... The law concerns freedom – the most valuable and most worthy in a person, and the person himself should know this law, since it is binding for him/her. (Hegel, 1990, p. 252)

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Consequently, the connection between the execution and understanding of the the legal norm is connected by Hegel with the requirement of obligation. Since the legal norm is binding and applies to citizens, they must know its content. The given examples from the history of law-making were analyzed by Hegel are extremely revealing. By combining various types of circumstances in violation of legal certainty, thereby Hegel emphasized the unimportance of the reasons why the rules are inaccessible for citizens to understand, in all cases, this situation must be overcome.

Despite the absence of a specific name, issues of legal certainty were not new ones for the legal science and are inherent even in the pre-revolutionary period. "Without using the term "legal certainty" of judicial decisions (legal certainty) in the pre-revolutionary period the scientists noted the importance of the sustainability of sentences and other judicial decisions that came into force" (Alekseeva, 2015, p. 9). Thus, in his paper "The General Theory of Law" G. V. Shershenevich points out that, unlike social norms, legal norms:

Are characterized by a certainty of suffering, which are threatened by the rules of law, which are unusual for the norms of conscience or morality... a person who has agreed to violate the legal norm in advance knows about the volume and quality of the expected suffering. The second and more important difference... there is a certainty of organs that cause suffering for the violator of this norm. (Shershenevich, 1910, p. 289)

Reflecting on the issue of justice, including the justice of legal regulation, a well-known American philosopher who relied on liberal values, John Rawls noted that:

The principles of justice are chosen in conditions of ignorance. This means that nobody will win or lose when choosing principles as a result of natural or accidental social circumstances. Since everyone is in the same position and nobody is able to invent the principles for improving their specific conditions. (Rawls, 1999, p. 11)

The statement about justice, which must be ahead according to the situation, that is, to regulate relations that will arise in the future, and not those that have already occurred (in a retrospective way) corresponds to a number of requirements of legal certainty that establish the inadmissibility of the retroactive effect of law in space and time, the inadmissibility of changes to the worst, the requirement to promulgate legal norms, so that citizens have the opportunity to orient themselves towards them in shaping their behavior.

In the context of the anthropological approach to the study of legal certainty, the paper of O. Holmes "The Path of the Law" deserves attention. In analyzing his rich experience of judging, the author shares his thoughts on what is law in the vision of ordinary citizens.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

If you want to know the law... you have to look at him as a angry person who cares only about the material consequences that will enable him/her to analyze such knowledge, and not as a kind person who sees the reasons for his behavior – whether within the law, or beyond its limits – in certain sanctions of conscience. (Holmes, 1897, p. 3)

In such approach to the understanding of law, the importance of foresight is manifested. It is important for the citizen, to what final conclusion the court will reach when awarding judgement upon his/her case, no matter what methods and comparisons it applies. It can be underpinned by the search for the connection of law with the basics of morality, or to refer to the established judicial practice in similar cases, or analyze the rules of law for their erroneousness and inconsistencies with the basic principles of law, but for an ordinary citizen, this justification, which usually forms the basis of the motivational part of the decision is not important. For the individual, according to the author, the final result is important – the answer which should be given by the law – whether he/she lawfully acted or not (Holmes, 1897, p. 4). Without calling the principle of legal certainty, the author points to the need for a person to have a clear idea of the lawfulness of his/her behavior and its consequences.

Even if every resolution required an emperor's sanction with despotic power and capricious mind, we should equally be interested in being able to predict – in clarifying the order, in rational explanation and in determining the principle of development of the norms that he affirms. (Holmes, 1897, p. 7)

Thus, the author points out the importance of certainty, regardless of the quality of law – no matter what the law is – good or bad – it must be definite and understandable for the "user".

In the first half of the twentieth century, the discussion between the adherents of natural and positive law was rather heated. This discussion attracted the attention of the researchers of both schools to the fundamental problems of law, forcing them to look for confirmation of their own theories and convictions on scattered examples. Among issues raised by such scholars as Dvorkin, Hart, and Fuller were issues related to the principle of legal certainty. The allegorical story about the imaginary King Rex, who wished to put an end to all legal problems, covers a number of violations of this principle. There were some measures which the imaginary king used: an attempt to introduce a case law that created the problem of unpredictability of a judge's decision; an attempt to codify legislation, which led to the ambiguity of statutory concepts for the population and contradiction of norms to each other. Elimination of these shortcomings and creation of the best legal act – the code – lasted so long that at the time of enactment, the code was outdated and could not properly regulate legal relations (Fuller, 1969, p. 33). This instruc-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

tive history consistently points to the problems associated with the process of lawmaking and lists a number of requirements of legal certainty, which, in the event of non-compliance, may distort legal regulation.

The improvement of legislative wording is perhaps the most common way to perfect the legal norm that applies in our country. It does not take into account the fact that modern legal problems often lie in the plane of interaction in the paradigm: society-state-man. Therefore, the traditional approach to improve the wording of the legal norm, although it remains relevant, is not capable of solving all situations. Changing the statutes one should always keep in mind the value that such a provision protects. Applying an anthropological approach to the study of legal phenomena will allow you to look at solving legal problems from the point of view of how one person 1) professes the values embodied in law (the requirement to respect the rights and fundamental freedoms of a man); 2) understands the content of the legal instruction (whether it is possible to distinguish between lawful and unlawful); 3) is aware of the norm of law (observance of the principle of legality and the requirements of legal certainty regarding the procedure for the adoption and promulgation of legal norms, the requirement of inadmissibility of changes to the worst).

As it was proved above, the requirements of legal certainty had been formulated historically in the context of the development of anthropological teaching and today are general legal. Although the emergence of the requirements of legal certainty occurred separately and gradually, in the modern period they appear as a single doctrine of legal certainty, which is not reduced to one of the listed requirement, but embodies them as a system.

Originality

The content of legal certainty is considered from the standpoint of anthropology, the origin and formation of this phenomenon are investigated. It has been established that, much earlier than the appearance of the concept itself, ideas originated and evolved, embodied as elements of legal certainty. It is proved that legal certainty is a historically determined legal phenomenon the significance of which can be revealed through an anthropo-philosophical approach. The application of legal certainty will allow to focus on the value legal guidelines in the implementation of reforms in the state and legal sphere.

Conclusions

Legal certainty is a fundamental legal principle inherent in a state governed by the rule of law. The content of this principle is revealed through a set of component requirements, each of which has a historical basis of its origin. Requirements for the formulation of legal norms in a generally accessible way of familiarization, the inadmissibility of limiting or eliminating fundamental human rights, the lack of retrospective effect of law, clarity and precision of legal prescriptions, their mutual complement and consistency – these ideas were put forward by philosophers in the context of anthropological research and invariably associated with them requirements of justice to the person. Legal certainty is a legal concept, a general legal principle that embodies these philosophical views and transforms them into a legal field. Therefore, the study of this principle should be carried out taking into account the anthropological approach.

REFERENCES

- Alekseeva, T. (2015). *Pravovaya opredelennost sudebnikh resheniy v ugovnom sudoproizvodstve: ponyatie, znachenie i predely.* (Dysertatsiia kandydata yuridicheskikh nauk). Lomonosov Moscow State University, Moscow. (in Russian)
- Aristotle. (2000). *Polityka.* O. Kysliuk, Trans. from Ancient Greek. Kyiv: Osnovy. (in Ukrainian)
- Barceló, R. (2015). About roman legal anthropology. *Revista de Antropologia Social*, 24, 201-219. doi: 10.5209/rev_RASO.2015.v24.50652 (in Spanish)
- Doliwa, K. (2016). Philosophical and linguistic sources of Herbert L. A. Hart's theory of law. *Studies in Logic, Grammar and Rhetoric*, 46(59), 231-254. doi: 10.1515/slgr-2016-0042 (in English)
- Fast, O. O. (2017). St. Thomas Aquinas contribution to rule of law concept formation. *Scientific Bulletin of Uzhhorod National University. Series: Pravo*, 43(1), 44-47. (in Ukrainian)
- Fuller, L. (1969). *The Morality of Law.* New Haven: Yale University Press. (in English)
- Hegel, G. W. F. (1990). *Filosofiya prava.* D. A. Kerimov, & V. S. Nersesyants (Eds.). Trans. from Germ. Moscow: Mysl. (in Russian)
- Hobbes, T. (2000). *Leviafan abo sut budova i povnovazhennia derzhavy tserkovnoi ta tsyvilnoi.* Kyiv: Dukh i Litera. (in Ukrainian)
- Holmes, O. W. J. (1897). The Path of the Law. *Harvard Law Review*, 10(8), 457-478. doi: 10.2307/1322028 (in English)
- Kravchenko, A. P. (2008). *Antropologichnyj pryncyp u filosofii prava.* (Dysertatsiia kandydata yuridicheskikh nauk). Yaroslav Mudryi National Law University, Kharkiv. (in Ukrainian)
- Krestovskaya, N., & Tsvirkun, A. (2002). *Istoriya politicheskikh i pravovykh ucheniy: Kurs lektciy.* Kharkiv: Odissey. (in Russian)
- Locke, J. (1988). Two Treatises of Government. In *Sochineniya* (Vol. 3, pp. 135-406). Moscow: Mysl. (in Russian)
- Marinoni, L. (2012). The precedent in the legal certainty dimension. *Revista lus et Praxis*, 18(1), 249-266. (in Spanish)
- Raitio, J. (2012). The source of law-doctrine and reasoning in Finland. *US-China Education Review*, B11, 960-973. Retrieved from <https://www.ifla.org/past-wlic/2012/129-raito-en.pdf> (in English)
- Rawls, J. (1999). *A theory of justice.* Cambridge: Harvard University Press. (in English)
- Shershenevich, G. (1910). *Obshchaya teoriya prava* (Vol. 1-4). Moscow: Br. Bashmakovy. (in Russian)
- Totskiy, B. (2014). Legal certainty as a basic principle of the land law of Ukraine. *Jurisprudence*, 21(1), 204-222. doi: 10.13165/JUR-14-21-1-10 (in English)
- Vaate, V. de. (2017). Achieving flexibility and legal certainty through procedural dismissal law reforms: The German, Italian and Dutch solutions. *European Labour Law Journal*, 8(1), 5-27. doi: 10.1177/2031952517699103 (in English)

LIST OF REFERENCE LINKS

- Алексеева, Т. Правовая определенность судебных решений в уголовном судопроизводстве: понятие, значение и пределы : дис ... канд. юрид. наук : 12.00.09 : защищена 08.12.2015 / Алексеева Татьяна Михайловна ; наук. кер. Н. В. Ильюченко ; Московский государственный университет им. М. В. Ломоносова. – Москва, 2015. – 264 с.
- Арістотель. Політика / Арістотель ; пер. з давньогрецької О. Кислюк. – Київ : Основи, 2000. – 239 с.
- Barceló, R. En torno a la antropología jurídica romana / R. Barceló // Revista de Antropologia Social. – 2015. – № 24. – P. 201–219. doi: 10.5209/rev_RASO.2015.v24.50652
- Doliwa, K. Philosophical and Linguistic Sources of Herbert L. A. Hart's Theory of Law / K. Doliwa // Studies in Logic, Grammar and Rhetoric. – 2016. – Vol. 46, Iss. 59. – P. 231–254. doi: 10.1515/slgr-2016-0042
- Фаст, О. О. Внесок Фоми Аквінського у формування концепції верховенства права / О. О. Фаст // Науковий вісник Ужгородського національного університету. Серія: Право. – 2017. – Вип. 43, Т. 1. – С. 44–47.
- Fuller, L. The Morality of Law / L. Fuller. – New Haven : Yale University Press, 1969. – 262 p.
- Гегель, Г. В. Ф. Философия права / Г. В. Ф. Гегель ; пер. с нем. ; ред. и сост. Д. А. Керимов, В. С. Нерсисянц ; авт. вступ. ст. и примеч. В. С. Нерсисянц. – Москва : Мысль, 1990. – 524 с.
- Гоббс, Т. Левиафан або суть будова і повноваження держави церковної та цивільної / Т. Гоббс. – Київ : Дух і Літера, 2000. – 606 с.
- Holmes, O. W. Jr. The Path of the Law / O. W. Jr. Holmes // Harvard Law Review. – 1897. – Vol. 10, No. 8. – P. 457–478. doi: 10.2307/1322028

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Кравченко, А. П. Антропологічний принцип у філософії права : дис ... канд. юрид. наук : 12.00.12 / Кравченко Алла Петрівна ; наук. кер. В. Д. Титов ; Нац. юрид. академія України ім. Я. Мудрого. – Харків, 2008. – 215 с.
- Крестовская, Н. История политических и правовых учений : курс лекций / Н. Крестовская, А. Цвиркун. – Харьков : Одиссей, 2002. – 448 с.
- Локк, Дж. Два трактата о правлении / Дж. Локк // Сочинения : в 3 т. / Дж. Локк. – Москва : Мысль, 1988. – Т. 3. – С. 135–406.
- Marinoni, L. El precedente en la dimencion de la Seguridad Juridical // Revista Lus et Praxis. – 2012. – Año 18, № 1. – P. 249–266.
- Raitio, J. The Source of Law-Doctrine and Reasoning in Finland / J. Raitio // US-China Education Review. – 2012. – № В 11. – P. 960–973. – Access Mode: <https://www.ifla.org/past-wlic/2012/129-rautio-en.pdf> (Date of Access: 08.11.2018). – Title from Screen.
- Rawls, J. A Theory of Justice / J. Rawls. – Cambridge : Harvard University Press, 1999. – 538 p.
- Шершеневич, Г. Ф. Общая теория права : в 4-х т. / Г. Ф. Шершеневич. – Москва : Бр. Башмаковы, 1910. – 805 с.
- Totskyi, B. Legal Certainty as a Basic Principle of the Land Law of Ukraine / B. Totskyi // Jurisprudence. – 2014. – Tom. 21, Nu. 1. – P. 204–222. doi: 10.13165/JUR-14-21-1-10
- Vaate, V. de. Achieving flexibility and legal certainty through procedural dismissal law reforms: The German, Italian and Dutch Solutions / V. de Vaate // European Labour Law Journal. – 2017. – Vol. 8, Iss. 1. – P. 5–27. doi: 10.1177/2031952517699103

Г. З. ОГНЕВ'ЮК^{1*}

^{1*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта a.ogneviuk@gmail.com, ORCID 0000-0003-0529-2551

АНТРОПОЛОГІЧНІ ПІДХОДИ У ДОСЛІДЖЕННІ ПРАВОВОЇ ВИЗНАЧЕНОСТІ

Мета. Дослідження спрямовано на висвітлення в історично-порівняльному контексті впливу антропологічних вчень на розвиток і формування такого правового явища як "правова визначеність", доведення того, що категорія правової визначеності з'явилась як наслідок антропоцентричного філософського підходу у праві. **Теоретичний базис.** У статті із застосуванням системного підходу було проаналізовано змістовне наповнення терміну "правова визначеність". Аксиологічний підхід дав змогу узагальнити різні прояви правової визначеності в межах одного ціннісного поняття й узагальнити його, сформулювавши та відзначивши важливість антропофілософського підходу в дослідженні правових явищ. Використано метод порівняння, аналізу, синтезу, узагальнення філософських концепцій, в яких знаходив свій вияв принцип правової визначеності в різні періоди історичного розвитку. **Наукова новизна.** У даній статті підтримується широкий підхід до розуміння принципу правової визначеності, а останній відноситься до загальнотеоретичних правових принципів. Стверджується, що правова визначеність складається з ряду вимог до правотворчості та правозастосування. При проведенні історичного аналізу цих вимог правової визначеності встановлено, що вони історично зароджувались і розвивались як частина антропологічного філософського вчення та згодом були втілені у праві. Зв'язок з антропологічним вченням у юриспруденції трансформується у залежність між реалізацією принципу правової визначеності та правами людини. **Висновки.** Антропологічні підходи до дослідження правових явищ дають змогу надати праву ціннісної гуманістичної орієнтації. Права і свободи людини як найважливіша соціальна цінність вимагають дотримання їх навіть тоді, коли законодавство є недосконалим, неузгодженим, містить прогалини і невизначеності. Принцип правової визначеності дає змогу подолати ці труднощі, завдяки йому узгоджуються вимоги законності та дотримання прав і свобод людини. Цей принци є загальноправовим, а його зміст розкривається через сукупність складових – вимог.

Ключові слова: правова визначеність; антропологія права; принцип права; *res judicata*; антропоцентризм; принцип справедливості

А. З. ОГНЕВЬЮК^{1*}

^{1*}Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта a.ogneviuk@gmail.com, ORCID 0000-0003-0529-2551

АНТРОПОЛОГИЧЕСКИЕ ПОДХОДЫ В ИЗУЧЕНИИ ПРАВОВОЙ ОПРЕДЕЛЁННОСТИ

Целью статьи является исследование влияния антропологических учений на развитие и формирование правовой определенности как правового явления в сравнительном историческом контексте. Доказывается, что категория "правовая определенность" появилась вследствие развития антропоцентрического философского подхода в праве. **Теоретический базис.** В статье с использованием системного подхода было проанализировано содержательное наполнение термина "правовая определенность". Аксиологический подход был использован для объединения разных проявлений правовой определенности в рамках одного ценностно-ориентированного понятия, удалось обобщить эти проявления, сформулировав и определив важность антропофилософского подхода в исследовании правовых явлений. Использован также метод анализа, синтеза, обобщения философских концепций, в которых находил свое проявление принцип правовой определенности в различные периоды исторического развития. **Научная новизна.** В данной статье поддерживается широкий подход к пониманию принципа правовой определенности, а последний отнесен к общетеоретическим правовым принципам. Утверждается, что правовая определенность состоит из ряда требований к правотворчеству и правоприменению. При проведении исторического анализа этих требований правовой определенности установлено, что они исторически зарождались и развивались как часть антропологического философского учения и после были применены в праве. Связь с антропологическим учением в праве трансформируется в зависимость между реализацией принципа правовой определенности и правами человека. **Выводы.** Антропологические подходы в исследовании правовых явлений дают возможность придать праву гуманистическую целенаправленность. Права и свободы человека требуют соблюдения даже в тех ситуациях, когда законодательство не является безупречным, согласованным, имеет изъяны и неопределенности. Принцип правовой определенности дает возможность справиться с этими трудностями, благодаря чему принципы законности и соблюдения прав и свобод человека взаимно согласовываются. Этот принцип является общеправовым, а его содержание раскрывается через совокупность требований.

Ключевые слова: правовая определенность; антропология права; принцип права; res judicata; антропоцентризм; принцип справедливости

Received: 09.04.2018

Accepted: 23.11.2018

UDC 159.9 : 316.6

O. Y. BLYNOVA^{1*}, L. S. HOLOVKOVA^{2*}, O. V. SHEVIAKOV^{3*}^{1*}Kherson State University (Kherson, Ukraine), e-mail elena.blynova@gmail.com, ORCID 0000-0003-3011-6082^{2*}Dnipropetrovsk National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail g.liudmila22@gmail.com, ORCID 0000-0001-5473-6644^{3*}Dniprovskii University of Humanities (Dnipro, Ukraine), e-mail shevyakovy0@gmail.com, ORCID 0000-0001-8348-1935

PHILOSOPHICAL AND SOCIOCULTURAL DIMENSIONS OF PERSONALITY PSYCHOLOGICAL SECURITY

Purpose. The dynamics and pace of social and economic transformations that are characteristic of modern society, lead to an increase in tension and the destruction of habitual stereotypes – ideals, values, norms, patterns of behaviour that unite people. These moments encourage us to rethink the understanding of "security" essence, in particular, psychological, which emphasizes the urgency of its study in the philosophical and sociocultural coordinates. **Theoretical basis** of the research is based on the philosophical methodology of K. Jaspers, E. Fromm and the A. Maslow's psychological approach to understanding of a person. **Originality.** Psychological security is considered at different levels: first and foremost, society is a characteristic of social security, that is an analysis of how today's social technologies, social changes affect the quality of life of the country's population; secondly, the social environment – the family, the immediate environment, reference groups, training teams; thirdly, a person is an experience of his own security-insecurity, when it is possible to talk about the manifestations of psychological violence, when certain behavioral acts contribute to the violation of the security of the other or to self-destruction. It is found out that the knowledge of psychological security is closely connected with the socio-historical conditions of being, with the level of development of material and spiritual culture, with the interests and values prevailing in society, which determines its ontological, epistemological and axiological features. The presented issue is considered in the correlation of psychological security with types of scientific rationality – classical, nonclassical and post-nonclassical approaches, within the framework of which various perspectives, aspects, forms and types of psychological security are studied. **Conclusions.** The concept of security requires a systematic description of its manifestations, types, levels, concepts: security as the absence of dangers (based on the principle of dichotomy, that is, a certain whole consisting of two opposite parts, in this case, the whole is human existence); security as a certain activity to ensure or to prevent any threats or dangers (activity approach); security as a conscious necessity, the value of the individual. The study systematizes various ideas about psychological security in accordance with the logic of scientific knowledge: in the mainstream of classical, non-classical and post-nonclassical approaches.

Keywords: security; social security; subjective security; psychological security; educational security; philosophical and sociocultural dimensions of securities

Introduction

Security problems concern not only each person, but also set a number of philosophical, legal, political, sociological, psychological and other special issues. An analysis of modern literature on various aspects of the study of security problems suggests that currently security is a complex, interdisciplinary field of knowledge, and the role of philosophy is not only in the formation of a definition, although it is very relevant, but in the development of contemporary views and knowledge systems concerning this phenomenon at the philosophical and theoretical-methodological levels. The need to analyze the philosophical and sociocultural foundations of psychological security is due to the fact that its fulfillment will allow forming not only general scientific propositions about such a complex social phenomenon, which is security, and, in particular, psychological security of the individual, but also to reveal its general properties, patterns of formation, development and functioning.

Purpose

The purpose of the study is to analyze the philosophical and sociocultural context of the personality psychological security.

Statement of basic materials

In this study, a systematic, activity-based and subjective approaches are used to interpret the psychological security of an individual as a component of subjective security in the context of a philosophical and sociocultural understanding of this phenomenon.

The concept of "safety" in philosophy for a long time was used mainly within the framework of political philosophy, and the priority, as a rule, was given to state security, not personal or public. Today, this problem is relevant for other sections of philosophical knowledge, as well as other branches of scientific comprehension. It is important to ascertain whether there is a fundamental difference between the individual security of each personality and the collective one (the security of the whole society, community, state, etc.).

Most of the papers is devoted to defining the most effective methods and means for solving practical problems, that is, experts, talking about security, speak about specific applied understandings of this term: national (Belevsky, 2014), educational (Gerlach, & Gockel, 2018), organizational (Chen, May, Schwoerer, & Augelli, 2018), and other security features. In particular, studies of J. Chen, D. R. May, C. Schwoerer, B. Augelli have proved that a psychologically safe organizational environment determines the person's satisfaction with job content and career, experiencing a sense of success (Chen, May, Schwoerer, & Augelli, 2018). Papers of B. Singkh, M. A. Schaffer, T. T. Selvarajan show that the resources of a person's social support from the organization and community, which are defined by the person's need for belonging, are indirect to psychological security of this environment (Singh, Shaffer, & Selvarajan, 2018).

In scientific literature, the concept of security, as a rule, is interpreted differently:

1) Safety as a lack of danger (based on the principle of dichotomy). The notions of "safety" and "danger" are dialectically interrelated characteristics in the conditions of objective reality, reflecting its contradictory aspects, and may be considered as socio-philosophical categories. But this approach does not take into account the contradictions of the object-subjective sphere of human activity, which is the source of any development and change. Therefore, perhaps, the postulate that the lack of danger is security, is not perfect and requires some clarification. Such condition, in which the state, society or person is not in danger, simply does not exist.

2) Security as a certain activity to ensure or prevent threats, danger (an activity approach related to the level of social production, through which defensive actions are created). This philosophy is oriented on the value preferences of social practice (reality) and involves not only a certain level in realization of the essential contradictions of being, but also a concrete understanding of the ontological foundations in social reality.

3) Safety as a conscious necessity, value, interest, associated with goal-setting, as the key value of the motivational sphere presented in the individual and social consciousness.

All these definitions, from the point of G. G. Fesenko (2015), can be attributed to anthropological instrumentalism, within which security is associated with a certain historical practice of ensuring human life and its existence. However, security as a socio-philosophical category can not be considered only in the aspect of the state of security, since it is also the property of a certain system, and the process of social activity.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Philosophical generalization of different approaches was made by A. P. Kruzhkov, who observes:

That security knowledge is closely connected with the socio-historical conditions of being, with the level of development of material and spiritual culture, with dominant interests and values in society, which pre-conceives not only the diversity of points of view, explaining the phenomenon of security, but also determines its ontological, epistemological and axiological peculiarities. (Kruzhkov, 2017, p. 360)

The ontological aspect of security lies in the fact that security, existing in the general structure of being, is in various forms, which are the optimal conditions of reality as such (being of nature, human, social and spiritual), in which dangers are minimized. Epistemological security aspect is directly related to the peculiarities of its cognition. Very important thing from the point of view of the subject in our research, is an overview concerning the socio-philosophical heritage in the domain of historical reflection of the society security and personality problem (Belevsky, 2014; Kalashnikova, 2016). In the process of historical development, security was understood through sensory experience and due to rational cognition. Stored knowledge has transformed into practical experience and reliable one. Man and society are always striving to know the desirable conditions of complete absence of danger – absolute security, which is practically impossible, because the process of danger development as a result of human activity and objective changes in the world is endless. The axiological aspect of security emphasizes that security is in a number of common human values (such as goodness, truth, beauty), since it has significance for many generations of people, despite the fact that in different eras its cultural meaning and personal meaning were understood differently. Security creates optimal conditions for supporting a harmonious state of being and sustainable development of the society. So, the security aspects mentioned are closely related. Epistemological and axiological aspects form the integral structure of the theoretical concept of security, the foundation of which is its ontological aspect (Kruzhkov, 2017).

Realities of contemporary times bring to the forefront not generalized values, but the safety and security of the life of communities, groups, individuals, regardless of their political, economic and national differences. Increasingly important are the issues of studying security, which characterize the internal state of a person, his well-being, calmness, stability, we are talking about psychological security, which is a manifestation of subjective one.

Subjective security, presented in philosophical and sociocultural aspects, can be divided to a number of interrelated issues, such as: human perception of the state of security or threat, psychological mechanisms of fear formation in the social groups (Melnyk, 2017), destruction or manipulation with identity, civic self-awareness and the ability to self-organize the community in relation to external and internal threats. Modern socio-humanitarian theories have broadened the understanding of the subjective dimension of security by including in the analytical field the problems of sociocultural, psychological and phenomenological factors affecting the perception of the individual and social groups of their own shelteredness.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

We see that scientists working in the field of philosophy, sociology, culturology, note that the psychological direction in the study of social security differs significantly from the philosophical one by the fact that in its course the study of security is refracted through interpersonal relations and the mental structure of the individual. Each individual interacts with the society, defining the standards and boundaries of this interaction for himself, producing mechanisms for effective cooperation, and if the person is not ready for mature interaction with social reality, then a favorable ground for individual's desocialization and his/her further deviation is created. This provision emphasizes the potential of interdisciplinary research linking the psychological direction of studying the social security with the philosophical and sociocultural, which, in the face of radical changes in the modern Ukrainian society, takes on particular significance.

The peculiarity of social security lies in the fact that this system has a "dual" nature. On the one hand, it is an object, that is, a person, a community, a society, demanding favorable external environment for their sustainable development. On the other hand, this social system has special, "human" qualities such as mind, will, purposefulness, which serve as a potential for protecting the individual from external and internal threats. In this case, this system acts as a subject. Consequently, the content of the social security can be regarded as a state of protection of the individual (community, society), not only from external, but also from the internal threats of human life. External threats are risks associated with an environment that threatens human life, violation of the most important rights and freedoms, and also impede the realization and development of the vital needs. Internal threats include risks related to the potential of the individual (community, society), which manifest themselves in the absence of motivation of the person's actions, as well as interaction between members of the community, society.

The application of "psychological security" concept as a separate scientific category does not yet have a long history, although it has increased considerably in scientific papers. Interest in the problems of psychological security is due to the growing need for a systematic description of rapidly changing social reality phenomena and the need to solve practical challenges of our time. In addition, traditions of the scientific description for the phenomena of reality and the person himself, change significantly – from the classical to the postnonclassical paradigm of scientific knowledge.

In the opinion of T. V. Eksakusto (Zaichenko, & Eksakusto, 2014), it is possible to distinguish three main vectors of studying the psychology of security. First, one should highlight the psychology of safe activity that studies a person in extreme, emergency and crisis situations, where the human factor in life safety is taken into account.

Secondly, the psychological security of the environment, where the object of the study is the actual space "environment – man", and a subject is the subject-spatial, social, informational and other characteristics of the environment that can affect the psyche and human behavior. In particular, the most studied is psychological security in the educational environment (Baeva, & Bordovskaia, 2015; Korytova, 2015; Savchenko, 2016; Zaichenko, & Eksakusto, 2014; Kulikova, Shalaginova, & Cherkasova, 2017). Special attention is paid to the nature of threats to the personality (negative information and psychological effects, suggestions, manipulation, etc.) and their consequences, which lead to a violation in the adequacy of the reflecting the reality, mental state, adaptability of functioning, etc.

According to H. V. Lee, J. N. Choi, S. Kim, the construct "psychological security" was developed to explain the behavior of people in an active, learning-oriented and innovation, social environment. Based on the results of cross-cultural research, the psychological security of the team is considered as an important mechanism that can explain the manifestations of creativity in

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

the joint work of members in the social group. In teams with a low level of psychological security, people can not speak freely, share ideas since they concern about the possible critical feedback from other members (Lee, Choi, & Kim, 2018). A. K. Edmondson, Z. K. Lei (2014) explicitly states that psychological security describes people's perception of the consequences of complexities in interpersonal relationships in a particular social environment, for example, in the workplace; it was organizational research that identified psychological security as an important factor in the understanding of teamwork, organizational learning, etc. We emphasize the predominantly applied nature of the research in Western science, but for us it is important that in the historical review of research on psychological security its existence, functioning and development are emphasized at the individual, group and organizational levels of analysis.

T. Kulikova, D. Maliy (2017) studied the phenomenon of psychological security in the educational environment at contemporary school. The research establishes the indicators of psychological security for the participants in the educational process and proves the existence of relationship between the level in the development of professional and personal qualities of teachers. Among them there are emotional stability, high-normative behavior, low anxiety, creative thinking, reflection, and the psychological security factor of the educational environment. The psychological security of the educational environment lies in preserving the health of participants, creating safe working and learning conditions in educational institutions that protects everyone from all forms of discrimination. Therefore, as the authors note, the issue of teacher responsibility for the development and well-being of the child in the educational process is becoming more acute. Reducing the level of psychological violence is the main focus in creating a comfortable psychologically safe educational environment.

The third direction can be designated as "subjective", where the psychological security of the individual is determined through a subjective picture of the world, safety, readiness, experience, state of consciousness, personality qualities, allowing to overcome dangers, to be resistant to negative influences, to promote the overall psychological well-being of the individual. Within the framework of this direction, psychological security refers to the positive self-sentiment of a person, his emotional, intellectual, personal and social well-being in concrete social and psychological conditions, as well as the absence of situations in infliction of psychological harm to the person and violation of his/her rights.

It is important to correlate various directions of study of psychological security with the types of scientific rationality, within the framework of which different angles, aspects, forms and types of psychological security are studied. A number of philosophical and psychological scientific papers show that the laws of the development in science are manifested through the tendencies associated with changing the types of scientific rationality that correspond to the stages of development of scientific knowledge (Zinchenko, 2011; Kalashnikova, 2016; Kruzhkov, 2017). At the classical stage of the science advancement, simple systems are the object, at the non-classical stage complex self-regulating systems dominate; at the post-classical stage complex systems become the object that are self-development and self-organizing.

At the classical stage, the way of thinking of researchers is characterized by such features as subject-centrism, isolationism, subject-object opposition, predictability, dividing the object of research into elementary components, immediatism, rigid determination, priority of natural methodology (Galazhinsky, & Klochko, 2012). Given these principles, psychological security is seen as the objective or subjective phenomenon, and, accordingly, it is in this dichotomy objective and subjective approaches are distinguished. The range of conceptual representations concerning the psychological security concept from the standpoint of the principles of classical rationality lies

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

between the two poles: recognition of rigid dependence, the environmental conditioning of a person's mental organization, on the one hand, and recognition of internal changes related to the criteria of physical, emotional, intellectual, personal and social well-being on the other one.

Within these studies, the aspects reflecting the interrelations between a man and the surrounding natural and social reality, the active role of the individual in perceiving the threat and its overcoming, begin to be studied. This indicates about a new stage in the development of the psychological security phenomenon by scientific means of non-classical psychology (complex self-regulating systems become the subject of the study, but not simple stable systems). From the standpoint of the subject-activity approach, one should not limit himself with understanding the psychological security as a feeling, based on trust to the world, people, self, but it should be considered as more complex in structure, dynamic and associated with the activity of the person himself, directed not only the implementation of the basic needs for security, but also the need for self-development, self-realization (Zaichenko, & Eksakusto, 2014). The center of psychological security is considered a subject as a instance holistic, active, reflexive, responsible, capable of self-development and solving the vital contradictions. Psychological security begins to be seen as an "unbalanced state" (which has no static but dynamic character) both in the internal space of the subject and in the system "man – external environment", which allows him/her to "work" not so much on survival, workout, adaptation, as on self-realization and self-development.

However, in the understanding of determinants of psychological security rely on the division of reality into subjective and objective. For researchers, as before, the situation is created, affects, and the person adapts. Researchers come to the understanding the psychological security phenomenon as a problem of a holistic person and the problem of the integrity (stability) of his being in the changing world. These contradictions lead to the task of overcoming the dichotomy of objective and subjective, internal and external, on the basis of which psychological security was viewed as a balanced state, due to safe environmental conditions. These contradictions are resolved by moving to a new level of scientific rationality (post-classical), which allows integrating the new trends from the point of view of the developing a systematic approach. Yu. P. Zinchenko points out that:

It is a systematic approach that allows us to analyze specific situations, positions and goals in a complex of all psychological, socio-economic and environmental factors, allow approaching to the solution for a number of topical problems of psychological security in a new way. (Zinchenko, 2011, p. 12).

At the post-classical stage, the attention of scientists is primarily attracted by complex open systems that are capable of self-organization and self-development. Post-classical rationality is a method of scientific thinking, oriented at the dependence of knowledge on the sociocultural context, a multidimensional scientific picture of the world, when the types of rationality do not deny each other, and divide the spheres of influence among themselves; on the synthesis of theoretical and experimental research, the reflection of the values and semantic contexts of human

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

existence, the interest in the progressive evolution associated with the complication of systems, its formation, the study of complex, open self-organizing systems. Based on general psychological theories about a systematic approach to the analysis of phenomena, Yu. P. Zinchenko (2011) in the context of this model proposes to understand the psychological security as the systemic phenomenon, which includes various levels of activity of the subject and over-subjective activity.

In accordance with the described trends, psychological security may be considered as a system-dynamic phenomenon that determines the self-organization of an open psychological system when it moves from danger to safety.

Originality

Psychological security is considered at different levels: first and foremost, society is a characteristic of national security, in its structure social security is present, that is an analysis of how today's social technologies, social changes affect the quality of life of the country's population; secondly, the social environment – the family, the immediate environment, reference groups, training teams; thirdly, a person is an experience of his/her own security-insecurity, when it is possible to talk about the manifestations of psychological violence, when certain behavioral acts contribute to the violation of the security of the other or to self-destruction. It is found out that the knowledge of psychological security is closely connected with the socio-historical conditions of being, with the level of material and spiritual culture development, with the interests and values prevailing in society, determines its ontological, epistemological and axiological features. The presented issue is considered in the correlation of psychological security with types of scientific rationality – classical, nonclassical and post-nonclassical approaches, within the framework of which various perspectives, aspects, forms and types of psychological security are studied.

Conclusions

The concept of security is considered in various fields of scientific knowledge, and therefore requires a systematic description of its manifestations, types, levels, concepts: security as the absence of dangers (based on the principle of dichotomy, that is, a certain whole, consisting of two opposite parts, in this case, the whole is human existence); security as a certain activity to ensure or to prevent any threats, dangers (activity approach); security as a conscious necessity, the value of the individual.

The study systematizes various ideas about psychological security in accordance with the logic of scientific knowledge. Within the classical type of rationality, psychological security means the state of the environment, free from threatening influences (negative informational and psychological effect, manipulation, etc.), or protection from negative influence, stability, adaptability of functioning, positive self-awareness of a person, his emotional, intellectual, personal and social well-being in the specific conditions of life. At the non-classical stage of science, the principle of interaction, the idea of feedback in the form of self-regulation, that provides stability to environmental conditions, allowed to see in the phenomenon of psychological security the result of interaction between the personality and environment, treating it as a dynamic process, mediated by cognitive, personal, behavioral, activity characteristics. The post-classical approach justifies the possibility of studying psychological security from the point of view of the system approach.

REFERENCES

- Baeva, I., & Bordovskaia, N. (2015). The psychological safety of the educational environment and the psychological well-being of Russian secondary school pupils and teachers. *Psychology in Russia: State of the Art*, 8(1), 86-99. (in English)
- Belevsky, O. A. (2014). National security as subject of the socio-philosophical analysis. *Philosophy and Political Science in the Context of Modern Culture*, 7, 182-186. (in Ukrainian)
- Chen, J., May, D., Schwoerer, C., & Augelli, B. (2018). Exploring the boundaries of career calling: The moderating roles of procedural justice and psychological Safety. *Journal of Career Development*, 45(2), 103-116. doi: 10.1177/0894845316671214 (in English)
- Edmondson, A., & Lei, Z. (2014). Psychological safety: The history, renaissance, and future of an interpersonal construct. *Annual Review of Organizational Psychology and Organizational Behavior*, 1, 23-43. doi: 10.1146/annurev-orgpsych-031413-091305 (in English)
- Fesenko, G. G. (2015). Urban anthropological discourse of safety philosophy. *Hileya: Naukovyy Visnyk*, 92(2), 166-170. (in Ukrainian)
- Galazhinsky, E., & Klochko, V. (2012). System anthropological psychology: methodological foundations. *Psychology in Russia: State of the Art*, 5, 81-98. (in English)
- Gerlach, R., & Gockel, C. (2018). We belong together: belonging to the principal's in-group protects teachers from the negative effects of task conflict on psychological safety. *School Leadership & Management*, 38(3), 302-322. doi: 10.1080/13632434.2017.1407307 (in English)
- Kalashnikova, L. V. (2016). Socio-philosophical preconditions of formation of the concept of security in protosociology. *Grani*, 9(137), 6-13. doi: 10.15421/171672 (in Ukrainian)
- Korytova, G., & Zakotnova, Y. (2015). Psikhologicheskaya bezopasnost i zashchishchennost obrazovatelnoy sredy: faktory riski i usloviya. *Bulletin Tomsk State Pedagogical University*, 9 (162), 96-102. (in Russian)
- Kruzhkov, A. P. (2017). Osnovnye metodologicheskie problemy issledovaniya bezopasnosti v sotsialnoy filosofii. *Pozharnaya Bezopasnost: Problemy i Perspektivy*, 1(8), 359-362. (in Russian)
- Kulikova, T., & Maliy, D. (2017). Professional and personal qualities of the teacher in the context of the psychological safety of educational environment. *European Journal of Contemporary Education*, 6(4), 715-722. doi: 10.13187/ejced.2017.4.715 (in English)
- Kulikova, T., Shalaginova, K., & Cherkasova, S. (2017). The polyethnic competence of class teacher as a resource for ensuring the psychological security of pupils in a polycultural educational environment. *European Journal of Contemporary Education*, 6(3), 557-564. doi: 10.13187/ejced.2017.3.557 (in English)
- Lee, H., Choi, J., & Kim, S. (2018). Does gender diversity help teams constructively manage status conflict? An evolutionary perspective of status conflict, team psychological safety, and team creativity. *Organizational Behavior and Human Decision Processes*, 144, 187-199. doi: 10.1016/j.obhdp.2017.09.005 (in English)
- Melnyk, V. V. (2017). Fear phenomenon in existential philosophy. *Anthropological Measurements of Philosophical Research*, 11, 41-48. doi: 10.15802/ampr.v0i11.105476 (in English)
- Savchenko, I. A. (2016). Social safety of the teacher in the educational environment: Conceptual bases. *Modern scientific research and innovations*. Retrieved from <http://web.snauka.ru/issues/2016/03/65083> (in Russian)
- Singh, B., Shaffer, M., & Selvarajan, T. (2018). Antecedents of organizational and community embeddedness: The roles of support, psychological safety, and need to belong. *Journal of Organizational Behavior*, 39(3), 339-354. doi: 10.1002/job.2223 (in English)
- Zinchenko, Y. P. (2011). Metodologicheskie osnovy psikhologii bezopasnosti. *National Psychological Journal*, 2(6), 11-14. (in Russian)
- Zaichenko, A. A., & Eksakusto, T. V. (2014). Personality traits in individuals with different profiles of subjective life quality. *Social Psychology and Society*, 5(2), 100-114. (in English)

LIST OF REFERENCE LINKS

- Baeva, I. The psychological safety of the educational environment and the psychological well-being of Russian secondary school pupils and teachers / I. Baeva, N. Bordovskaia // *Psychology in Russia: State of the Art*. – 2015. – Vol. 8, Iss. 1. – P. 86–99.
- Більовський, О. А. Національна безпека як предмет соціально-філософського аналізу / О. А. Більовський // *Філософія і політологія в контексті сучасної культури*. – 2014. – Вип. 7. – С. 182–186.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Exploring the Boundaries of Career Calling: The Moderating Roles of Procedural Justice and Psychological Safety / J. Chen, D. May, C. Schwoerer, B. Augelli // *Journal of Career Development*. – 2018. – Vol. 45, Iss. 2. – P. 103–116. doi: 10.1177/0894845316671214
- Edmondson, A. Psychological Safety: The History, Renaissance, and Future of an Interpersonal Construct / A. Edmondson, Z. Lei // *Annual Review of Organizational Psychology and Organizational Behavior*. – 2014. – Vol. 1. – P. 23–43. doi: 10.1146/annurev-orgpsych-031413-091305
- Фесенко, Г. Г. Урбан-антропологічний дискурс філософії безпеки / Г. Г. Фесенко // *Гілея: науковий вісник : зб. наук. пр.* – Київ, 2015. – Вип. 92, Ч. 2 : Філософські науки. – С. 166–170.
- Galazhinsky, E. V. System Anthropological Psychology: Methodological Foundations / E. V. Galazhinsky, V. Y. Klochko // *Psychology in Russia: State of the Art*. – 2012. – Vol. 5. – P. 81–98.
- Gerlach, R. We belong together: Belonging to the principal's in-group protects teachers from the negative effects of task conflict on psychological safety / R. Gerlach, C. Gockel // *School leadership & management*. – 2018. – Vol. 38, Iss. 3. – P. 302–322. doi: 10.1080/13632434.2017.1407307
- Калашнікова, Л. В. Соціально-філософські витоки становлення концепту безпеки у протосоціології / Л. В. Калашнікова // *Грані*. – 2016. – № 9 (137). – С. 6–13. doi: 10.15421/171672
- Корытова, Г. С. Психологическая безопасность и защищенность образовательной среды: факторы риски и условия / Г. С. Корытова, Е. Ю. Закотнова // *Вестник Томского государственного педагогического университета*. – 2015. – № 9 (162). – С. 96–102.
- Кружков, А. П. Основные методологические проблемы исследования безопасности в социальной философии / А. П. Кружков, А. К. Кокурин // *Пожарная безопасность: проблемы и перспективы*. – 2017. – Т. 1, № 8. – С. 359–362.
- Kulikova, T. I. Professional and Personal Qualities of the Teacher in the Context of the Psychological Safety of Educational Environment / T. I. Kulikova, D. V. Maliy // *European journal of contemporary education*. – 2017. – Vol. 6, Iss. 4. – P. 715–722. doi: 10.13187/ejced.2017.4.715
- Kulikova, T. I. The Polyethnic Competence of Class Teacher as a Resource for Ensuring the Psychological Security of Pupils in a Polycultural Educational Environment / T. I. Kulikova, K. S. Shalaginova, S. A. Cherkasova // *European journal of contemporary education*. – 2017. – Vol. 6, Iss. 3. – P. 557–564. doi: 10.13187/ejced.2017.3.557
- Lee, H. W. Does gender diversity help teams constructively manage status conflict? An evolutionary perspective of status conflict, team psychological safety, and team creativity / H. W. Lee, J. N. Choi, S. Kim // *Organizational Behavior and Human Decision Processes*. – 2018. – Vol. 144. – P. 187–199. doi: 10.1016/j.obhdp.2017.09.005
- Melnyk, V. V. Fear phenomenon in existential philosophy / V. V. Melnyk // *Антропологічні виміри філософських досліджень*. – 2017. – Вип. 11. – С. 41–48. doi: 10.15802/ampr.v0i11.105476
- Савченко, И. А. Социальная безопасность учителя в образовательной среде: концептуальные основы [Электронный ресурс] / И. А. Савченко // *Современные научные исследования и инновации*. – 2016. – № 3. – Режим доступа: <http://web.snauka.ru/issues/2016/03/65083> – Название с экрана. – Дата обращения: 14.11.2018.
- Singh, B. Antecedents of organizational and community embeddedness: The roles of support, psychological safety, and need to belong / B. Singh, M. Shaffer, T. Selvarajan // *Journal of Organizational Behavior*. – 2018. – Vol. 39, Iss. 3. – P. 339–354. doi: 10.1002/job.2223
- Зинченко, Ю. П. Методологические основы психологии безопасности / Ю. П. Зинченко // *Национальный психологический журнал*. – 2011. – № 2 (6). – С. 11–14.
- Zaichenko, A. A. Personality Traits in Individuals with Different Profiles of Subjective Life Quality / A. A. Zaichenko, T. V. Eksakusto // *Social Psychology and Society*. – 2014. – Vol. 5, Iss. 2. – P. 100–114.

О. Є. БЛИНОВА^{1*}, Л. С. ГОЛОВКОВА^{2*}, О. В. ШЕВЯКОВ^{3*}

^{1*}Херсонський державний університет (Херсон, Україна), ел. пошта elena.blynova@gmail.com, ORCID 0000-0003-3011-6082

^{2*}Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна (Дніпро, Україна), ел. пошта g.liudmila22@gmail.com, ORCID 0000-0001-5473-6644

^{3*}Дніпровський гуманітарний університет (Дніпро, Україна), ел. пошта shevyakovy0@gmail.com, ORCID 0000-0001-8348-1935

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

ФІЛОСОФСЬКІ ТА СОЦІОКУЛЬТУРНІ ВИМІРИ ПСИХОЛОГІЧНОЇ БЕЗПЕКИ ОСОБИСТОСТІ

Мета. Динаміка і темп соціально-економічних перетворень, що характерні для сучасного суспільства, призводять до зростання напруженості та руйнування звичних стереотипів – ідеалів, цінностей, норм, зразків поведінки, що об'єднують людей. Саме це спонукає до необхідності переосмислити розуміння сутності "безпеки", зокрема, психологічної, що підкреслює актуальність її вивчення у філософській та соціокультурній площині. **Теоретичний базис** дослідження ґрунтується на філософській методології К. Ясперса, Е. Фромма та психологічному підході до розуміння людини А. Маслоу. **Наукова новизна.** Психологічну безпеку розглянуто на різних рівнях: по-перше, суспільство – характеристика соціальної безпеки, тобто аналіз того, яким чином сьогоденні соціальні технології, соціальні зміни впливають на забезпечення якості життя населення країни; по-друге, соціальне середовище – сім'я, найближче оточення, референтні групи, навчальні групи; по-третє, особистість – переживання своєї захищеності-незахищеності, коли можливо говорити про прояви психологічного насилля, коли певні поведінкові акти сприяють порушенню безпеки іншого або саморуйнуванню. З'ясовано, що пізнання психологічної безпеки тісно пов'язане з соціально-історичними умовами буття, з рівнем розвитку матеріальної і духовної культури, з пануючими в суспільстві інтересами і цінностями, що визначає її онтологічну, гносеологічну та аксіологічну особливості. Порушене питання розглянуто у співвіднесенні психологічної безпеки з типами наукової раціональності – класичним, некласичним, постнекласичним, у межах яких вивчаються різні ракурси, аспекти, форми і типи психологічної безпеки. **Висновки.** Поняття безпеки вимагає системного опису своїх проявів, видів, рівнів, концепцій: безпека як відсутність небезпек (на основі принципу дихотомії, тобто певне ціле, яке складається з двох протилежних частин, в даному випадку це ціле – існування людини); безпека як певна діяльність із забезпечення або щодо попередження будь-яких загроз, небезпек (діяльнісний підхід); безпека як усвідомлена потреба, цінність особистості. Систематизовано різні уявлення про психологічну безпеку відповідно до логіки руху наукового пізнання: у класичному, некласичному та постнекласичному підходах.

Ключові слова: безпека; соціальна безпека; суб'єктивна безпека; психологічна безпека; освітня безпека; філософські та соціокультурні виміри безпеки

Е. Е. БЛИНОВА^{1*}, Л. С. ГОЛОВКОВА^{2*}, А. В. ШЕВЯКОВ^{3*}

^{1*}Херсонский государственный университет (Херсон, Украина), эл. почта elena.blynova@gmail.com, ORCID 0000-0003-3011-6082

^{2*}Днепропетровский национальный университет железнодорожного транспорта имени академика В. Лазаряна (Днепро, Украина), эл. почта g.liudmila22@gmail.com, ORCID 0000-0001-5473-6644

^{3*}Днепропетровский гуманитарный университет (Днепро, Украина), эл. почта shevyakovy0@gmail.com, ORCID 0000-0001-8348-1935

ФИЛОСОФСКИЕ И СОЦИОКУЛЬТУРНЫЕ КООРДИНАТЫ ПСИХОЛОГИЧЕСКОЙ БЕЗОПАСНОСТИ ЛИЧНОСТИ

Цель. Динамика и темп социально-экономических преобразований, характерных для современного общества, приводят к нарастанию напряженности и разрушению привычных стереотипов – идеалов, ценностей, норм, образцов поведения, объединяющих людей. Именно эти моменты побуждают переосмыслить сущность безопасности, в частности, психологической, что подчеркивает актуальность изучения понятия "безопасность" в философских и социокультурных координатах. **Теоретический базис** исследования основывается на философской методологии К. Ясперса, Э. Фромма и психологическом подходе к пониманию человека А. Маслоу. **Научная новизна.** Психологическая безопасность рассмотрена на разных уровнях: во-первых, общество – характеристика социальной безопасности, т. е. анализ того, каким образом сегодняшние социальные технологии, социальные изменения влияют на обеспечение качества жизни населения страны; во-вторых, социальная среда – семья, ближайшее окружение, референтные группы, учебные группы; в-третьих, личность – переживание своей защищенности-незащищенности, когда возможно говорить о проявлениях психологического насилия. Показано, что познание психологической безопасности тесно связано с социально-историческими условиями бытия, с уровнем развития материальной и духовной культуры, с господствующими в обществе интересами и ценностями, что определяет онтологическую, гносеологиче-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

скую и аксиологическую особенности. Проблема рассмотрена в соотнесении психологической безопасности с типами научной рациональности – классическим, неклассическим и постнеклассическим подходами, в рамках которых изучаются разные ракурсы, аспекты, формы и типы психологической безопасности. **Выводы.** Понятие безопасности требует системного описания своих проявлений, видов, уровней, концепций: безопасность как отсутствие опасности; безопасность как определенная деятельность по предупреждению угрозы или опасности (деятельностный подход); безопасность как осознанная потребность, ценность личности. Систематизированы представления о психологической безопасности в соответствии с логикой научного познания: в русле классического, неклассического и постнеклассического подходов.

Ключевые слова: безопасность; социальная безопасность; субъективная безопасность; психологическая безопасность; безопасность образования; философские и социокультурные координаты безопасности

Received: 03.05.2018

Accepted: 21.11.2018

UDC 316.33:141.319.8

T. S. PAVLOVA^{1*}, V. V. BOBYL^{2*}^{1*}Oles Honchar Dnipro National University (Dnipro, Ukraine), e-mail pavlova_tatyana@ukr.net, ORCID 0000-0001-7178-3573^{2*}Dnipropetrovsk National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail vladimirboby12@gmail.com, ORCID 0000-0002-7306-3905**THE PHENOMENON OF NEGATIVE EMOTIONS IN THE SOCIAL EXISTENCE OF HUMAN**

Purpose. The research is aimed at determining the influence of negative ethical emotions on social life and the activity of the individual, which involves solving the following problems: a) to find out approaches to the typology of ethical emotions, b) to highlight individual negative ethical emotions and to determine their ability to influence human behaviour. **Theoretical basis.** The theoretical and methodological basis of the research is the recognition of the significant influence of negative emotions on human activity in society. In this regard, it is proposed to consider them as a complex multidisciplinary phenomenon, which is predetermined by both social and personal factors of origin and has a certain specificity of objectification. **Originality.** The authors determined that in addition to destructive effects on a person of negative emotions, they can also have a constructive effect on person's behaviour, due primarily to the fact that a person does not want to experience these emotions and therefore tries to avoid situations they cause. **Conclusions.** The ethical emotions of guilt, embarrassment, anger, disgust and contempt can affect, through the cognitive aspect of the emotional process, the decision-making process of people when they predict situations in which they risk to feel such emotions. So the emotion of guilt creates a constructive setup aimed at correcting inappropriate social norms of human behaviour. The emotion of embarrassment motivates a person to behave more benevolently in society in order to integrate in it and get its approval, thus encouraging the person to adhere to social and moral agreements and norms. The emotion of anger motivates a person to act to eliminate injustice, herewith not only in relation to himself, but also in relation to others. Rejecting those people who cause moral and social aversion, society creates a system of punishments and rewards that acts as a strong deterrent to the socio-cultural behaviour. The emotion of contempt performs the function of preventing punishment in relation to the despised individual.

Keywords: phenomenon; human; emotion; feelings; anthropology; morality; behaviour

Introduction

The research topic is extremely relevant and represents a multidisciplinary interest. Ethical emotions are closely related to the social being of the individual, interaction within society, behaviour, as well as the relationship between the general and the individual in social action. The fulfilment of social norms and rules by human implies their mental and psychological inclusion in social life in relation to which they experience many different emotions, as well as are active actors in the social activities in which these emotions manifest themselves.

The impact of emotions on social interactions was considered already by A. Smith 1759. Many philosophical works raised the questions of the general cultural significance of emotions, anthropology of morality, cognitive aspects of emotions, ethical experiences in morality and law (Petrazycki, 1907; Levy, 1984; Bgazhnokov, 2009; Pavlova, 2013; V. Khmil, & T. Khmil, 2015). Some researchers drew attention to the influence of emotions on the mood and behaviour of a person, considering not only the internal, but also the external side thereof (Niedenthal, Krauth-Gruber, & Ric, 2006; Frijda, 2001; Vélez, & Ostrosky-Solís, 2006). They also considered the decisive role of emotions in making decisions in comparison with rational, logically weighted motives.

Many authors believe that emotional factors affect financial decisions from the standpoint of the social and economic security of the society (Benartzi, & Thaler, 2013; Gintis, 2014; Gjerstad,

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

& Smith, 2014; Khmarskyi, & Pavlov, 2017). The typology of ethical emotions was considered by Haidt (2003), who drew attention to the possibility of dividing ethical emotions into emotions with negative and positive valence, as well as singled out self-conscious emotions and emotions associated with evaluating other individuals. This allows moral emotions with negative valence to be seen as punishment mechanisms, while those with positive ones as reward mechanisms. Many scientists tried to reveal the specifics of such emotions as guilt, embarrassment, anger, disgust and the peculiarities of their manifestation (Tangney, Wagner, Hill-Barlow, Marschall, & Gramzow, 1996; Ortony, Clore, & Collins, 1988; Rozin, Haidt, & McCauley, 2008).

Purpose

In view of the foregoing, the purpose of the article is to determine the influence of negative ethical emotions on social life and the activity of the individual, which involves solving the following problems: a) to find out approaches to the typology of ethical emotions; b) to highlight individual negative ethical emotions and to determine their ability to influence human behaviour.

Statement of basic material

In the humanities that deal with the problems of emotions, there are many of their definitions, comparing which one can reveal various aspects of this phenomenon. According to P. Niedenthal, S. Krauth-Gruber, and F. Ric (2006), emotions are not only an internal phenomenon, they manifest themselves as a certain behaviour. Frijda (2001) believes that emotions belong to the category of affect, which covers, in particular, emotions and moods. In its turn, the mood is defined as a diffuse affective state of low intensity, which is not necessarily the result of some easily recognizable cause. Duration of mood can persist for a period of several minutes to several weeks. The mood is felt explicitly, whereas its appearance or termination is not necessarily perceived separately. Unlike mood, emotions are more intense, less durable and, as a rule, have a very definite cause (Frijda, 2001). Emotions can appear with regard to the situations related to our interests.

Of particular interest from the point of view of philosophical research are moral emotions. They are the basis of the ethical or unethical behaviour of the individual in society. Haidt (2003) defines moral emotions as those that are closely related to the interests and welfare of society as a whole or, at least, to the well-being of the other person (with the exception of the individual who feels these kinds of emotions). Consequently, moral emotions are caused by social situations, connected not only with the individual personal being of a human, but also with the interaction with other people.

Moral emotions can appear when people interact with each other or arise when a person experiences a violation of moral standards. Interest in the study of such emotions is growing within various sciences. Especially relevant is their socio-philosophical and anthropological research. The philosophical approach to moral emotions broadens the scope of their understanding, including this phenomenon in the general cultural context, and is not limited to their consideration only as an individual phenomenon. Thus, considering the concept of anthropology of morality, Bgazhnokov (2009) defines it as "the reality of moral life, the moral state of a person and society, given in experience" (p. 15). According to Levy (1984), moral emotions should be the subject of philosophical research, as they relate to the sphere of cognition.

The problem of ethical emotions is also considered in economic science, in particular, it is relevant in the behavioural economy, for example, in the decision-making of economic agents, as

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

was also mentioned by A. Smith in "The Theory of Moral Sentiments" (Smith, & Haakonssen, 2002). Of course, psychologists are also involved in this problem; some of them suggested that in some social interactions our behaviour depends, to the greater extent, on the moral emotions than on logical thinking or cognitive abilities (Vélez, & Ostrosky-Solis, 2006).

A prominent representative of the psychological law school L. Petrazycki made a great contribution to the study of ethical emotions. Particularly interesting are his views on the problem of their influence on human behaviour in society. According to Petrazycki (1907), the essential significance of ethical experiences of the moral and legal types is manifested in the fact that they 1) act as motives for behaviour, encourage one to carry out certain actions and to refrain from performing other ones; 2) create certain changes in the very dispositive psyche of individuals and masses, develop and strengthen certain habits and inclinations, weaken and eradicate other ones.

Moral emotions have common characteristics. An important moment in determining the characteristics of moral emotions and their differentiated impact on the social behaviour of a person is their division into 2 types: 1) those characterized by negative valence; 2) those promoting welfare and benefit. For a more detailed analysis of ethical emotions, one must turn to their classification. The moral emotions include shame, guilt, embarrassment, anger, contempt and disgust (emotions with negative valence), as well as generosity, gratitude and admiration (emotions with positive valence), etc.

Haidt (2003) offers the typology of moral emotions that includes self-conscious emotions, as well as emotions associated with evaluating other people and empathy. Self-conscious emotions include shame, embarrassment, guilt and generosity. What they have in common is that they are caused by interpersonal events (negative or positive), the cause of which is attributed to the person himself. For example, it is entirely possible that he will experience an emotion of guilt or shame after opportunistic behaviour associated with the use of the fruits of collective efforts. Conversely, a person can experience the emotion of generosity by making serious investments in the implementation of a collective project. According to Tangney, J. Stuewig and D. Mashek (2007), these kinds of emotions are caused by self-esteem and reflection. They are valuable indicators for assessing how we are perceived in our social environment, and thus help to maintain good relations with other people. In particular, they inform us about the social or moral acceptability of our behaviour, acting as an emotional punishment or reward. As noted by J. Tangney, J. Stuewig, and D. Mashek (2007), these assessing emotions function as a "moral emotional barometer". When an individual commits a crime or makes a mistake that harms others, he can experience such emotions as guilt, shame or embarrassment, which can lead not only to personal troubles, but also to social, in particular economic losses. Conversely, when a person's behaviour corresponds to social and moral norms, positive emotions of generosity or self-approval can lead to a positive personal and social result, which fully compensates for socially directed behaviour.

Self-conscious moral emotions have the most important social significance in people's lives; this is due, first of all, to the person's need to belong to a group, community and society as a whole. These emotions, according to Haidt (2003), are designed to successfully adapt people to life within the community by excluding behaviour that may cause others to feel such emotions as contempt, anger or disgust, or to promote social and moral behaviour evoking in others such emotions as admiration or gratitude.

It is these emotions, according to Haidt (2003), that refer to the second group of moral emotions, i.e. emotions associated with evaluating others. In their consideration, the object of evaluation is no longer the person himself, but a focus is on the behaviour of his environment. As in the case of self-conscious emotions, within the second group of moral emotions, emotions are dis-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

tinguished as with negative valence, which Haidt (2003) calls other-condemning emotions (including emotions of anger/indignation, contempt and disgust), and emotions with positive valence, for example, praising emotions, in particular, emotions of gratitude and admiration.

The other-condemning emotions as anger, indignation, disgust and contempt are moral emotions on the same grounds as emotions that encourage social behaviour, as they represent the most important mechanisms for regulating interpersonal relations and maintaining public order. These emotions can lead to revenge, boycott or insults with respect to the object of evaluation, that is, a person or a group of people who violated moral norms. Consequently, such moral emotions encourage the adoption and use of coercive measures by people who experience such emotions towards such a person or group of people because of their antisocial or morally unacceptable behaviour. In particular, this can lead, through expectation, foreseeing of coercive measures, to suppression of a person's desire to carry out such behaviour.

The praising emotions arise when the people around us behave "excellently" or perform actions aimed at increasing our personal welfare or the prosperity of society as a whole. The other-condemning emotions imply a negative reciprocity on the part of persons experiencing this kind of emotion towards the people who are the source of these emotions, while the other-praising emotions may be the cause of positive reciprocity that encourages social behaviour. According to Haidt (2003), the positive emotions in question can stimulate members of society to create social bonds and become better and better, and also openly show a desire to help others. The other-praising emotions can enhance social behaviour both of those who evoke this kind of emotion in other people, and those who experience these positive emotions.

Within the framework of these two groups of moral emotions, one can conduct regrouping by valence in order to represent different emotions and their characteristics. This is due to the fact that moral emotions with negative valence can be punitive mechanisms that are oriented toward themselves or to other individuals with respect to inappropriate moral or social behaviour. In turn, emotions with positive valence are the basis of remuneration mechanisms that are also oriented toward themselves or to others in connection with social behaviour and actions.

In the scientific literature, there are no clear boundaries between self-conscious emotions with negative valence. Haidt (2003) noted that in some non-Western cultures, for example Asian, there are no lexical differences between the emotions of shame and embarrassment, the guilt emotion does not stand out separately, but is more or less integrated into the emotion of shame or embarrassment. However, nevertheless between such different emotions there are subtle differences and they should be considered.

Shame and guilt are emotions that emerge when a person commits an action that violates social or moral norms. Nevertheless, the guilt emotion is more appropriate in the context of violation of moral norms, when other people are harmed. Tangney et al. (1996) indicate that when describing situations in which the shame emotion is experienced, subjects express greater concern about the other's opinion relative to themselves compared with the guilt emotion, but when describing the cases when the guilt emotion is experienced, the subjects are more concerned about the potential impact through their behaviour on others. Thus, the intervention of egocentrism in the experience of the shame emotion forces the subject to believe that it is more meaningful than the guilt emotion when there is a public violation of moral norms, because it directly depends on the opinions and judgments of others.

The clearest difference between the emotion of shame and the emotion of guilt is at the level of the focal difference that arises from the experience of such emotions. In the case of shame, the focus of attention is directed toward oneself: "it is ME who did a terrible thing", "what a terrible

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

person I am", whereas in the case of guilt, the accent shifts to actual behaviour: "yet I did this terrible THING", "what a terrible THING I did". According to Haidt (2003), the emotion of shame is not a regulator of any behaviour, but rather it indicates who someone should be. Therefore, in today's West European society, shame is a more painful emotion associated with a person's personality and reduces his self-esteem. Thus, on the scale of valence, the emotion of shame usually has a stronger negative intensity than the emotion of guilt, respectively, and the psychological hardships caused by the shame emotion can be stronger than those caused by the guilt emotion.

Emotions of guilt and shame have very different potentials of action, since guilt refers to moral emotions and usually leads to a specific concrete action – helping people in distress, this allows not to experience an emotion of guilt towards them, as well as to provide compensation for the damage to the affected party, apology or remorse. According to Haidt (2003), this tendency is intended to mitigate or eliminate the negative consequences of the guilt emotion and is aimed at restoring relationships that are threatened by inappropriate, unacceptable behaviour.

J. Tangney, J. Stuewig and D. Mashek (2007) indicate that the emotion of shame generates a desire to limit one's social presence by hiding or escaping. Shame can also be associated with an emotion of anger and a strong reaction to revenge in the context of seeking to protect one's own dignity or reputation.

Embarrassment is an emotion very similar to shame. However, self-conscious emotions are associated with self-esteem, which is carried out in relation to moral norms and social agreements. According to Haidt (2003), Western society makes some distinctions between problems of moral nature, for example, when someone harms another individual by addressing issues of justice and law; and the problems of social agreements, for example, what is associated with the choice of clothing and food, care for themselves. Thus, the author points out that the emotion of embarrassment will be experienced mainly in the context of violations of social conventions, while the emotion of shame will be mainly related to violations of moral norms. Haidt (2003) also notes that the emotion of embarrassment is experienced in situations in which, to a lesser degree, the self-esteem of a person is less endangered than others and is less violent than an emotion of shame. Also, the author connects the emergence of emotion of embarrassment with the inconsistency of the social status of people entering into communication.

According to J. Tangney, J. Stuewig and D. Mashek (2007), embarrassment is an emotion somewhat less connected with morality than shame and guilt. Miller (1995) believes that the emotion of embarrassment is defined as an abominable state of humiliation, confusion and sadness after difficult public situations, when a person behaves awkwardly, absent-mindedly or unsuccessfully. Emotion of embarrassment is associated with situations where, to a lesser extent, the assessment of a person in the eyes of others is threatened and causes much less loss than an emotion of shame.

The other-condemning emotions result from a negative assessment of the behaviour or actions taken by people around us. These kinds of emotions play a key role in maintaining respect for moral and social norms, encouraging the use of punishment mechanisms for example revenge, boycott, ridicule, against those who violate these norms. This group of emotions includes anger and indignation, as well as disgust and contempt.

Emotion of anger is the primary emotion inherent in all people in all cultures of the world. It is inherent in both humans and other living beings, such as rats and dogs, and is felt during frustration. In humans, anger can also occur in other cases, such as insult, dissatisfaction, anxiety, physical or psychological pain. According to A. Ortony, G. Clore and A. Collins (1988), the emotion of anger is experienced, in particular, when a person faces emotional distress especially if the latter is perceived as unfair, and it can be both actual and potential, and responsibility and

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

intent are associated with the offender. The influence of emotion of anger can be found in many social situations; in particular, it can be experienced during the process of exchange between several partners, when one of them makes an unjust proposal in the opinion of the other party. It is possible that after the appearance of such an emotion, the main tendencies to action in an individual may be revenge and the demand for compensation. For example, in the case of business negotiations, one partner may decide to take revenge by rejecting a proposal that he considers unfair. Therefore, the emotion of anger is characterized by negative reciprocity in relation to the source of the given emotion. According to Haidt (2003), these tendencies may seem selfish and antisocial. However, anger has other aspects that endow it with characteristics of moral emotion.

D. Watts and P. Dodds (2007) indicate that the relationship between anger and morality is invert. Anger reflects the individual's moral susceptibility in the sense that an immoral person is certainly not capable of such an emotional reaction. Emotion of anger is also experienced in response to an event or behaviour that constitutes a violation of moral standards. The damage, in this case, does not need to be done personally to the individual experiencing such an emotion. Thus, the emotion of anger helps to increase the level of moral sensitivity in people and leads to social behaviour. According to J. Tangney, J. Stuewig and D. Mashek (2007), anger can arise as a result of observing unacceptable behaviour directed against a third party.

Yet the work by Charles Darwin (1872) "On the expression of emotions in humans and animals" noted that disgust refers to something disgusting, mostly associated with taste perception real or imaginary. This is also true for other types of perception, especially visual, tactile, olfactory ones. The definition in question can be extended, on the one hand, by intentions or actions related to outrageous use of one's own body, incest, child abuse, sexual deviation, drug abuse, and on the other hand, as P. Rozin, J. Haidt and C. McCauley (2008) noted, violations of a purely social and moral character.

Unlike anger that suggests a tendency to attack, criticize or revenge, the tendency to act for the disgust emotion is directed towards self-defence and consists in avoiding a source of disgust, for example, a dish with spoiled food or a person who betrayed confidence. According to Haidt (2003), this tendency is particularly useful in terms of human security, since it avoids the consumption of products potentially hazardous to health.

Emotion of contempt, like anger and disgust, is the result of negative evaluation of others. Contempt for any person implies looking down on that person and feeling one's moral superiority. According to J. Tangney, J. Stuewig and D. Mashek (2007) contempt refers to the social hierarchy, status.

This emotion is less connected with the notion of morality than anger or disgust. However, the emergence of such an emotion in human is due to ridicule and disrespectful attitude towards them. The less despicable are the less developed people or those whose social status is lower or they cannot meet high moral standards. If we take as an example the workers of an enterprise, then this emotion will motivate some of them to exert maximum efforts in order to reduce the likelihood of condemnation and hostility on the part of the employer and colleagues.

Originality

The authors determined that in addition to destructive effects on a person of negative emotions, they can also have a constructive effect on person's behaviour, due primarily to the fact that a person does not want to experience these emotions and therefore tries to avoid situations they cause.

Conclusions

The influence of ethical emotions on the human social behaviour was determined. We identified the constructive and destructive attitudes of human social behaviour caused by different ethical emotions of negative orientation. If the guilt emotion creates a constructive correction attitude, the emotion of shame tends to cause behaviour that seriously damages the conventional social relations. Emotion of embarrassment also affects the human social behaviour, it in particular motivates to friendliness. Emotion of anger, which is sometimes called indignation, has both constructive and destructive orientation. Constructive orientation is that it motivates to eliminate injustice, while destructive one demonstrates itself when the anger is of high intensity and is of massive nature, then its manifestation can lead to negative, destructive consequences for society. Disgust can also be the cause of actions aimed at favourable social behaviour. This emotion plays a crucial role in supporting respect for moral and social norms, as it contributes to the introduction of punishment mechanisms in relation to those who violate these norms. Those circumstances that all these emotions are undesirable for a person can be understood as a serious deterrent to antisocial behaviour in the long run. The expectation of potential violators of the appearance of emotions of anger, indignation, disgust, contempt and corresponding tendencies to act on the part of other people can convince them not to commit violations, and thus motivate to adhere to social desirable behaviour.

REFERENCES

- Benartzi, S., & Thaler, R. (2013). Behavioral economics and the retirement savings crisis. *Science*, 339(6124), 1152-1153. doi: 10.1126/science.1231320 (in English)
- Bgazhnokov, B. (2009). *Antropologiya morali*. Nalchik: Izdatelskiy otdel KBIGI. (in Russian)
- Darwin, C. (1872). *The expression of the emotions in man and animals*. London: John Murray. doi: 10.1037/10001-000 (in English)
- Frijda, N. (2001). *The emotions*. Cambridge: Cambridge University Press. (in English)
- Gintis, H. (2014). *The bounds of reason. Game theory and the unification of the behavioral sciences*. Princeton: Princeton University Press. doi: 10.1515/9781400851348 (in English)
- Gjerstad, S., & Smith, V. (2014). *Rethinking housing bubbles. The role of household and bank balance sheets in modeling economic cycles*. Cambridge: Cambridge University Press. doi: 10.1017/CBO9780511979194 (in English)
- Haidt, J. (2003). The moral emotions. In R. Davidson, K. Scherer, & H. Goldsmith (Eds.), *Handbook of affective sciences* (pp. 852-870). New York: Oxford University Press. (in English)
- Khmarskyi, V., & Pavlov, R. (2017). Relation between marketing expenses and bank's financial position: Ukrainian reality. *Benchmarking: An International Journal*, 24(4), 903-933. doi: 10.1108/BIJ-02-2016-0026 (in English)
- Khmil, V. V., & Khmil, T. V. (2015). Anthropological aspect of the nature of the state. *Anthropological Measurements of Philosophical Research*, 7, 7-15. doi: 10.15802/ampr2015/43374 (in Ukrainian)
- Levy, R. (1984). Emotion, knowing, and culture. In R. Shweder, & R. LeVine (Eds.), *Culture theory: Essays on mind, self, and emotion* (pp. 214-237). Cambridge: Cambridge University Press. (in English)
- Miller, R. (1995). On the nature of embarrassability: Shyness, social evaluation, and social skill. *Journal of Personality*, 63(2), 315-339. doi: 10.1111/j.1467-6494.1995.tb00812.x (in English)
- Niedenthal, P., Krauth-Gruber, S., & Ric, F. (2006). *Psychology of emotion: Interpersonal, experiential, and cognitive approaches*. New York: Psychology Press. (in English)
- Ortony, A., Clore, G., & Collins, A. (1988). *The cognitive structure of emotions*. Cambridge: Cambridge University Press. doi: 10.1017/CBO9780511571299 (in English)
- Pavlova, T. (2013). Etychna emotsiia yak osnova prava i morali: Sotsialno-filosofskyi aspekt. *Kultura Narodiv Prychornomia*, 245, 179-181. (in Ukrainian)
- Petrzycki, L. I. (1907). *Teoriya prava i gosudarstva v svyazi s teoriey нравственности* (Vol. 1). St. Petersburg: Slovo. (in Russian)

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Rozin, P., Haidt, J., & McCauley, C. (2008). Disgust. In M. Lewis, J. Haviland-Jones, & L. Barrett (Eds.), *Handbook of emotions* (3 Edit., pp. 757-776). New York: Guilford Press. (in English)
- Smith, A., & Haakonssen, K. (Ed.). (2002). *The theory of moral sentiments*. Cambridge: Cambridge University Press. doi: 10.1017/CBO9780511800153 (in English)
- Tangney, J., Wagner, P., Hill-Barlow, D., Marshall, D., & Gramzow, R. (1996). Relation of shame and guilt to constructive versus destructive responses to anger across the lifespan. *Journal of Personality and Social Psychology*, 70(4), 797-809. doi: 10.1037/0022-3514.70.4.797 (in English)
- Tangney, J., Stuewig, J., & Mashek, D. (2007). Moral emotions and moral behavior. *Annual Review of Psychology*, 58, 345-372. doi: 10.1146/annurev.psych.56.091103.070145 (in English)
- Vélez García, A., & Ostrosky-Solis, F. (2006). From morality to moral emotions. *International Journal of Psychology*, 41(5), 348-354. doi: 10.1080/00207590500345898 (in English)
- Watts, D., & Dodds, P. (2007). Influentials, networks, and public opinion formation. *Journal of Consumer Research*, 34(4), 441-458. doi: 10.1086/518527 (in English)

LIST OF REFERENCE LINKS

- Benartzi, S. Behavioral Economics and the Retirement Savings Crisis / S. Benartzi, R. Thaler // Science. – 2013. – Vol. 339, Iss. 6124. – P. 1152–1153. doi:10.1126/science.1231320
- Бгажноков, Б. Х. Антропология морали / Б. Х. Бгажноков. – Нальчик : Издательский отдел КБИГИ, 2009. – 128 с.
- Darwin, Ch. The Expression of the Emotions in Man and Animals / Ch. Darwin. – London : John Murray, 1872. – 374 p. doi: 10.1037/10001-000
- Frijda, N. H. The Emotions / N. H. Frijda. – Cambridge : Cambridge University Press, 2001. – 544 p.
- Gintis, H. The Bounds of Reason. Game Theory and the Unification of the Behavioral Sciences / H. Gintis. – Princeton : Princeton University Press, 2014. – 265 p. doi: 10.1515/9781400851348
- Gjerstad, S. Rethinking Housing Bubbles. The Role of Household and Bank Balance Sheets in Modeling Economic Cycles / S. Gjerstad, V. Smith. – Cambridge : Cambridge University Press, 2014. – 296 p. doi: 10.1017/CBO9780511979194
- Haidt, J. The Moral Emotions / J. Haidt // Handbook of Affective Sciences / Eds. by R. J. Davidson, K. R. Scherer, H. H. Goldsmith. – New York : Oxford University Press, 2003. – P. 852–870.
- Khmarskyi, V. Relation Between Marketing Expenses and Bank's Financial Position: Ukrainian Reality / V. Khmarskyi, R. Pavlov // Benchmarking: An International Journal. – 2017. – Vol. 24, Iss. 4. – P. 903–933. doi: 10.1108/BIJ-02-2016-0026
- Хміль, В. В. Антропологічна компонента природи держави / В. В. Хміль, Т. В. Хміль // Антропологічні виміри філософських досліджень. – 2015. – Вип. 7. – С. 7–15. doi: 10.15802/ampr2015/43374
- Levy, R. Emotion, Knowing, and Culture / R. Levy // Culture Theory: Essays on Mind, Self, and Emotion / Eds. by R. Shweder, R. LeVine. – Cambridge : Cambridge University Press, 1984. – P. 214–237.
- Miller, R. On the Nature of Embarrassability: Shyness, Social Evaluation, and Social Skill / R. Miller // Journal of Personality. – 1995. – № 63, Iss. 2. – P. 315–339. doi: 10.1111/j.1467-6494.1995.tb00812.x
- Niedenthal, P. Psychology of Emotion: Interpersonal, Experiential, and Cognitive Approaches / P. Niedenthal, S. Krauth-Gruber, F. Ric. – New York : Psychology Press, 2006. – 417 p.
- Ortony, A. The Cognitive Structure of Emotions / A. Ortony, G. Clore, A. Collins. – Cambridge : Cambridge University Press, 1988. – 207 p. doi: 10.1017/CBO9780511571299
- Павлова, Т. С. Етична емоція як основа права і моралі: соціально-філософський аспект / Т. С. Павлова // Культура народів Причорномор'я. – 2013. – № 245. – С. 179–181.
- Петражицкий, Л. И. Теория права и государства в связи с теорией нравственности / Л. И. Петражицкий. – Санкт-Петербург : Слово, 1907. – Т. 1. – 312 с.
- Rozin, P. Disgust / P. Rozin, J. Haidt, C. McCauley // Handbook of Emotions / Eds. by M. Lewis, J. Haviland-Jones, L. Barrett. – 3 Edit. – New York : Guilford Press, 2008. – P. 757–776.
- Smith, A. The Theory of Moral Sentiments / A. Smith ; Ed. by K. Haakonssen. – Cambridge: Cambridge University Press, 2002. – 411 p. doi: 10.1017/CBO9780511800153
- Relation of Shame and Guilt to Constructive Versus Destructive Responses to Anger Across the Lifespan / J. Tangney, P. Wagner, D. Hill-Barlow, [and other] // Journal of Personality and Social Psychology. – 1996. – Vol. 70, Iss. 4. – P. 797–809. doi: 10.1037/0022-3514.70.4.797

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Tangney, J. Moral Emotions and Moral Behavior / J. Tangney, J. Stuewig, D. Mashek // *Annual Review of Psychology*. – 2007. – Vol. 58. – P. 345–372. doi: 10.1146/annurev.psych.56.091103.070145
- Vélez García, A. From Morality to Moral Emotions / A. Vélez García, F. Ostrosky-Solís // *International Journal of Psychology*. – 2006. – Vol. 41, Iss. 5. – P. 348–354. doi: 10.1080/00207590500345898
- Watts, D. Influentials, Networks, and Public Opinion Formation / D. Watts, P. Dodds // *Journal of Consumer Research*. – 2007. – Vol. 34, Iss. 4. – P. 441–458. doi: 10.1086/518527

Т. С. ПАВЛОВА^{1*}, В. В. БОБИЛЬ^{2*}

^{1*} Дніпровський національний університет імені Олеся Гончара (Дніпро, Україна), ел. пошта pavlova_tatyana@ukr.net, ORCID 0000-0001-7178-3573

^{2*} Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна (Дніпро, Україна), ел. пошта vladimirboby12@gmail.com, ORCID 0000-0002-7306-3905

ФЕНОМЕН ЕМОЦІЙ НЕГАТИВНОЇ СПРЯМОВАНOSTІ В СОЦІАЛЬНОМУ БУТТІ ЛЮДИНИ

Мета. Дослідження спрямоване на визначення впливу негативних етичних емоцій на соціальне життя й діяльність особистості, що передбачає розв'язання певних задач: а) з'ясувати підходи до типологізації етичних емоцій, б) виділити окремі негативні етичні емоції і визначити їх здатність впливати на людську поведінку. **Теоретичний базис.** Теоретико-методологічною базою дослідження є визнання вагомого впливу етичних емоцій негативної направленості на діяльність людини в суспільстві. У зв'язку з цим пропонується їх розглянути як складний мультидисциплінарний феномен, що зумовлений як соціальними, так і особистісними факторами виникнення і має певну специфіку об'єктивності. **Наукова новизна.** Авторами було визначено, що, окрім деструктивного впливу на людину етичних емоцій негативного характеру, вони можуть також і конструктивно впливати на її поведінку; пов'язане це перш за все з тим, що людина не бажає пережити ці емоції і тому намагається уникнути ситуацій, які їх викликають. **Висновки.** Етичні емоції провини, збентеження, гніву, відризи, презирства можуть впливати через когнітивний аспект емоційного процесу на процес прийняття рішень людьми, коли вони прогнозують ситуації, в яких ризикують відчувати такі емоції. Так, емоція провини створює конструктивну установку, що спрямована на виправлення невідповідної суспільним нормам поведінки людини. Емоція збентеження мотивує людину поводитися більш доброзичливо в суспільстві з метою інтеграції в нього і схвалення з його боку, таким чином заохочуючи її дотримуватися соціальних і моральних угод і норм. Емоція гніву мотивує людину до дії з усунення несправедливості, при чому не тільки щодо неї самої, а й по відношенню до інших. Відкидаючи тих людей, що визивають моральну і соціальну відризу, суспільство створює систему покарань і заохочень, що діють як сильний стримуючий фактор для належної в соціально-культурному відношенні поведінки. Емоція презирства виконує функцію попередження покарання по відношенню до індивіда, що зневажається.

Ключові слова: феномен; людина; емоція; почуття; антропологія; мораль; поведінка

Т. С. ПАВЛОВА^{1*}, В. В. БОБИЛЬ^{2*}

^{1*} Днепропетровский национальный университет имени Олеся Гончара (Днепро, Украина), эл. почта pavlova_tatyana@ukr.net, ORCID 0000-0001-7178-3573

^{2*} Днепропетровский национальный университет железнодорожного транспорта имени академика В. Лазаряна (Днепро, Украина), эл. почта vladimirboby12@gmail.com, ORCID 0000-0002-7306-3905

ФЕНОМЕН ЭМОЦИЙ НЕГАТИВНОЙ НАПРАВЛЕННОСТИ В СОЦИАЛЬНОМ БЫТИИ ЧЕЛОВЕКА

Цель. Исследование направлено на определение влияния негативных этических эмоций на социальную жизнь и деятельность личности, что предусматривает решение определенных задач: а) выяснить подходы к типологизации этических эмоций, б) выделить отдельные негативные этические эмоции и определить их способность влиять на человеческое поведение. **Теоретический базис.** Теоретико-методологической базой

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

исследования является признание весомого влияния этических эмоций негативной направленности на деятельность человека в обществе. В связи с этим предлагается их рассмотреть как сложный мультидисциплинарный феномен, который обусловлен как социальными, так и личностными факторами возникновения и имеет определенную специфику объективации. **Научная новизна.** Авторами было установлено, что, кроме деструктивного воздействия на человека этических эмоций негативного характера, они могут также и конструктивно влиять на его поведение; а связано это прежде всего с тем, что человек не желает переживать эти эмоции и поэтому старается избегать ситуаций, которые их вызывают. **Выводы.** Этические эмоции вины, смущения, гнева, отвращения, презрения могут влиять через когнитивный аспект эмоционального процесса на процесс принятия решений людьми, когда они прогнозируют ситуации, в которых рискуют испытать такие эмоции. Так, эмоция вины создает конструктивную установку, которая направлена на исправление несоответствующего общественным нормам поведения человека. Эмоция смущения мотивирует человека вести себя более дружелюбно в обществе с целью интеграции в него и одобрения с его стороны, таким образом, поощряя его придерживаться социальных и моральных соглашений и норм. Эмоция гнева мотивирует человека к действию по устранению несправедливости, причем не только в отношении его самого, но и по отношению к другим. Отвергая тех людей, которые вызывают моральное и социальное отвращение, общество создает систему наказаний и поощрений, действующих как сильный сдерживающий фактор для надлежащего в социально-культурном отношении поведения. Эмоция презрения выполняет функцию предупреждения наказания по отношению к индивиду, которого презирают.

Ключевые слова: феномен; человек; эмоция; чувства; антропология; мораль; поведение

Received: 03.05.2018

Accepted: 22.11.2018

UDC 1(091) – [82:17 – 82:347 – 821.124 – 821.14'02]

T. S. PARKHOMENKO^{1*}^{1*}National Agency for Higher Education Quality Assurance (Kyiv, Ukraine), e-mail discus@ukr.net, ORCID 0000-0002-6923-7204**PLAGIARISM AS ANTROPOLOGICAL AND SOCIAL PHENOMENON**

Purpose of the article is to determine plagiarism as anthropological and social phenomenon. **Theoretical basis.** The author has analysed authentic historical-philosophical and literary texts to explicate the original meaning of the terms, by which the phenomenon of plagiarism was denoted. There were used methods and principles of socio-philosophical and philosophical-anthropological research, in particular: social determinism and anthropological interpretation of human life phenomena (O. Bollnow). **Originality** consists of: clarifying the terminological evolution in relation to designating the phenomenon of plagiarism; 2) the philosophical-anthropological description of the motives and personal traits of the subject of plagiarism (plagiarist) proposed by author. **Conclusions.** 1. Plagiarism as practice and plagiarism as a term existed separately for a long time. With the nominates, which denoted the practice, "Plagium" had as its predecessors the Greek "Λογοκλοπία" and the Latin "Furta". The modern semantics genesis of the term "plagiarism" took place as a process of changing the nominal values due to the complication of the semantic structure of the word before reintegration. 2. Analysis of historical-philosophical and literary sources from the "Empedocles Case" and "Fedentinus Case" allowed reconstructing the anthropological characteristics of the named persons as plagiarists: both of them were induced to plagiarize by vanity, either due to temporary limitation of abilities to intellectual creation (Empedocles as a student) or due to constant limited ability to the literary creativity (Fedentinus). Plagiarism was also caused by the low moral qualities of both, that allows to consider plagiarism as one of the manifestations of the individual's integral characteristics. 3. Vanity, that motivates the commission of plagiarism, is one of the manifestations of the esteem needs, sociogenic by its nature, but unlike the next, higher stage in the hierarchy of basic needs (A. Maslow) does not foresee the self-improvement of man. Therefore, the plagiarist does not pass to the level of the need for self-actualization, the means to satisfy which is creativity in its various forms, "trampling" on the previous level. 4. Plagiarism is an ambivalent phenomenon, because in spite of plagiarists' anthropological peculiarities, the ontological foundations of plagiarism are rooted in the social nature of man.

Keywords: plagiarism; Empedocles; Martial; Fedentinus; Λογοκλοπία; fur; plagiarist; plagiarism; anthropological interpretation; social determination

Introduction

Over the past few years, a strong discourse on the plagiarized problem of scientific research in theses monographs, manuals, textbooks, and articles has been formed in Ukrainian social network, electronic and print media. At the same time, this rather intense discourse, as a rule, did not pass into the plane of scientific reflection, and lone attempts to make the phenomenon of plagiarism its subject suffered from narrativity and superficiality. In particular, due to the fact that their theoretical-methodological background was sometimes the postulates incorrect from historical and linguistic point of view. It did not allow to understand the essence of plagiarism, to discover its ontological foundations.

Meanwhile, in connection with the spread of plagiarism not only in Ukraine, but also in the world (Bergadaà, 2015), its definition not only in legal terms (as an offense), but also as a socio-anthropological phenomenon becomes more and more relevant.

Purpose

The purpose of the article is to determine plagiarism as an anthropological and social phenomenon.

Methodology. The author has analysed authentic, historical-philosophical and literary texts to

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

explicate the original meaning of the terms, by which the phenomenon of plagiarism was denoted in a historical retrospective. To achieve the purpose, there were used methods and principles of socio-philosophical and philosophical-anthropological research, in particular: social determinism and anthropological interpretation of human life phenomena (O. Bollnow).

Statement of basic material

In the Ukrainian legislation, the term "plagiarism" and its definition are present in the Law of Ukraine "On Copyright and Related Rights", the Laws "On Education" and "On Higher Education". The Article 50 of the Law of Ukraine "On Copyright and Related Rights" (1993) defines the plagiarism as "disclosure (publication), in whole or in part, of another's work under the name of a person who is not the author of this work".

In two "educational" laws, the term "plagiarism" is used with the addition of "academic" and is determined as follows: "academic plagiarism is the disclosure (in whole or in part) of scientific (creative) results obtained by others as the results of their own research (creativity) and/or reproduction of published texts (published works of art) of other authors without specification of authorship" (paragraph 2 of Part 4 of Article 42 of the Law "On Education" (2017), part 6 of Article 69 of the Law "On Higher Education" (2014)).

The first part of the definition of academic plagiarism extends to scientific results that have not been published, that is, either existed as an author's manuscript or was formulated orally. Having become known to the person who made them public already under her/his names, they appeared to be the object of plagiarism as a violation of copyright. A person who has made this kind of plagiarism is a plagiarist, just as a person who reproduced the published texts of "other authors without specifying" their "authorship".

The fact that both types of plagiarism existed for a long time and were formed in parallel, and that this phenomenon took place even in the days of antiquity, originally Greek one, and with a small (historically) lag Roman one, are evidenced by historical, historical-philosophical and literary sources.

The first plagiarist in Europe, whose name came to these days, was the ancient Greek philosopher Empedocles. This is reported by Diogenes Laertius (end of the II – beginning of III centuries AD) in "Vitae philosophorum", referring to a much earlier source: the multi-volume "History" by Timaeus. Sicilian historian of the second half of the IV century – the first half of the III century B. C. Timaeus from Tauromenium told about this fact of Empedocles's biography in the ninth book of his "History".

In addition to Timaeus, Laertius cites another Greek historian of the III century B. C. Neanthes Cyzicenus, who also mentioned this Empedocles's action.

Academic translations in Russian (absent in Ukrainian) of "Vitae philosophorum" by Diogenes Laertius, performed by M. L. Gasparov and A. V. Lebedev, differ significantly in relation to the fifty fourth fragment of the book VIII, which deals with the plagiarism of the Empedocles. Thus, the indicated fragment, which is the translation of Timaeus's words, M. Gasparov translated as "appropriation of the doctrine": "Timaeus said that he (Empedocles – T. P.) was a listener of Pythagoras, in the book IX, adding that at the same time he was, like Plato, caught in appropriation of the doctrine and excluded from his studies" (Diogenes Laertius, 1979, p. 347). A. Lebedev (1989), translating the same fragment, uses the word "plagiarism": "Timaeus reports the fact that he (Empedocles – T. P.) listened to Pythagoras, in the ninth book..., saying that he was then accused in plagiarism, and, like Plato..., was forbidden to attend the lectures" (p. 331). The cor-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

rectness of the use of the term "plagiarism" in A. Lebedev's translation is questionable, since the ancient Greek historian Timaeus, describing the action of Empedocles, is unlikely to use Latin. The study of the original source confirms: in the Greek original, Laertius, repeating Timaeus's description of the history with the plagiarism of Empedocles, uses the word λογοκλόπια (logoklopia), which literally means "theft of the doctrine" or "theft of ideas" (Diogenes Laertius, 1862, p. 217).

The same term, however, in the writing of λογοκλόπεια, is also present in the Greek texts of Timaeus, published in the first volume prepared by Carl and Thomas Muller and in the third volume prepared by Carl Muller of "Fragmenta Historicorum Graecorum" of the Paris edition dated 1841 and 1849 (Timeae, 1841, p. 212; Neanthes Cyzicenus, 1849, p. 6). So, the first meaning of what is today defined as plagiarism, even in the fourth century B.C. was "theft of doctrine, ideas". However, it happened that in the historical perspective, the Greek term λογοκλόπια gave way to a Latin plagium, the primary meaning of which is "abduction of people". In the figurative sense, destined to become the main and exclusive one, the term plagiaro derived from plagium was used by the Roman poet Marcus Valerius Martial (I century AD), who compared appropriation ("theft") of his poems by a man named Fidentinus (and not Fidentius, as it is incorrectly repeated in Russian and in Ukrainian textbooks) with the abduction of a slave. In several epigrams to the address of Fidentinus, included in the so-called plagiarized cycle (Book I, epigrams 29, 38, 52, 53, 72), only in the 52nd we encounter the term plagiaro, herewith not directly to the address of Fidentinus, because his name in this epigram is not mentioned, but implicitly.

"Ommendo tibi, Quintiane, nostros
nostros dicere si tamen libellos
possum – quos recitat tuus poeta.
Si de servitio gravi queruntur
5adsertor venias satisque praestes,
et, cum se dominum vocabit ille,
dicas esse meos manumque missos.
Hoc si terque quaterque clamitaris –
inpones plagiaro pudorem".
(Martialis, 1976) (Hereinafter emphasis
added by me – T. P.).

This is the only epigram of the cycle, in which Martial uses the word plagiarus – the "abductor" (plagiaro – casus dativus of plagiarus). Where the name of Fidentinus appears, the term plagiarus is not used in relation to him by Martial.

The authors of Russian-language translations (there are no mentioned epigrams in Ukrainian, except 29) choose different synonyms, but in no case the term "plagiarist".

So F. Petrovsky translates the epigram 52 with the word "appropriator":

"Я тебе, Квинтиан, вверяю наши –
наши если мне можно так назвать их –
книжки, те что поэт твой вслух читает;
коль на рабство свое они заропщут –
заступись ты за них как поручитель,
и коль тот о правах на них заявит –
объяви, что я вольную им выдал.
Раза три иль четыре так воскликнув,

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

присвоителя их ты опозоришь".
(Martialis, 1968, p. 42)

G. Sever while translating the same epigram uses the word "thief".

"Я тебе, Квинтиан, вверяю наши
(наши – если сказать могу, конечно)
книжки, те что поэт твой всем читает.
Если будут роптать на злое рабство –
к ним на помощь приди и стань защитой;
будь себя господином он заявит –
скажешь были мои, теперь на воле.
Раза три так четыре если кликнешь –
устыдишь и покроешь срамом вора".
(Martialis, 2018, p. 35)

However, "thief" in Latin is "fur" (from furta – theft). Martial himself directly calls Fidentinus a thief (but not a plagiarist) not in the 52nd, but in the 53rd epigram:

«Una est in nostris tua, Fidentine, libellis
Pagina, sed certa domini signata figura,
Quae tua traducit manifesto carmina furto.
...
Indice non opus est nostris nec iudice libris,
Stat contra dicitque tibi tua pagina "**Fures**".
(Martialis, 1976)

In the translation of this epigram both F. Petrovsky and G. Sever use the word "thief". Translation by F. Petrovsky:

«Есть страница одна, Фидентин, твоего
сочиненья
В книжках моих, но печать господина ее
несомненна:
Каждая строчка на ней выдает твой
подлог с головою!
...
Нет в заголовке нужды и в судье ни
одной нашей книжечке:
Против тебя страница твоя, и кричит
она: "Вор ты!"».
(Martialis, 1968, p. 43)

Translation by G. Sever:

«Есть, Фидентин, твоего страница одна
сочиненья
в наших книжонках, печать ее господина
бесспорна,
каждая строчка на ней – улика в подлоге с

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

ПОЛИЧНЫМ.

...

Книжкам моим не нужны ни подпись, ни
суд в оправданье –
против тебя же страница твоя, заявляет:
"Ворюга!"». (Martialis, 2018, p. 37)

(Epigram 53 testifies that, in addition to plagiarism, Fidentinus also falsified the stolen, inserting in the Martial's text the poems of his own "production").

The difference between *fur* and *plagiarius* is that during the times of Martial, the object of the plagiarism was a man. Such abductions were carried out in order to sell a free man or resale a slave that is they had exclusively commercial purposes. (Despite the brutal punishment for the *plagium*, such practices in the Roman Empire were quite common). While the object of the *furta* – theft – was not a man, but a thing.

Therefore, in the 53rd epigram, Fidentinus is said to be the usual thief. The implication (in order to avoid accusations of *libel*, as if Marcial directly used the word *plagiarius* with respect to Fidentinus) in reference to Fidentinus as an abductor (*plagiarius*) takes place in the 52nd epigram. But here Martial compares his books, the guarantor of which becomes the Quintian, with the people: slaves who got free – that is, *plagiarius* is used figuratively. As for the denoting the theft of a literary work (as opposed to Empedocle, here it is referred to the appropriation of authorship for text, and not for an idea or doctrine), and the direct accusation of Fidentinus, Martial uses the term derivative of *furta* (theft) that is semantically close, although not identical, to *λογοκλόπια*.

Consequently, in the I century AD the term *plagium* was not used in the modern sense.

Moreover, the *plagium* does not occur in the Latin translations of the texts of Timaeus and Diogenes Laertius, that is, is not used in the III century AD and later.

Thus, in the Latin translation of the fragment 54 of the book VIII of "Vitae philosophorum" by Diogenes Laertius, neither the term *plagiarium* nor the term *plagiarius* were used. Herewith there were several Latin translations.

Here is how the Latin version of Laertius's book looks like in the bilingual Parisian edition of Didot (1862), the texts for which were prepared by M. Gabriel Cobet: "Audisse autem Pythagoram Timaeus auctor est in nono Historiarum, dicens improbatum, quod **doctrinam evulgasset**, consortio exclusum fuisse, quemadmodum etiam Platonem..." (Diogenes Laertius, 1862, p. 217).

Today *doctrinam evulgasset* could be translated as "disclosure of doctrine". In the cultural realities of the time when this translation was made, it had another semantic load: "vulgarization of doctrine", in the sense of "accessibility to the crowd, common people".

This Latin translation is far from *λογοκλόπια* of the Greek original, as interpreted by the author of the translation according to the semantics of its not so much linguistic but cultural realities. At the same time, despite the fact that the term "plagium" has long existed, it is not considered to be the correspondence of *λογοκλόπια*.

The same fragment of Timaeus's "History" as quoted by Laertius, published in the first volume of the six-volume bilingual edition of "Fragmenta Historicorum Graecorum", of the Parisian publishing house Didot in 1841, was translated differently in Latin: "Empedoclem auscultasse Pythagoram auctor est Timaeus, qui pluribus locis libri noni eum dicit accusatum, quod **doctrinam furatus esset** (sicuti etiam Plato), a sermonibus tunc esse exclusum..." (Timeae, 1841, p. 212).

Using in this translation *doctrinam furatus esset* – "abduction of doctrine" – is semantically the most adequate to *λογοκλόπια* (theft of doctrine) of the ancient Greek original.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

However, in the third volume of the same bilingual edition, where the fragments of the works of Neanthes Cyzicenus are collected, the translation to Latin of the same 54 fragment as a whole (with a small change in the beginning of the sentence) is identical to the Latin translation of Laertius's book in the edition of Cobet: "Empedoclem andiisse Pythagoram Timaeus auctor est in nono Historiarum, dicens improbatum, quod **doctrinam evulgasset**, consortio exclusum fuisse, quemadmodum etiam Platonem..." (Neanthes Cyzicenus, 1849, p. 6), spelling of the original – T. P.

Consequently, there were at least two distinct Latin translations of one and the same fragment 54 from the ancient Greek original. To translate λογοκλόπια one used doctrinam furatus, while the other – doctrinam evulgasset. And with regard to the first part – λογο – the translations coincided: the word "doctrina" was used as the equivalent. But as to κλόπια it was translated both as furatus (from furta – theft), and as evulgasset (from vulgas – crowd, common people).

About the complexity of working with Latin translations, comparing some of them with the Augean stables, Cobet wrote in the letter to M. Ambroise-Firmin Didot (1862); while preparing the bilingual edition of Diogenes Laertius, he performed titanic work in the libraries of Vatican, Florence, Venice and Naples with manuscripts and lists in Greek and Latin: "Cette traduction latine est l'étable d'Augias" (p. ij-ijj).

In any case, one may state that until the New Times, the term *plagium* was not used to denote theft of intellectual property either in the form of Empedocles's λογοκλόπια object, or as the Fedentinus's plagiarism object.

The object of λογοκλόπια was the teachings of the Pythagoreans, which, as Laertius testifies, referring to Neanthes, "Empedocles disclosed... in his poem", following which the Pythagoreans, who excluded him from the listeners, "were instructed not to allow any poet to them" (Diogenes Laertius, 1979, p. 347). That is, Empedocles stole ideas as scientific results – the teachings of the Pythagoreans can be considered as the result of long reflections – but not the text (record of the doctrine). Texturally the doctrine was objectified by Empedocles in the form of poems versed by him.

The object of the Fedentinus's *plagium* was the texts by Martial, which in the form of manuscripts were purchased by Fedentinus legally in the stores, to which they were brought by Martial himself (such way of spreading literary works existed at that time). Rewritten with his own hand, or with the help of another hired person, Fedentinus distributed, i.e. publicly recited, or brought for sale to the same stores, the very text but already under his name (Sever, 2006).

Unlike various objects of Empedocles's λογοκλόπια and Fedentinus's *plagium*, the motives guided by both the future philosopher and the pseudo-poet were identical – vanity, the desire to look more meaningful in the eyes of others: Empedocles – intelligent (philosopher) – the one he was not during his study at the Pythagoreans, Fedentinus – talented (poet) – the one he had never become.

The peculiarity of this motive is that it predetermines the specificity of plagiarism: unlike ordinary theft, plagiarism involves the presentation of a stolen to the public, but already under the name of a theft. In this regard, the behaviour of both Empedocles and Fedentinus is the same: public demonstration of a stolen object of intellectual property. The text (idea, doctrine, work), the author of which is another person, are appropriated in order to present it (them) to the world in one's own name. Without a public demonstration of the stolen the plagiarism is meaningless. Therefore, the phenomenon of plagiarism by its nature is ambivalent, because the plagiarist secretly appropriates (steals) something that belongs to another person, but in order to demonstrate publicly the stolen object.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Modern plagiarists do not differ from Empedocles or Fedentinus: they need to show the world the stolen intellectual property in order to improve their assessment in the eyes of society or their individual community.

At the same time, the desire of the plagiarist to join (in real or virtually) the circle of "the select few" – philosophers or poets – indicates the social prestige of a particular type of activity, which gives the exclusive status to those persons who belong to it. So Empedocle was attracted by the halo of the wise men around the Pythagoreans, and the fame of Martial in the higher circles of the Roman society, which he gained thanks to his epigrams, attracted Fedentinus. If philosophy and poetry lost their prestige, they would instantly lose their attraction for plagiarists. From this it follows that the vanity of the plagiarist is socially predetermined.

Vanity is a manifestation of the needs of man in social recognition, or, according to A. Maslow's (1943) terminology, "esteem needs" (p. 381). However, as a rule, vanity is not provided by the real acquisition of personal qualities: knowledge and skills. This may be due both to the limited capacity of certain abilities and to the moral qualities of a person.

However, plagiarism is just one of the phenomena motivated by vanity. Among other things, it differs not only in ambivalence. The peculiarities of plagiarism are also preconditioned by the nature of its objects: they are works, that is, the results of intellectual (scientific) or artistic (literary) activity – the one defined by Aristotle as *theoria* (knowledge of truth) and *poiesis* (artistic creativity, art in the part generating a new, previously absent) (Aristotle, 1983, p. 174). The work is an objectification of a qualitatively new result of a creative act, something that did not exist either in nature or in people's lives.

Failure to generate a new science or art, that is, the inability to intellectual or artistic activity of a creative nature (creativity), can push a vain man to resolve the contradiction between his own desires and his own capabilities by means of plagiarism.

Therefore plagiarism is connected not only with vanity, but with anthropological features of the plagiarist: limited (temporary or constant) abilities to creative (intellectual or artistic) activity.

Creativity is a manifestation of the need for self-actualization, which, according to A. Maslow, refers to the highest level of the hierarchy of basic needs for motivation of a person, which, like the needs of the previous step, are sociogenic. However, if the lower link, where the motive of vanity takes place, presents the needs of a people focused on themselves, then at the higher level – self-actualization, there are needs, motivated by which, a person is capable of socially directed activity. Therefore, we can assume that vanity is the manifestation of the egocentric position of a person who "stuck" at the stage of self-affirmation.

Yet, is it just the lack of creative abilities (intellectual and artistic) that prevents the plagiarist from moving to the level of self-actualization? The tendency to plagiarism is a constant or situational characteristic of a person?

We will try to answer this question, returning to the central figures of the plot of this article.

The testimonies of Neanthes Cyzicenus and Favorinus, quoted by Diogenes Laertius, suggest that plagiarism was only one epiphenomenon of Empedocles's vanity. The vanity of the philosopher was also manifested in appearance: Empedocles wore a purple mantle, made of expensive purple cloth, girt with a golden belt and copper sandals, and decorated the head with the Delphic wreath – the one worn by the Delphic oracle and winners of the Delphic Games. Even by his posture Empedocles demonstrated a claim that he must be worshiped almost as god on earth.

Referring to Timaeus, Laertius retells the following story:

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

One day, he (Empedocles – T. P.) was invited by one of the archons; the dinner lasted and lasted, but nobody served wine; everybody waited patiently, but Empedocles became angry and demanded the wine, and the master replied to him that they expected an official from the council. The latter appeared and immediately became the head of the feast – by means of explicit endeavor of the master who secretly sought the tyrannical power; and the guest ordered everybody to drink wine, or pour on their heads. Empedocles remained silent, but the next day he took both to court, the master and the administrator, and secured their conviction and execution. This was the beginning of his state affairs.

(Diogenes Laertius, 1979, p. 350)

With the help of which conclusions Empedocles could persuade judges to make a decision on the execution of persons who inadvertently invited him to dinner, is unknown. But regarding his personal traits, this episode suggests that *λογοκλόπια* was only a juvenile manifestation of the moral qualities of Empedocles.

As for Fedentinus, in addition to system plagiarism, the "abductor" of Martial's poems satisfied his vanity by engaging in the falsification of stolen works.

Therefore, the next characteristic of plagiarism is that it is committed by a person with low moral qualities. Plagiarism testifies to the fundamental readiness of a person to steal – an intention that is generated by dishonesty as an integral moral quality of an individual. Since integral quality can manifest itself in various modes of social life of man, plagiarism can be considered as one of the manifestations of constant personal characteristics.

Over time, to the motive of vanity, which prompts to plagiarism, starting from the XV century, there was added a financial motive, which ultimately led to the institutionalization of copyright.

It is believed that copyright was generated by the invention of the printing press in the 40's of the fifteenth century. The technical capabilities of replicating copies of the literary original set the issue of the protection of copyright, especially material rights. However, to be precise, the problem of copyright protection during replication arose even before the invention of Gutenberg: when reproducing the images in the form of wood etching from engravings, which spread in Europe at the end of the XIV – the beginning of the XV centuries.

Until the early modern era, the problem of authorship in the fine arts did not stand: the medieval artists did not sign their works, because it corresponded to the concept of the divine inspiration of the artist, and the claim of the latter to authorship was regarded as arrogance – one of the main sins in Christianity. Because of this anonymity there is a problem of attribution of many works of the medieval art.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Authorship of the artist began to be fixed by his own signature during the Renaissance, when the art became secular. Artists quickly found a means to preserve authorship on etchings as well: in the very original, from which the prints were made, the signature of the artist or his monogram was cut out.

This could not be done in principle when typesetting a text from separate letters. From the standpoint of authorship, the most vulnerable were written (literary) works. The speed of typesetting and the potential unlimited circulation exacerbated the problem of protecting the material rights of the authors, since the latter shared the revenue from the sale of their books with publishers and book distributors. The main losses inflicted the spread of counterfeit book products; as a result of the struggle therewith the first legislative acts of copyright appeared in Europe (Balázs, 2011).

Unlike Empedocles, between whom and the Pythagoreans there were no intermediaries, unlike Fedentinus, who personally copied the epigrams of Martial and already the rewritten scrolls sold as his own, with the invention of printing between the author and the plagiarist, in addition to a trader, there appeared a printer. If the latter members of this chain were producing and distributing counterfeit book products, then they appropriated only financial gain without claiming for authorship, that is, they were not plagiarists in the true sense. (The theft of rewards in this way became known as piracy).

The name of plagiarists was assigned therefore to the thieves of authorship (immaterial copyright). So the term *plagium* changed its meaning: once used by Martial in the figurative sense, it has become the main and exclusive meaning.

Originality

The analysis of historical-philosophical and literary sources from the "Empedocles Case" and "Fedentinus Case", with the support of the principle of anthropological interpretation of the phenomena of human life, allowed to reconstruct the anthropological characteristics of the named persons as plagiarists; and the application of the provisions of the A. Maslow's human motivation theory in conjunction with the principle of social determinism of human activity – to determine the ontological foundations of plagiarism, which are rooted in the social nature of man.

Conclusions

The analysis carried out in the article allows to formulate the following conclusions:

1. Plagiarism as practice and plagiarism as a term existed separately for a long time. The semantic changes of the nominate "plagiarism" from *plagium* – "abduction of a man" to the designation of one type of copyright infringement – took place over a long period of time. With the nominate, which denoted the latter practice, "plagium" had as its predecessors the Greek "λογοκλόπια" and the Latin "Furta", thereof only λογοκλόπια is semantically the closest to the present meaning of the term "plagiarism". However, both λογοκλόπια and Furta were rejected in the process of the genesis of the modern semantics of the term "plagiarism", which occurred as a process of changing the nominal values due to the complication of the semantic structure of the word before reintegration.

2. Analysis of historical-philosophical and literary sources from the "Empedocles Case" and "Fedentinus Case", with the support on the principle of anthropological interpretation of the human life phenomena, allowed reconstructing the anthropological characteristics of the named persons as plagiarists. Both were characterized by similar personal traits and motives: both of

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

them were induced to plagiarize by vanity, either due to temporary limitation of abilities to intellectual creation (Empedocles as a student) or due to constant limited ability to the literary creativity (Fedentinus). Plagiarism was caused by the low moral qualities of both historians. Plagiarism was only an epiphenomenon of the integral quality of an individual – dishonesty that can manifest itself in various modes of his/her social life and have various negative consequences for other people: the execution of people on the Empedocles's initiative based solely on the motives attributed to them by Empedocles, and the falsification by Fedentinus of Martial's poems along with systemic nature of plagiarism.

3. Vanity, that motivates the commission of plagiarism, is one of the manifestations of the esteem needs, sociogenic by its nature, but unlike the next, higher stage in the hierarchy of basic needs (A. Maslow) does not foresee the self-improvement of man. Therefore, the plagiarist does not pass to the level of the need for self-actualization, the means to satisfy which is creativity in its various forms, "trampling" on the previous level.

4. Plagiarism is an ambivalent phenomenon, because in spite of plagiarists' anthropological peculiarities, the ontological foundations of plagiarism are rooted in the social nature of man.

REFERENCES

- Aristotle. (1983). *Bolshaya ethica*. T. A. Miller, Trans. from Ancient Greek. In A. I. Dovatura (Ed.), Trans., *Sochineniya* (Vol. 4, pp. 295-374). Moscow: Mysl. (in Russian)
- Aristotle. (1983). *Nikomakhova etika*. N. V. Braginskaya, Trans. from Ancient Greek. In A. I. Dovatura (Ed.), Trans., *Sochineniya* (Vol. 4, pp. 53-293). Moscow: Mysl. (in Russian)
- Balázs, B. (2011). Coda: A short history of book piracy. In J. Karaganis (Ed.), *Media piracy in emerging economies* (pp. 399-413). United States: Social Science Research Council. (in English)
- Bergadaà, M. (2015). Une brève histoire de la lutte contre le plagiat dans le monde académique. *Questions de communication*, 27, 171-188. (in French)
- Didot, A. F., & Didot, H.-F. (1862). Avis de Editeurs. In Diogenes Laertius, *Diogenis Laertii Vitae philosophorum* (pp. j-ijj). Parisiis: Institutii Franciae Typographo. (in French)
- Diogenes Laertius, & Didot, A. F. (Ed.). (1862). *Diogenis Laertii Vitae philosophorum*. Parisiis: Institutii Franciae Typographo. (in Greek & in Latin)
- Diogenes Laertius. (1979). *O zhizni, ucheniyakh i izrecheniyakh znamenitikh filosofov*. M. L. Gasparov, Trans. Moscow: Mysl. (in Russian)
- Lebedev, A. V. (1989). *Fragmenty rannikh grecheskikh filisofov. Seriya: Pamyatniki filosofskoy mysli* (Part 1). Moscow: Nauka. (in Russian)
- Marcus Valerius Martialis. (1976). *Epigrammaton. Liber 1*. W. Heraeus, & J. Borovskij (Eds.). *Perseus Digital Library*. Retrived from <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2008.01.0506%3Abook%3D1%3Apoem%3D53> (in Latin)
- Marcus Valerius Martialis. (1968). *Epigrammy*. F. Petrovskiy, Trans. from Latin. Moscow: Khudozhestvennaya literature. (in Russian)
- Marcus Valerius Martialis. (2018). *Perevody i materialy*. G. M. Sever, Trans. from Latin. In L.I LII. Retrived from <http://www.martialis.ru/index.xps?2.1.52#1> In L.I LIII. Retrived from <http://www.martialis.ru/index.xps?2.1.53> (in Russian)
- Maslow, A. H. (1943). A Theory of Human Motivation. *Psychological Review*, 50, 370-396. (in English)
- Neanthes Cyzicenus. (1849). *Fragmenta*. In A. F. Didot (Ed.), *Fragmenta historicorum graecorum* (Vol. III, pp. 2-11.). Parisiis: Institutii Franciae Typographo. (in Greek & in Latin)
- On Copyright and Related Rights: Law of Ukraine 1993, № 3792-XII. (1993). Retrived from <http://zakon.rada.gov.ua/laws/show/3792-12> (in Ukrainian)
- On Education: Law of Ukraine 2017, № 2145-VIII. (2017). Retrived from <http://zakon.rada.gov.ua/laws/show/2145-19> (in Ukrainian)
- On Higher Education: Law of Ukraine 2014, № 1556-VII. (2014). Retrived from <http://zakon.rada.gov.ua/laws/show/1556-18> (in Ukrainian)

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Sever, G. M. (2006). Marcus Valerius Martialis, ocherk. *Martialis.ru. Marcus Valerius Martialis. Perevody i materialy*. Retrived from <http://www.martialis.ru/index.xps?4.1> (in Russian)
- Timeae. (1841). *Historia. Fragmenta*. In K. Müller, & A. F. Didot (Ed.), *Fragmenta Historicorum Graecorum* (Vol. I). Parisiis: Instituti Regii Franciae Typographo. (in Greek & in Latin)

LIST OF REFERENCE LINKS

- Аристотель. Большая этика / Аристотель ; пер. с древнегреч. Т. А. Миллер // Аристотель. Сочинения : в 4-х т. / Аристотель ; пер. и ред. А. И. Доватура. – Москва : Мысль, 1983. – Т. 4. – С. 295–374.
- Аристотель. Никомахова этика / Аристотель ; пер. с древнегреч. Н. В. Брагинской // Аристотель. Сочинения : в 4-х т. / Аристотель ; пер. и ред. А. И. Доватура. – Москва : Мысль, 1983. – Т. 4. – С. 53–293.
- Balázs, B. Coda: A Short History of Book Piracy / B. Balazs // *Media Piracy in Emerging Economies* / Ed. by J. Karaganis. – United States, 2011 – P. 399–413.
- Bergadaà, M. Une brève histoire de la lutte contre le plagiat dans le monde académique-Questions de communication / M. Bergadaà // *Questions de Communication*. – 2015. – No. 27. – P. 171–188.
- Avis de Editeurs / Publisher by A. F. Didot & H.-F. Didot // *Diogenes Laertii Vitae philosophorum / Diogenes Laertius*. – Parisiis, [1862]. – P. j–iij.
- Diogenes Laertius. *Diogenes Laertii Vitae philosophorum / Diogenes Laertius* ; Ed. by A. F. Didot. – Parisiis : Instituti Franciae Typographo, [1862]. – 340 p.
- Диоген Лаэртский. О жизни, учениях и изречениях знаменитых философов / Диоген Лаэртский ; пер. М. Л. Гаспарова ; вступ. статья А. Ф. Лосева. – Москва : Мысль, 1979. – 620 с.
- Фрагменты ранних греческих философов. Серия: Памятники философской мысли / сост. А. В. Лебедев. – Москва : Наука, 1989. – Ч. 1 : От эпических теокосмогоний до возникновения атомистики. – 576 с.
- Marcus Valerius Martialis. *Epigrammata. Liber I* [Virtual Resource] / Marcus Valerius Martialis ; Eds. by W. Heraeus, J. Borovskij // *Perseus Digital Library*. – 1976. – Access Mode: <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2008.01.0506%3Abook%3D1%3Apoem%3D53> – Title from Screen. – Date of Access: 09.11.2018.
- Марк Валерий Марциал. Эпиграммы / Марк Валерий Марциал ; пер. с лат. Ф. Петровского. – Москва : Художественная литература, 1968. – 486 с.
- Марк Валерий Марциал. Переводы и материалы / Марк Валерий Марциал ; пер. с лат. Г. М. Севера. – [S. l. : s. n.], 2018. – L.I LII. Режим доступа: <http://www.martialis.ru/index.xps?2.1.52#1> – Назва з екрану. – Дата звернення: 09.11.2018 ; L.I LIII. Режим доступу: <http://www.martialis.ru/index.xps?2.1.53> – Назва з екрану. – Дата звернення: 09.11.2018.
- Maslow, A. H. A Theory of Human Motivation / A. H. Maslow. – *Psychological Review*. – 1943. – № 50. – P. 370–396.
- Neanthes Cyzicenus. *Fragmenta* // *Fragmenta Historicorum Graecorum* / Ed. by A. F. Didot. – Parisiis, 1849. – Vol. III. – P. 2–11.
- Про авторське право і суміжні права [Електронний ресурс] : Закон України від 23 груд. 1993 р. N 3792-XII [із змін. та доп.] // Законодавство України : [веб-сайт Верховної Ради України]. – Електронні текстові дані. – [Київ], 1993. – Режим доступу: <http://zakon.rada.gov.ua/laws/show/3792-12> – Назва з екрану. – Дата звернення: 09.11.2018.
- Про освіту [Електронний ресурс] : Закон України від 5 вер. 2017 р. № 2145-VIII // Законодавство України : [веб-сайт Верховної Ради України]. – Електронні текстові дані. – [Київ], 2017. – Режим доступу: <http://zakon.rada.gov.ua/laws/show/2145-19> – Назва з екрану. – Дата звернення: 09.11.2018.
- Про вищу освіту [Електронний ресурс] : Закон України від 1 лип. 2014 р. № 1556-VII [із змін. та доп.] // Законодавство України : [веб-сайт Верховної Ради України]. – Електронні текстові дані. – [Київ], 2014. – Режим доступу: <http://zakon.rada.gov.ua/laws/show/1556-18> – Назва з екрану. – Дата звернення: 09.11.2018.
- Север, Г. М. Марк Валерий Марциал, очерк [Электронный ресурс] / Г. М. Север // *Martialis.ru. Марк Валерий Марциал. Переводы и материалы*. – 2006. – Режим доступа: <http://www.martialis.ru/index.xps?4.1> – Название с экрана. – Дата обращения: 09.11.2018.
- Timeae. *Historia. Fragmenta* / Timeae // Müller, K. *Fragmenta Historicorum Graecorum* / Karl Müller ; Ed. by A. F. Didot. – Parisiis, 1841. – [Vol. I].

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Т. С. ПАРХОМЕНКО^{1*}^{1*}Національне агентство із забезпечення якості вищої освіти (Київ, Україна), ел. пошта discus@ukr.net, ORCID 0000-0002-6923-7204

ПЛАГІАТ ЯК АНТРОПОЛОГІЧНИЙ І СОЦІАЛЬНИЙ ФЕНОМЕН

Метою статті є визначення плагіату як антропологічного і соціального феномену. **Теоретичний базис.** Для експлікації первинного значення термінів, якими позначався феномен плагіату, автор провів аналіз автентичних історико-філософських і літературних текстів у відповідних до теми дослідження частинах. Для досягнення мети було використано методи і принципи соціально-філософського і філософсько-антропологічного досліджень, зокрема: соціального детермінізму та антропологічної інтерпретації феноменів людського життя (О. Больнов). **Наукова новизна** полягає: 1) в уточненні термінологічної еволюції щодо позначення феномену плагіату; 2) у запропонованій автором філософсько-антропологічній характеристиці мотивів й особистісних рис суб'єкта плагіату (плагіатора). **Висновки:** 1. Плагіат як практика і плагіат як термін тривалий час існували нарізно. З номінатом, якими позначалась відповідна практика, Plagium мав своїми попередниками грецьку Λογολόπια і латинську Furta. Генезис модерної семантики терміну "плагіат" відбувався протягом тривалого часу як процес зміни номінативних значень через ускладнення семантичної структури слова до переінтеграції. 2. Аналіз історико-філософських і літературних джерел з "кейсу Емпедокла" і "кейсу Фідентіна" дозволив реконструювати антропологічні характеристики названих осіб як плагіаторів: обох спонукало до вчинення плагіату марнославство у поєднанні з: або тимчасовою обмеженістю здібностей до інтелектуальної творчості (Емпедокл у статусі учня), або константною обмеженістю здібностей до літературної творчості (Фідентін). Вчинення плагіату було також зумовлено невисокими моральними якостями обох, що дозволяє вважати плагіат одним із проявів інтегральної характеристик особи. 3. Марнославство, яким мотивується вчинення плагіату, є однією з маніфестацій потреб у повазі, шануванні, соціогенних за своєю природою, але на відміну від наступного, вищого, щабля в ієрархії базових потреб (А. Маслоу), з необхідністю не передбачає самовдосконалення людини. Тому плагіатор не переходить на рівень потреби в самоактуалізації, засобом задоволення якої є творчість у розмаїтті її видів, "застрягнувши" на задоволенні потреб нижчого рівня. 4. Плагіат є амбівалентним феноменом через те, що, попри антропологічні особливості суб'єктів плагіату, його онтологічні підвалини вкорінені в соціальній природі людини.

Ключові слова: плагіат; Емпедокл; Марціал; Фідентін; Λογολόπια; Fur; Plagiarius; Plagium; антропологічна інтерпретація; соціальна детермінація

Т. С. ПАРХОМЕНКО^{1*}^{1*}Национальное агентство по обеспечению качества высшего образования (Киев, Украина), эл. почта discus@ukr.net, ORCID 0000-0002-6923-7204

ПЛАГИАТ КАК АНТРОПОЛОГИЧЕСКИЙ И СОЦИАЛЬНЫЙ ФЕНОМЕН

Цель статьи заключается в определении плагиата как антропологического и социального феномена. **Теоретический базис.** Для экспликации первоначального значения терминов, которыми обозначался феномен плагиата, автором был проведен анализ аутентичных историко-философских и литературных текстов в соответствующих теме исследования частях. Для достижения цели были использованы методы и принципы социально-философского и философско-антропологического исследований, в частности: социального детерминизма и антропологической интерпретации феноменов человеческой жизни (О. Больнов). **Научная новизна** заключается: 1) в уточнении терминологической эволюции обозначения плагиата; 2) в предложенной автором философско-антропологической характеристике мотивов и личностных черт субъекта плагиата (плагиатора). **Выводы:** 1. Плагиат как практика и плагиат как термин длительное время существовали отдельно друг от друга. Из номинатом, которыми обозначалась соответствующая практика, Plagium предшествовала греческая Λογολόπια и латинская Furta. Генезис современной семантики термина "плагиат" происходил в течение длительного времени как процесс изменения номинативных значений через усложнение семантической структуры слова до переинтеграции. 2. Анализ историко-философских

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

и литературных источников по "кейсу Эмпедокла" и "кейсу Фидентина" позволил реконструировать антропологические характеристики названных лиц как плагиаторов: обоих подвигло к совершению плагиата тщеславие в соединении с: либо временной ограниченностью способностей к интеллектуальному творчеству (Эмпедокл в статусе учащегося), либо константной ограниченностью способностей к литературному творчеству (Фидентин). Совершение плагиата обуславливалось также невысокими моральными качествами обоих, что позволяет считать плагиат одним из проявлений константных характеристик личности. 3. Тщеславие, которым мотивируется совершение плагиата, является одним из проявлений потребностей в уважении, почитании, социогенных по своей природе, но в отличие от следующего, более высокого, уровня в иерархии базовых потребностей (А. Маслоу), с необходимостью не предполагает самоусовершенствования человека. Поэтому плагиатор не переходит на уровень потребности в самоактуализации, средством удовлетворения которой является творчество в его разных видах, "застывая" на удовлетворении потребностей нижнего уровня. 4. Плагиат является амбивалентным феноменом из-за того, что, несмотря на антропологические особенности субъектов плагиата, его онтологические основания коренятся в социальной природе человека.

Ключевые слова: плагиат; Эмпедокл; Марциал; Фидентин; Λογολόπια; Fur; Plagiarius; Plagium; антропологическая интерпретация; социальная детерминация

Received: 26.02.2018

Accepted: 20.11.2018

UDC 305

O. P. VLASOVA^{1*}, Y. V. MAKIESHYNA^{2*}^{1*}Dnipropetrovsk National University of Railway Transport named after academician V. Lazaryan (Dnipro, Ukraine), e-mail heynd@gmail.com, ORCID 0000-0001-5040-5733^{2*}Prydniprovsk State Academy of Physical Culture and Sport (Dnipro, Ukraine), e-mail makeshina@i.ua, ORCID 0000-0002-2879-2930**TRANSFORMATION OF THE GENDER DICHOTOMY OF SPIRIT AND BODY IN POSTMODERN PHILOSOPHY AND CULTURE**

Purpose. The signification of the theoretical grounds for the conceptual reconstruction of the dichotomy "spirit-body" in the field of postmodern notions in philosophy and culture, the identification of the location of the given dichotomy in the processes of the transition of philosophy from being classical to the postclassical one, simultaneously, culture – to the cultural forms of postmodernity. **Theoretical basis.** The changing systems of post paradigm relations, radically transforming human life in the postmodern world, represent the obvious transformations of the fundamental conceptual schemes. For postmodern philosophers, the dichotomy "spirit-body" does not mean better interpretation of separate substances any more, but the development of the relationship between mental and physical properties. Feminist philosophers assert that the "spirit-body" opposition occupies the special place among classical dichotomies, as it acquires the key meaning in the patriarchal concepts of masculinity and femininity. In the post modernity, the body and corporality become dominant themes not only in the philosophy and "high" culture, but also in mass culture; at the same time, the emphasis on their common narratives and intertexts testifies to the fundamental transformations that reflect the "condition" of postmodernity. **Originality** of this research lies in the expose of the specific transformation features of the dichotomy "spirit-body" as a philosophic opposition closely connected with postmodernism and realized in the practices of mass culture. This research is reflected of the idea of the absoluteness and invariability of this duality as the basic dichotomy of the classical philosophy in its correlation with cultural logic of the postmodernity at the end of the 20 – the beginning of the 21st centuries. **Conclusions.** With the reinterpretation of the "spirit-body" dichotomy, the body is theorized as a cognitive agent with desires independent of the mind. In postmodernism, the body is the source of charm, and aversion and destruction, and restoration. At the same time, with the growth of the visualization factor and the change in the status of "high" culture, the "turn" in the status of mass culture is created: today both the former and the latter have many common discourses, narratives and intertexts.

Keywords: feminism; dualism; ideology; spirituality; corporality; mass culture

Introduction

The theoretical impact of postmodernity as a multi-valued and largely indefinite set of scientific ideas, concepts and practices on the development of the humanities at the end of the 20th – early 21st centuries is perceived as an axiom, representing various spheres of knowledge. Focusing on the assertion that postmodernity is not only new intellectual prospects, but also the responses to dramatic changes both in the nature of social life and in the diverse life experience of individuals, point out to special features of post modernity as a period representing, perhaps, the most revolutionary time in the history of the western world. According to Z. Bauman (2008), currently, there is a redistribution of "melting forces" of art nouveau, affecting existing institutions, "configurations, constellations, patterns of dependence and interaction", which "have been thrown into the melting crucible to be transformed and changed later" (p. 13).

In the "liquid modernity", certain conceptual characteristics are distinguished, such as decentralization, peripheral "point of view", normalization of changes, expansion of choice, etc. (Simon, 1996). The feminist philosophy, rooted in classical philosophy, has always paid and gives particular attention to dichotomies, primarily the opposition of "the mind and body", as

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

this dichotomy is one of those that define the "ogic of dominance" of patriarchal culture (Garri, & Pirsel, 2005).

Undoubtedly, there have recently been radical changes in the release of a person from the pressure of rigid requirements of institutional prescriptions – both implicit and explicit. No doubt, these changes are being introduced into cultural discourses and narratives, social institutions and souls of people, having been embedded into the "new" ideology of postmodernity, where "everything" is an ideology. Pointing out to the importance of the phenomenon of "normalizing changes", the unprecedented degree of transformations permeating every aspect of "postmodern" life (school, university, church, mass media, etc.), S. Žižek (2014) asks the question: "What is really happening, when something is happening?". In postmodernity, fundamental shifts in the philosophical concepts, underlying classical dichotomies and oppositions, have occurred and are occurring. M. Eliade pointed out to the possibility of designing a new worldview system that will be radically different from all previous ones. He stressed that "for thousands of years man has not changed anything in his attitude to the world, "existing in the eternity", whereas modern people live in the framework of "time", which inevitably establishes other ideas about the world and about themselves" (Eco, 2009, p. 140). It is obvious that the classical philosophical heritage continues developing in our days, but late capitalism, reflecting the economic and sociocultural processes of the second half of the 20th century, created its own "cultural logic", the logic of postmodernism (Jameson, 2009), radically changing the life of a person – a man and a woman in the world of good and evil, truth and illusion of truth.

One of the main "claims" to postmodernism is that it should be understood as modernism in its completion, in other words, it is not a system of concepts that form paradigmatic relations (Simon, 1996); and the researchers are unanimous in recognizing the fact that postmodernism in its discourses and narratives represents the specific vision of sociocultural reality (Lyotard, 1979). It is the criticism of specific modernism searches for fundamental grounds of being and knowledge that are inherent it, which becomes the banner of postmodern reflection, undermining the belief in their existence. The fundamental thesis of postmodern epistemology asserts that our location in the world makes it possible to understand and comprehend various aspects of the world and the human activity in it, using methods that are not typical of modernity, changing the basic conceptual schemes or completely rejecting them. At the same time, some philosophical approaches of recent years accentuate the desire to present a kind of "the whole" history of "the whole" cosmos for the "the whole" person, which, of course, requires an epistemology capable of putting a person into such a "seamless world" (Pshinko, & Vlasova, 2012).

If some scientists welcome such a diversity of approaches and epistemologies, others consider postmodernism as "the deconstruction of the whole universe", fragmentation, and recognition of pluralism as one of its essential characteristics J. Baudrillard, E. Giddens, W. Simon, etc. On the other hand, the problem is that a person needs philosophical principles: the truth and concepts, laws and regulations. And here the important point is the very "attribution"; sign, name. As G. Gagnon and W. Simon write, the choice of a name is a political act: the name praises, neutralizes, connects and divides (Svirskiy, 2001, p. 236). The latter is directly related to the myth about the neutrality of the word "man", in general, with that great meaning that the gender factor has in philosophy even in abstract concepts of metaphysics and the theory of knowledge (Moulton, 2005).

The new postmodern culture, which is so widely discussed now, is still accelerating and expanding: the philosophical approach has lately represented itself in theories, ideas and concepts, where conceptual meanings have dissolved in pluralism; the time has been deconstructed and denatured. It is also important that postmodern studies resist sustainable definitions. It is no

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

coincidence that J. Derrida does not offer his readers a glossary of terms with the help of which one could translate his extensive works: deconstructivism "does not inhabit" in the fields of glossary and conceptual sustainability. J. Deleuze's "reading in the midst of..." is about identifying the initial intuitions, where his focus is shifting to those barely noticeable deviations and ambiguities that are present in the terminological apparatus of the text under consideration (Caputo, 2015, p. 451). The accentualization of the interdisciplinary nature of the postmodern theory is completely obvious, all "the titans of postmodernism" unite in their analysis of philosophy, linguistics, literary criticism, psychoanalysis, political theory, gender research, etc., making their intrusion into the realms of existentialism, hermeneutics, phenomenology, constructivism, and other ontological and epistemological directions attempting to identify everything "actually human" that lies between Alpha and Omega. However, the confidence that the answer to the question "What is an individual?" is impossible without addressing to philosophy forces us to look for it in the discourse (according to M. Bakhtin) of philosophical and theological reflection. Monological discourses, by their nature, cannot be the only possible answer in our time to the "elusiveness of meaning" and the "seamless transition" from consciousness to existence and the outside world.

Purpose

The signification of the theoretical grounds for the conceptual reconstruction of the dichotomy "spirit-body" in the field of postmodern notions in philosophy and culture, the identification of the location of the given dichotomy in the processes of the transition of philosophy from being classical to the postclassical one, simultaneously, culture – to the cultural forms of postmodernity.

Statement of the basic material

Since antiquity and the early Middle Ages philosophy has been facing the problem of dichotomy of worldview, which, as a rule, implies, first of all, the dualism of spirit and body, mind and emotions, rational and irrational, male and female, divine and human. In his recent work about the heart and mind in Christianity, D. Gerasimov rightly notes that one-dimensional thinking knows only one kind of dualism of opposites (ancient dualism), stemming from the antinomic nature of thinking; it is precisely in this way that Plato's dualism of soul and body is one-dimensional and monistic (Gerasimov, 2016). While preserving one-dimensional attitude of consciousness, Christian dualism arises, which many philosophers rebel against. It is worth addressing to the famous statement of A. I. Herzen:

Dualism is Christianity, built into logic; – liberation from tradition, mysticism. But real Christian dualism is not epistemological antinomy, but value-semantic parallelism: "or – or"; dualism, which arose on the basis of distinction between value and meaning, is related to Christianity.

(Solovev, 1905, p. 156)

Separating duality from dualism, scientists expand the possibilities of mutually enriching relationship of distinction, quite rightly noting that "body and spirit" may be more than "two", but may be less (Roberts, 2010). Without claiming to the depth of linguistic analysis, we consider it

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

necessary to touch on such concepts as dualism, dichotomy and binary oppositions, without which this research would not be complete. Dichotomy (Greek. Dicha – into two parts + tome – section) in the dictionary meaning is the consecutive division of the whole into two parts. Thus, dichotomy is, for example, language and speech. Dualism (lat. Dualis – double, dual) is the philosophical doctrine recognizing the nature and spirit as two independent beginnings. Consequently, in our opinion, the "spirit-body" opposition is a manifestation of dichotomy.

Binary (lat. Binarius) – double, consisting of two parts; Binarism is an epistemological structuralistic concept, stating that the structure of binary opposition is one of the characteristics of the human mind. Classical western mentality was traditionally organized by the binarism of concepts "subject-object", "spirit-body", "mind-nature", etc. The principle of binarism, according to J. Derrida, "forcibly" imposes hierarchies, and, in our opinion, the main difference from previous concepts is in it. The analysis of the feminist philosopher H. Cixous of what she calls "patriarchal binary thought" allows her to continue the list as follows: activity/passivity, sun/moon, culture/nature, father/mother, and logos/pathos. According to Cixous, Western philosophical and cultural thought has always been and is captured by endless series of binary oppositions, returning to the fundamental opposition "male/female" (Cixous, & Clément 1975, p. 115). Undoubtedly, the concept of spirit opens up a huge space for interpretations. Spirit and spirituality have always been identified with the transcendent and the supernatural, but also with the immanent and natural. In the religious and philosophical sense, the spirituality is first of all the presence of the Spirit of God in a man, "an essential property of the soul to be the image (eides, mirror) of the Spirit of God". (Kemerov, 2004, p. 209). Only due to the coming of Jesus Christ, His death on the Cross and His intercession for believers, the Holy Spirit was for the first time "given" to people in full, it was "sent" by Christ and "testifies" about Christ, being in inseparable alliance with the Church (Averintsev, 2001, p. 70).

In this context, it seems necessary to return to J. Derrida as a certain starting point in the analysis of the structures of binary oppositions. The problem of structure is so important for Derrida, perhaps, because the mind has always been considered in the "mind-insanity" structural opposition. According to Derrida, the central position of the mind in Western philosophy is nothing more than a total historical project. Speaking against binarism thinking, Derrida puts forward the concept of "distinction" ("difference"). It should be noted here that many early structuralists, for example, A. J. Greimas (2004), stated that the meaning is generated precisely by the binary opposition. The problem, however, is that in the theory of structuralism, binary private method turned into a fundamental category, an essential principle of nature and art: F. de Saussure showed that the language as a sign system functions in the operational field of binary oppositions. On the other hand, as an obvious counterargument in this theory, the fact is given that there are many examples when meanings are not produced in binary oppositions, but in other series: the verb "to be" in the English language (am, is, are), or in Church Slavonic (yesm, yesi, yest, esmi, este, sout).

Returning to the doctrine of the Holy Spirit, it is necessary to emphasize that the Holy Spirit in Christianity becomes one of the incarnations of the Trinity (Greek "triad"): God, the essence of which is one, but whose existence is the personal relationship of the three incarnations: the Father – beginningless Primordial, Son – The Logos, that is the absolute Sense (incarnated in Jesus Christ) and the Holy Spirit – the "Life-Giving" Principle (Averintsev, 2001, p. 191). Thus, it is obvious that there are multi-polar structures, including up to six related members, as some linguists (V. Brendal, for example) wrote about, when structuralism dominated in all spheres of the humanities.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

A very important provision here is the idea that "opposites", represented in binary oppositions, mutually exclusive dualities, permeating our whole thinking, create the norm and represent normative dualism, as there is always a hierarchy inside the opposition. Philosophy, based on such oppositions, represents, according to theorists, axiological and hierarchical thinking (Vlasova, 2013).

Touching on the principle of hierarchy in "sociosophy", we consider it appropriate to refer to the words of S. S. Averintsev (2001, p. 265), who wrote in his work "Our Philosophy" about Pseudo-Dionysius: for him hierarchy is the conformity of the whole ontologically secondary to its beginning, which is realized in relations of authority and obedience, indulgence of the highest to the lowest and submissiveness of the lowest to the highest.

Regarding the "neo-Platonic" dualism, G. Deleuze writes that this is not at all a dualism of the intellectual and sensual, Idea and the matter, Idea and bodies. In "pure becoming" there is a deeper duality, "underground dualism" between what the idea exerts influence upon and what avoids its impact: "Here the difference is not between the model and the copy, but between concepts and simulacra", writes G. Deleuze (1998, p. 10). J. Caputo stresses that the dichotomy "either absolute or relative" (rational-irrational) is a kind of a trick, a trap, which we must get rid of. J. Caputo (2015), without accentuating the "position in the middle", continues: "I am not trying to split the difference; I am trying to go beyond, to place myself above ("post") both positions" (p. 204). In this, according to the scientist, there is the work of interpretation.

In the line of this study, it should be noted that Aristotle was one of the first who formulated the principles of a correct definition, who considered that definitions refer to metaphysical entities that exist in the given as a special element or a formative force. Aristotle believed that the process of concepts formation depends on the type of direct intuition, with the help of which the human mind is able to understand these entities and, accordingly, to form concepts (Deleuze, 2001, p. 67). The latter is also important because the scientists working in the field of philosophy, cognitive linguistics, etc., are engaged in analyzing problems at the division of metaphysics and the theory of knowledge. In the course of their constant discussions on the nature of a man (men and women), postmodern human identity, "mind-body" dichotomy, etc. there is a tendency to represent the hierarchy of categories, where the priority approach has already been present even in the title "philosophy of thinking". It is not accidental that body, corporality and sensuality are most widely considered in feminist theory. The gender researchers prove that corporality is marginalized in philosophy, showing how the mind and body are interrelated, how the body makes its "contribution" to the mind (L. Cowd, L. Nicholson, S. Oukin, S. Lovibond, S. James, etc).

For modern philosophers, the dichotomy "mind-body" no longer means the interpretation of individual substances, but the development of the relationship between mental and physical properties (Tanney, 2009, p. XII). On the other hand, the study of natural phenomena that interest modern theorists takes place, as a rule, in the line with the analysis of complex discursive practices; it is that project, in our opinion, which remains relevant to contemporary philosophers. Rethinking the "spirit-body" dichotomy, scientists explore the "intellectual history" of the relationships of its members at the time when the body was theorized as a cognitive agent with desires, being independent of the mind (the phenomenon of an independent and "rational" body). Theorists rethink the origin of "mind-body" dualism, which is traditionally associated with R. Descartes, revealing the unknown features of reception, considering the form of dualism that represents the body, being capable of performing complex forms of cognition (Tanney, 2009). It seems that such methodological approaches are highly relevant at present, which is another sub-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

stantiation of valid addressing to epistemology, which places a man in "transition" between consciousness, existence and the outside world.

F. Jameson writes that all ethics as a special mythologem is built on the binary opposition "good-evil". Moving from Derrida to Nietzsche, it is not difficult to notice, continues Jameson, a completely different interpretation of the binary opposition, in conformity with which positiveness and negativeness are assimilated by the mind as the difference between good and evil. Undoubtedly, in the postmodern "liquid world" with its class averaging and leveling of national and racial differences, the looming destruction of nature (as the final designation of the Other), it is becoming easier to realize to what extent the concept of good and evil is oppositional, coinciding with the category of "the Other". Nietzsche teaches us that evil continues to symbolize what is radically different from us, and this difference constitutes a real threat to us. The solution, according to Nietzsche, is to be "above good and evil". This goal, Jameson stresses, discrediting the ethical binarity and violating it, articulates the "Übermensch" energy mutation, on the one hand, and the private epos of the "eternal return", on the other hand (Jameson, 2009, p. 114).

Extreme pluralization of sociocultural, economic and political processes of the late XX and early XXI centuries associated with post paradigmatic relations (W. Simon) in the chaos of unstable systems (I. Prigogine) determines the "agenda" of postmodernism, where the list of "concerns" accentuates fundamental changes in dichotomies, dualities and binary oppositions. The feminist analysis of dichotomies indicates deep relationship between political and economic power with the structure of motherhood and domestic sphere as a whole (Pshinko, & Vlasova, 2012). If traditional philosophers, discussing the nature of men and women, the problem of identity, the "mind-body" dichotomy, tend to present the hierarchy of categories, where the mind takes higher position in relation to the body, then gender researchers offer an alternative understanding of personality, new ways of people understanding without separating the mind and the personality from the body (J. Raymond, N. Chodorou, D. Dinnerstein, C. Gilligan, and others).

New postmodern relations between the body, gender and power, proclaimed by postmodern philosophers, immediately showed the researchers that the categories of being that defined human nature a hundred years ago became an inadequate substitute for identity today (Tanney, 2009). In order to create a single center of representation, postmodernism introduces the concept of corporality, a concept that overcomes subject-object relations in the "spirit-body" dichotomy. In radical revision of neo-Platonic dualism, postmodern philosophers reject the interpretation of the members of binary opposition "spirit-body" as separate substances. Speaking against binarism, in general, postmodernists put forward the concept of "distinction", emphasizing the complex relationship between the mental and physical properties of natural phenomena in the line with the analysis of complex discursive practices (G. Deleuze, J. Derrida, H. Cixous, J. Kristeva, J. Butler, S. Žižek, F. Jameson and others). The "body" has overgrown with a variety of concepts and definitions; for example, for M. Merleau-Ponty, the body is a direct human being, according to M. Foucault, the body is discursive and, therefore, historical; according to J. Baudrillard, in postmodernism, the temptation of a sign transforms the body into an idol, as a result of which the body becomes an ideological model of socialization and self-realization. In feminist philosophy, the distinction between female and male bodies is emphasized in the context of phallogocentric culture. For gender studies, it is also important that the last decades witnessed the recognition of fragmented, unstable identity, which made scientists focus their attention on the problem of masculinity and femininity both in the main binary opposition and in its various models: from dominant to marginal. J. Butler proposes the concept, where the natural body acquires significance in the historical sociocultural context, and it is there, where the human body –

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

both man's and woman's – acquires a gender form. The latter allows her to make the famous statement that sex is constructed as well as gender, and that gender is always performative.

As in postmodernity, the body is the source of charm and aversion (J. Kristeva), and perfection, and manipulation (T. de Lauretis), and destruction, and restoration (C. de Stefano), the body and corporality are key motives not only in philosophy, or in other theoretical spheres of postmodernism, but also in discourses and narratives of mass culture: cinema, pop-literature, Internet resources, etc. On the other hand, modern science, medicine, in particular, have made an enormous contribution to the development of the concept of an "indefinite body", which continue to improve their technologies every year, and the human body – man's and woman's – is becoming more "uncertain", both from the viewpoint of sex and age, physical beauty standards, etc. The significant example of such transformations is the image of a cyborg, conceptually represented in postmodern theories (G. Deleuze, F. Guattari, D. Haraway) and artistically embodied in the narratives of mass culture.

It should be emphasized once again: in the philosophy of modernity, the world consists of two fundamental aspects of being: the mind/spirit and the body; postmodernism "practices" the mixing of their diverse values in their symbols and metaphors. For example, the cyborg metaphor presents the phenomenon that destroys the differences between human beings and animals, people and machines, mind and body, ideal and material. The cyborg makes us forget former hopes for the "integrity" of a person in the images and narratives created by Western cinema of the 80s ("Robocop", "Terminator", etc.), where "simple style" of pop-culture imprinted coded messages of significant postmodern complexities, including the narratives of science fiction and psychoanalysis, the Gospel and mythology. In 2017, after 33 years, NWO released the serial "Westworld", a futuristic saga with many myths and narratives that boiled over in the cultural cauldron of the last century: superman, Teacher, artificial intelligence, robots revolt, western glorification, man – woman, mind/spirit-body, etc. In "The World of the Wild West", all these is masterfully brought once again into the cinematic fabric of intertext, woven, however, with the help of discourses of mass culture. One of the main discourses in "The World of the Wild West" represents the theme of mind/spirit-body. The perfect physical bodies of the characters of the artificially created "World" with complete absence of emotions and one hundred percent submission to their Creator imply an absolute lack of spiritual qualities, which is included into the "project" of the "the Wild West". The bodies are destroyed and created again, the characters are "resurrected" in the literal sense of the word, but the "clean sheet" of the artificial mind and the body of robots is gradually filled with a certain spiritual content, fragmentary and incomprehensible for robot characters; emotions are obviously present, the spirit obviously arises (perhaps, it has been conceived by the Creator). In this context, it is necessary to return to the "Bible" of the beginning of the third millennium – the "Matrix" of the Wachowski brothers at that time. The Matrix is a combination of the philosophical parable, the modern version of the Gospel and the fantastic utopia; it includes the most relevant topics of postmodernism: text, virtual reality, sign, fiction, unconscious, altered consciousness, space, time, dreams with the main character – the potential Christ. Besides, we should note that the earthly life of the true Messiah, Jesus Christ, has repeatedly become the subject of artistic personification in the cinema of the last decades, and some films have been praised by the "highest echelons" of Catholic authority. However, the most interesting postmodern "picture of life" on the top of the Catholic Olympus is presented, in our opinion, in the Italian-Spanish-French television series "The Young Pope", which premiered in 2016-2017 in almost all countries of the western world. The protagonist of the film is American Cardinal Lenny Belardo, who was elected to this post with the help of ingenious intrigues.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

However, attempts to manipulate the "young Pope" failed. It turned out that Belardo is an extremely wayward, selfish and despotic leader. Lenny's "Background" is full of narratives of psychoanalysis (hippie parents who abandoned him) and self-identification discourses (the latter does not prevent the Pope from talking to the Lord and performing miracles). The young Pope smokes, wears "Versace" robes, he enjoys his image, his life, but does not want to appear in public and be recognizable, refusing photo shoots and souvenir portraits (postmodern self-identification stages refracted in the intertext of the film). It has been also impossible to avoid the theme of homosexuality, which is now present in every more or less recognizable western film. The topic of pedophilia, which is relevant for the Catholic Church, is also present. The film occasionally touches upon other topics related to the Catholic Church representing the very popular "negative" narratives of modern pop-culture: the relations of the Church with the government, charlatanism in the church, priests' lust for power, their greed, venality, etc. Thus, many fundamental problems of the Church and religious life are indeed touched upon in the series, but they are resolved in a completely obvious postmodern vein of irony and pastiche.

The fact that the focus of our attention is concentrated on cinema and television is quite understandable: with the growth of entertainment, in general, visualization, literature loses its priority position not only in mass culture, but in high culture as well.

It is generally recognized that: mass culture, by definition, is deeply a secondary one; it operates with "used" culture techniques. However, today the situation has altered, because the status of both fundamental and mass culture, against which background the latter exists, has changed: fundamental culture is no longer a "pantheon" of higher spiritual values, a "repository" of wisdom and knowledge of past centuries and civilizations. Thus, a very interesting "turn" is being created: fundamental and pop-culture have a lot of common texts, narratives and "stories". The latter, as it seems, is another evidence of what serious transformations are taking place before our eyes: transformations, on one hand, reflect the "situation" of postmodernism, and, on the other hand, give it legitimacy.

Originality

The originality of this research lies in the expose of the specific transformation features of the dichotomy "spirit-body" as gender opposition closely connected with postmodernism and realized in the practices of mass culture. We claim that the main theoretical approaches to this dichotomy in the postclassical philosophy are unstable and contradictory ones. This situation is conceptually connected with its major theoretical tendency – postmodernism. This research is new and original in its reflection of the conceptual reconstruction of the idea of the absoluteness and invariability of this duality as the basic dichotomy of the classical philosophy in its correlation with cultural logic of the postmodernity at the end of the 20 – the beginning of the 21st centuries.

Conclusions

Radical transformations of postmodern life reflect that degree of postmodern notion of the world when the philosophical foundations are unstable and leave the theory in an unsteady state of post paradigm relations. For millennia, the "spirit-body" dichotomy has been used in the writings of classical philosophers, being transformed contextually in stable discourses and discursive practices. Key changes in the conceptual spheres of a man in the world of good and evil, the truth and knowledge, spirituality and beauty have occurred and are occurring with the use of the methods that change the supporting conceptual schemes or completely reject them. The prob-

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

lem of dichotomy, dualism and binary oppositions, implying primarily the dualism of mind and body, mind and emotions, represents the antinomic nature of thinking. By separating duality from dualism, scientists expand the possibilities of difference, since the "body and spirit" may be more than two, but maybe less. Undoubtedly, the concept of spirit opens up a vast space for interpretations (postmodern metaphors and symbols, the intertext of mythology, narratives of the Gospel, philosophical parables, etc.).

For postmodern philosophers, the "spirit-body" dichotomy does not mean interpretation of individual substances any longer, but the development of the relationship between mental and physical properties. Rethinking the "mind-body" dichotomy, postmodern scientists theorize the body as a cognitive agent with mind-independent desires; the notions of a "body without organs" (G. Deleuze, F. Guattari), a "consuming body" (Z. Bauman), and an "aging body" (J. Anderson) arise. In postmodernism the body is the source of charm and disgust (J. Kristeva), and perfection, and manipulation (T. de Lauretis), and destruction, and recovery (C. de Stefano). The body and corporality become key motives not only in philosophy as a manifestation of "high" culture, but also in discourses and narratives of mass culture. Mass culture, by definition, is deeply a secondary one; as a rule, it operates with simplified artistic technique. At the same time, with the growth of the visualization factor, the dominance of cinema and television in pop-culture becomes more and more stable. However, with the change in the status of fundamental culture, which is no longer a "pantheon" of higher spiritual values, a very interesting "turn" in the status of mass culture is created: both the former and the latter have many common intertexts, narratives and discourses. The latter is another evidence of serious transformations that are taking place before our eyes, transformations that, on the one hand, reflect the "situation" of the post-modernism, and, on the other hand, give it legitimacy.

REFERENCE

- Averintsev, S. S. (2001). *Sofiya – Logos. Slovar* (2 Edit). Kiev: Dukh i Litera. (in Russian)
- Bauman, Z. (2008). *Liquid Modernity*. Y. V. Asochakova (Ed.), Trans. from Engl. St. Petersburg: Piter. (in Russian)
- Caputo, J. (2015). *Truth: Philosophy in Transit*. London: Penguin Books. (in English)
- Cixous, H., & Clément, C. (1975). *La Jeune Née*. Paris: Union Generale' Editions. (in French)
- Deleuze, G. (1998). *Razlichie i povtorenie*. N. B. Mankovskaya, & E. P. Yurovskaya, Trans. from French. St. Petersburg: Petropolis. (in Russian)
- Deleuze, G. (2001). *Empirisme et subjectivite: Essai sur la nature humaine selon Hume*. Y. I. Svirskiy, Trans. from French. Moscow: PER SE. (in Russian)
- Deleuze, G. (2011). *Logique du sens*. Y. I. Svirskiy, Trans. from French. Moscow: Akademicheskii Proekt. (in Russian)
- Eco, U. (2009). *La ricercadella lingua perfetta nella cultura Europea*. A. Mirolyubova, Trans. St. Petersburg: Alexandria. (in Russian)
- Garri, E., & Pirsell, M. (2005). *Women, knowledge, and reality: Explorations in feminist philosophy*. O. V. Dvorkina, Trans. from Engl. Moscow: Rossiyskaya Politicheskaya Entsiklopediya. (in Russian)
- Gerasimov, D. (2016). *Po tustoronu odnomernosti. Serdtse i razum v hristianstve*. Moscow: Ridero. (in Russian)
- Greimas, A. J. (2004). *Sémantique structurale: Recherche de méthode*. L. Zimina, Trans. Moscow: Akademicheskii Proekt. (in Russian)
- Jameson, F. (2009). *Postmodernism or, the cultural logic of late capitalism*. London: Verso Books. (in English)
- Kemerov, V. Y. (Ed.). (2004). *Modern philosophical dictionary* (3 Edit.). Moscow: Akademicheskii Proekt. (in Russian)
- Liotard, J.-F. (1979). *La condition postmodern: Rapport sur le savoir*. Paris: Editions de Minuit. (in French)
- Moulton, D. (2005). Mif o neytralnosti slova "man". In E. Garri, & M. Pirsell, *Women, knowledge, and reality: Explorations in feminist philosophy* (pp. 252-269). O. V. Dvorkina, Trans. from Engl. Moscow: Rossiyskaya Politicheskaya Entsiklopediya. (in Russian)

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Pshinko, A. N., & Vlasova, T. I. (2012). *Poznanie i ratsionalnost v culture postmoderna. (Opyt mezhdistsiplinarnogo issledovaniya): Monografiya.* Dnipropetrovsk: Makovetskiy. (in Russian)
- Roberts, M. V. (2010). *Dualities: A theology of difference.* Louisville: Westminster John Knox Press. (in English)
- Ryle, G. (2009). *The concept of mind: 60th anniversary edition.* London: Routledge; New York: Taylor & Francis Group. (in English)
- Simon, W. (1996). *Postmodern sexualities.* London and New York: Routledge. (in English)
- Solovev, Y. A. (1905). *Aleksandr Gertsen: Yego zhizn i literaturnaya deyatlnost* (2 Edit.). St. Petersburg: F. Pavlenkova. (in Russian)
- Svirskiy, J. (2001). *Filosofstvovat posredi... . In G. Deleuze, Empirisme et subjectivite. La philosophie critique de Kant. Le Bergsonisme. Spinoza* (p. 445). Trans. Moscow: PER SE. (in Russian)
- Tanney, G. (2009). Rethinking Ryle: A Critical Discussion of the Concept of Mind. In G. Ryle, *The concept of mind: 60th anniversary edition* (pp. 9-57). London: Routledge; New York: Taylor & Francis Group. (in English)
- Vlasova, T. I. (2013). Feministska epistemolohiia i "filosofia dualnosti". *Ukrainoznavchyi almanakh, 11*, 132-134. (in Ukrainian)
- Žižek, S. (2014). *Event: A philosophical journey through a concept.* London: Penguin Books. (in English)

LIST OF REFERENCE LINKS

- Аверинцев, С. С. София – Логос. Словарь / С. С. Аверинцев. – 2 испр. изд. – Киев : Дух и Литера, 2001. – 460 с.
- Бауман, З. Текучая современность / З. Бауман ; пер. с англ. и под ред. Ю. В. Асочакова. – Санкт-Петербург : Питер, 2008. – 240 с.
- Caputo, J. Truth: Philosophy in Transit / J. Caputo. – London : Penguin Books, 2015. – 283 p.
- Cixous, H. La Jeune Née / H. Cixous, C. Clément. – Paris : Union Generale' Editions, 1975. – 296 p. – (Serie: Femininfutur).
- Делез, Ж. Различие и повторение / Ж. Делез ; пер. с фр. Н. Б. Маньковской, Э. П. Юровской. – Санкт-Петербург : Петрополис, 1998. – 384 с.
- Делез, Ж. Эмпиризм и субъективность: опыт о человеческой природе по Юму / Ж. Делез ; пер. с фр. и послесл. Я. И. Свирский. – Москва : ПЕР СЭ, 2001. – 480 с.
- Делез, Ж. Логика смысла / Ж. Делез ; пер. с фр. Я. И. Свирский. – Москва : Академический проект, 2011. – 472 с. – (Серия: Философские технологии).
- Эко, У. Поиски совершенного языка в европейской культуре / У. Эко ; пер. А. Миролюбова. – Санкт-Петербург : Alexandria, 2009. – 417 с.
- Женщины, познание и реальность. Исследования по феминистской философии / пер. с англ. О. В. Дворкиной ; сост. Э. Гарри, М. Пирсель. – Москва : Российская политическая энциклопедия, 2005. – 440 с.
- Герасимов, Д. По ту сторону одномерности. Сердце и разум в христианстве / Д. Герасимов. – Москва : Ridero, 2016. – 80 с.
- Греймас, А.-Ж. Структурная семантика. Поиск метода / А.-Ж. Греймас ; пер. Л. Зимина. – Москва : Академический проект, 2004. – 368 с. – (Концепции).
- Jameson, F. Postmodernism or, the Cultural Logic of Late Capitalism / F. Jameson. – London : Verso Books, 2009. – 438 p.
- Современный философский словарь / под общ. ред. В. Е. Кемерова. – 3-е изд., испр. и доп. – Москва : Академический проект, 2004. – 861 с.
- Lyotard, J.-F. La condition postmoderne: Rapport sur le savoir / J.-F. Lyotard. – Paris : Editions de Minuit, 1979. – 109 p.
- Моултон, Д. Миф о нейтральности слова "man" / Д. Моултон // Женщины, познание и реальность. Исследования по феминистской философии / пер. с англ. О. В. Дворкиной ; сост. Э. Гарри, М. Пирсель. – Москва : Российская политическая энциклопедия, 2005. – С. 252–269.
- Пшинько, А. Н. Познание и рациональность в культуре постмодерна. (Опыт междисциплинарного исследования) : монография / А. Н. Пшинько, Т. И. Власова. – Днепропетровск : Маковецкий Ю. В., 2012. – 144 с.
- Roberts, M. V. Dualities: A Theology of Difference / M. V. Roberts. – Louisville : Westminster John Knox Press, 2010. – 256 p.
- Ryle, G. The Concept of Mind: 60th Anniversary Edition / G. Ryle. – London : Routledge ; New York : Taylor & Francis Group, 2009. – 324 p.
- Simon, W. Postmodern Sexualities / W. Simon. – London and New York : Routledge, 1996. – 179 p.

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

- Соловьев, Е. А. Александр Герценъ: Его жизнь и литературная дѣятельность / Е. А. Соловьев. – 2 изд. – Санкт-Петербург : Ф. Павленкова, 1905. – 160 с. – (ЖЗЛ, Вып. 229).
- Свирский, Я. И. Философствовать посреди... // Послесловие к книге: Делез, Ж. Эмпиризм и субъективность. Критическая философия Канта. Бергсонизм. Спиноза. / Ж. Делез ; пер. Я. И. Свирский. – Москва : ПЭР СЭ, 2001. – С. 445.
- Tanney, J. Rethinking Ryle: A Critical Discussion of the Concept of Mind / J. Tanney // Ryle, G. The Concept of Mind: 60th Anniversary Edition / G. Ryle. – London : Routledge ; New York : Taylor & Francis Group, 2009. – P. 9–57.
- Власова, Т. І. Феміністська епістемологія і "філософія дуальності" / Т. І. Власова // Українознавчий альманах. 2013. – Вип. 11. – С. 132–134.
- Žižek, S. Event: A Philosophical Journey Through a Concept / S. Žižek. – London : Penguin Books, 2014. – 208 p.

О. П. ВЛАСОВА^{1*}, Ю. В. МАКЕШИНА^{2*}

^{1*} Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна (Дніпро, Україна), ел. пошта heyned@gmail.com, ORCID 0000-0001-5040-5733

^{2*} Придніпровська державна академія фізичної культури і спорту (Дніпро, Україна), ел. пошта makeshina@i.ua, ORCID 0000-0002-2879-2930

ТРАНСФОРМАЦІЯ ГЕНДЕРНОЇ ДИХОТОМІЇ ДУХУ І ТІЛА В ФІЛОСОФІЇ ТА КУЛЬТУРІ ПОСТМОДЕРНУ

Мета. Виділення теоретичних підстав концептуальної реконструкції дихотомії "дух-тіло" у смисловому полі філософії та культурі постмодерну; визначення місця даної дихотомії у процесах переходу філософії від не-класичної до посткласичної, культури-докультуральних форм постмодерну. **Теоретичний базис.** Мінливі системи постпарадигмальних стосунків, радикально трансформуючи життя людини у світі постмодерну, репрезентують наявні трансформації фундаментальних понятійних схем. Для постсучасних філософів дихотомія "дух-тіло" більше не означає тлумачення окремих субстанцій, але розробку стосунків між ментальними та фізичними властивостями. Філософи-феміністи стверджують, що опозиція "дух-тіло" посідає особливе місце у низці класичних дихотомій, оскільки саме вона має ключове значення в патріархатних концепціях маскулінності та фемінності. Тіло і тілесність постають у постмодерні домінуючими темами не тільки в філософії та високій "культурі, а й у масовій культурі; до того ж акцент на їх загальних наративах й інтертекстах свідчить про фундаментальні трансформації, що відображають "умову" постмодерну. **Наукова новизна** дослідження полягає в розкритті специфіки концептуальної реконструкції дихотомії "дух-тіло" в якості філософської опозиції, що поєднується з постмодернізмом і реалізовується в соціальних практиках масової культури. У роботі відбивається ідея концептуальної реконструкції абсолютів класичних дуальностей у їх корелятивному зв'язку із культурною логікою постмодерну наприкінці 20 – початку 21 ст. **Висновки.** При переосмисленні дихотомії "дух-тіло" тіло теоретизується як когнітивний агент з бажаннями, незалежними від розуму. У постмодерні тіло є і джерелом чарівності, і відрази та руйнування, і відновлення. Втім із зростанням фактора візуалізації і зі змінюванням статусу "високої" культури відбувається "поворот" в статусі масової культури: нині і перша, і друга мають безліч загальних дискурсів, наративів та інтертекстів.

Ключові слова: фемінізм; дуалізм; ідеологія; духовність; тілесність; масова культура

О. П. ВЛАСОВА^{1*}, Ю. В. МАКЕШИНА^{2*}

^{1*} Днепропетровский национальный университет железнодорожного транспорта имени академика В. Лазаряна (Днепро, Украина), эл. почта heyned@gmail.com, ORCID 0000-0001-5040-5733

^{2*} Приднeпровская государственная академия физической культуры и спорта (Днепро, Украина), эл. почта makeshina@i.ua, ORCID 0000-0002-2879-2930

ТРАНСФОРМАЦИЯ ГЕНДЕРНОЙ ДИХОТОМИИ ДУХА И ТЕЛА В ФИЛОСОФИИ И КУЛЬТУРЕ ПОСТМОДЕРНА

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Цель. Выделение теоретических оснований концептуальной реконструкции дихотомии "дух-тело" в смысловом поле философии и культуре постмодерна; определение места данной дихотомии в процессе перехода философии от неклассической к постклассической, культуры – к культуральным формам постмодерна. **Теоретический базис.** Изменяющиеся системы постпарадигмальных отношений, радикально трансформируя жизнь человека в мире постмодерна, репрезентируют очевидные трансформации фундаментальных понятийных схем. Для постсовременных философов дихотомия "дух-тело" не означает более истолкование отдельных субстанций, но разработку отношений между ментальными и физическими свойствами. Философы-феминисты утверждают, что оппозиция "дух-тело" занимает особое место в ряду классических дихотомий, поскольку именно она имеет ключевое значение в патриархатных концепциях маскулинности и фемининности. Тело и телесность становятся в постмодерне доминирующими темами не только в философии и "высокой" культуре, но и в массовой культуре; при этом акцент на их общих нарративах и интертекстах свидетельствует о фундаментальных трансформациях, отражающих "условие" постмодерна. **Научная новизна** исследования заключается в раскрытии специфики концептуальной реконструкции дихотомии "дух-тело" в качестве философской оппозиции, сопряженной с постмодернизмом и реализуемой в социальных практиках массовой культуры. В работе отражается идея концептуальной реконструкции абсолютов классических дуальностей в их коррелятивной связи с культурной логикой постмодерна в конце 20 – начале 21 в.в. **Выводы.** С переосмыслением дихотомии "дух-тело" тело теоретизируется как когнитивный агент с желаниями, независимыми от разума. В постмодерне тело – источник и очарования, и отвращения, и разрушения, и восстановления. При этом с ростом фактора визуализации и изменением статуса "высокой" культуры создается "поворот" в статусе массовой культуры: сегодня и у первой, и у второй множество общих дискурсов, нарративов и интертекстов.

Ключевые слова: феминизм; дуализм; идеология; духовность; телесность; массовая культура

Received: 17.02.2018

Accepted: 23.11.2018

ЛЮДИНА У ТЕХНОСФЕРІ

UDC 008.2:004.8:316.325

M. L. LAZAREVA^{1*}

^{1*}Lviv National Agrarian University (Lviv, Ukraine), e-mail marinlazareva@gmail.com, ORCID 0000-0002-7063-2068

ON THE THRESHOLD OF TECHNOLOGICAL SINGULARITY: HUMAN READINESS TO THE NEW STAGE OF EVOLUTION

Purpose. The study is aimed at a philosophical analysis of the state of humanity's readiness for technological singularity, the definition of the concept of postbiology and the investigation of ways to bring the population (in particular, the Ukrainian one) to a new, qualitatively higher level of existence. **Theoretical basis.** The author analyzes the level of public consciousness and the features of its cooperation with technological world. Due to the inability of most modern people to cope with changes effectively, the author questions humanity's readiness for the postbiological stage of evolution of our species. Based on the analysis of the ideas of authoritative futurists of our time, the author explores the prospects of Ukrainian society in the postbiological future. **Originality.** The author not only analyzes the challenges that humanity faces during its transition to a new type of civilization, but also explores the obstacles that hinder this process directly in the Ukrainian society. The author proves that the ideas of transhumanism and going beyond the human biology should not be postulated without a moral context. In addition, the scientific study proposes a number of projects designed to improve the educational institutions that are responsible for the intellectual and spiritual development of the individual. **Conclusions.** Postbiology can become both, a new qualitatively higher stage of the human species evolution and the collapse of humaneness. Along with overcoming human biology, there will be the destruction of moral guidelines, social and legal systems. In order to prevent total chaos and catastrophe, technological development must be complemented by appropriate developments of new norms that can balance society.

Keywords: technological singularity; postbiology; superman; smart-technologies; fall out of time; identity

Introduction

Industrialization, the formation of mass society, increase in the number of people on the planet and the stereotyping of thinking, which had been observed in the Western world for several centuries, had a negative consequence of the proliferation of nihilistic sentiments and difficulties in the process of awareness of one's identity. A person is gradually dissolving in the mass, losing deep connection with his or her own selfhood, increasingly abandoning self-knowledge and methodically filling the leisure time with the products of the entertainment industry.

In a rapidly progressing society with a parallel decline in the level of cultural development of the masses, a person was losing his or her sense of separateness and created an ever deeper gap between the outer and inner worlds. If earlier a person for centuries has felt his or her importance and has known that he or she had a purpose (whether natural or divine), which he or she has been called to find and implement, then today a person more and more thinks that his or her existence does not have the least value and that he or she can be replaced by a more powerful rival.

Negativity of the modern inhabitant in a global society is also connected with the fact that he or she, having found him or herself on the verge of a collision of new worlds, has felt the loss of all traditional landmarks – religious, philosophical, and even scientific ones, since the pace of development of the latter does not coincide with the pace of the human adaptation to the changes.

Indifference towards one's own destiny is an inherent trait of the one who has fallen out of time and who becomes incapable of anyhow manifest him or herself or even simply wishing to leave something behind, as this state is aggravating. It should be recognized that time is our vital element; having lost it, we find ourselves without support in a complete irreality or sheer hell. Or in both places at the same time, yearning for time, with the feeling of impossibility to return to it and settle in it, with a sense of dissatisfaction at that it passes there, above, our problems and troubles. (Cioran, 2007, p. 130)

Despite the difficulty of the situation described, I note that the person's fall out of time, a break with traditions and a sense of self-awkwardness compared with the latest computer technologies have the potential to play the role of the stimulus that will make a person to think over his or her own being and attempt to transform him or herself in accordance with requirements of the future. In connection with the rapid approach of the point of technological singularity, predicted by futurologists, it is unacceptable to keep on carelessly blink at the of human vision's mechanization, his or her thoughtless dissolution in technologies, the use of the latter not for self-development and improvement, but solely for the sake of entertainment, dispersal of vital energy to satisfy the immediate desires, drop in the level of education and cultural development of the individual.

Thus, the transformation of the industrial society into the information one, the prospects of achieving the point of technological singularity and the predictions concerning the future of human society are quite relevant subjects of modern scientific and philosophical research, and many thinkers focus the attention of governments and ordinary citizens on the above-mentioned problems. In particular, R. Kurzweil, a futurist and apologist of post-humanistic concepts, conducts a multidimensional analysis of the latter, identifying the prospects and disadvantages of further technological development, and making predictions about the human future in the era of intelligent machines. N. Bostrom, F. Fukuyama, M. Minsky, A. Toffler, E. Drexler, I. Good, A. Clarke, A. Turing, J. Neumann, F. Heylighen, S. Ulam, E. Reid, J. Glad, M. Zimmermann and others, also explore the prospects for embedding the technological innovations into the biological world of human. The idea of technological singularity was also reflected in mass pop culture, in particular in the science fiction works of S. Lem, V. Vinge, W. Gibson, H. Ellison, Ch. Stross, M. Deering, as well as in comics, which today reached a new stage of popularity. Among the Ukrainian thinkers one should emphasize V. Vernadsky, who focused his research on the processes of human achieving a new level of existence, the concept of the noosphere and the prospects of scientific progress as far back as the beginning of the twentieth century.

Purpose

Taking into account the above-mentioned the scientific research aims at philosophical analysis of human readiness for technological singularity, the concept definition of the post biology and the study of the ways to bring the population (in particular, the Ukrainian one) to the new, qualitatively higher level of existence.

Statement of basic materials

Analyzing the formation of the new civilization type, Toffler couple (A. Toffler, & H. Toffler, 2007) notes that the industrial age vestiges regularly showing the obsolescence of its methods, are rapidly passing into history. So, the mass society, conveyor production and corporate giants were symbols of the Second Wave, because at this stage of its development society needed such a way of producing goods. However, nowadays the enterprises producing small consignments of goods that are in demand step forward. This applies not only to the production process, but also to mass media, which today operate in the form of a large number of local channels and are not centralized into the giant television networks. Division also manifests itself in the more private sector, in particular, in a family organization, because the new standard is the nucleus and childless families, single parents, divorced and single people. Mass nature loses its relevance and forces people to come out of their usual state of solidarity and collective irresponsibility.

Our contemporary, facing the destruction of the world once well-known to him or her, finds him or herself in a trap of time in which he or she can neither go back nor confidently move forward. Artificial slowdown of technology research as one of the ways to restore support under the feet of a person does not seem to be an expedient solution to the problem, since, according to Kurzweil (2005), this may lead to the suppression of scientific developments in the underground, to deprive mankind of those advantages that gives the technological development, or to cause oppression by the totalitarian authorities. Moreover, the potential of technologic advance facilitate the increasing activity of scientists in this field, and given the peculiarities of the projected future, the number of people who today inhabit our planet will not be able to fully function (or even survive) without technological support.

In this context it should be noted that the own body of the person also became a significant obstacle on the way to the technologically advanced future: infirm, mortal, unsuitable for extraterrestrial existence and the knowledge of the universe. As a result of a sedentary lifestyle, change in the nutrition system and the peculiarities of the environment, our contemporary is considerably inferior to his robust ancestors in the state of health and the constitution, he or she suffers from diseases that hinder his or her development and spends a considerable amount of time and energy to support such a fragile temple for consciousness, as a human body. The evolution on which nature has been hoping for many billions of years, having brought people to the present stage of development, it is rapidly losing its relevance in connection with the time expenditures it needs. At the same time, the current state of affairs does not allow waiting until a person is uncontrollably transformed into a new kind – only the probably better version of *Homo sapiens*. Instead, technology will create an improved body in the near future. Thus, post-biology is the stage of human development, when his or her mortality will be overcome or made substantially remote, his or her physiological and intellectual abilities will be greatly improved, and his or her possibilities will be supplemented with what we now call supernatural forces.

Significant technological advances today allow us to manipulate DNA, cure diseases, train and improve brain functions, explore open space, use renewable energy from the sun and much

more. Optimistic R. Kurzweil (2006) states that 2020 will be the golden age of nanotechnology. Describing the mechanisms that are embedded in the human body and replace the cells damaged by Parkinson's disease, allow you to hold your breath for a long time, isolate pathogens, etc., the futurologist emphasizes that the limit of human biology was overcome in the early 2000's. R. Kurzweil gives an example of the innovation of Rob Freitas – a nanobiotic red blood cell that can store oxygen. According to research data, the replacement of at least ten percent of the red blood cells of the human body with these robotic respirators will allow a person to swim an Olympic sprint for 15 minutes, or remain under water without the need to breathe air for four hours.

Today it is possible to understand neural signals in the brain, to determine the state of the brain, and train it to improve attention and concentration. This is called a neuro-feedback ... The technology used to read brain signals are called EEG (electroencephalography), or a neurocomputer interface. Neurons inside the brain transmit information electronically and create an electric field that can be measured from the outside from the frequency position. The brain waves can be divided into alpha, beta, gamma, zeta, and delta waves depending on frequency. Depending on the type of wave, you can determine if the brain is in calm or if it wanders in thoughts. This type of neural communication can be obtained in real time and used to train the brain to focus, pay more attention to things, cope with stress, and improve mental health.

(Sethi, & Sarangi, 2017, p. 8)

Although today the devices described above are embedded in the human body surgically, in 2020 we will operate such mechanisms that will not only have nanoscale but also be easily introduced into the body to treat and improve our capabilities (Kurzweil, 2006). Given the fact that R. Kurzweil's boundary is almost achieved, I emphasize that today in the pockets of millions of ordinary individuals there is a powerful computer with access to the world's information bases. Now we use the devices that allow us to be transported into virtual reality and fully functioning there, now we are making smart tattoos for tracking the physiological state of our own bodies, now we are "printing" human organs on 3D printers for their subsequent transplant, etc. Thanks to the technology, a person has the opportunity not only to get rid of many diseases, but also in the long run the very concept of mortality. Our biology will be overcome and humanity will come to

existence in a new dimension, to a new stage of evolution. The world, in which the previous generations lived, is rapidly disappearing, and we must change ourselves in order not to remain outsiders. This applies not only to the necessary changes in intellectual and physical development, but also to spiritual perfection, since the emphasis exclusively on the technological sphere of human existence can lead to the mechanization of human outlook and dehumanization of consciousness. Since scientific progress and technologies are not able to independently determine the purpose of their creation and the limits, going beyond which can destroy the human race, research in this area should be conducted in accordance with the universal principles of morality.

What is interesting in this context is that the use of pacemakers, hearing aids, implants, prostheses, or, say, artificial lenses of the eye today does not seem to be anything bigger than the standard procedure used for health reasons. However, all of these technologies are those that allow a person to overstep his or her own biology, increase his or her capabilities and correct the faults that the nature has "made". The modern inhabitants of the technologized society are not afraid of minor modifications of the body, but what happens if a person will lose his or her habitual image? In this context, there are a number of questions that need answers in the eve of technological singularity. So, one should find out where the humanity ends and the cyberneticity begins? Will we be human beings if our infirm body is strengthened by cyber-prostheses? Do we stay human beings, preferring existence in the virtual reality? What will happen to our humanity, if scientific progress will allow the person's consciousness to transport into a computer?

It is extremely difficult to answer these questions without the project of post-human translated into reality, but each person intuitively draws the line, the transition of which will symbolize for his or her the loss of human appearance and transformation into something else. Should this line be the same for all, can anyone independently choose the level of permissible transformations? What happens to society, if fearless people who are positive about the idea of the fusion of biological nature with technology, as a result of modifications of their own bodies will become more powerful than their conservative fellow citizens? Does a new type of social stratification wait for us, where the level of biology will be the limit of gradation? Today it is definitely possible to say only that the modification of the human body will, in one way or another, cause a series of social conflicts, the solutions of which may range from the overall unification of mankind and its entering a new gateway to evolution, to the terrifying predictions of the extermination of human kind by intelligent machines.

Today, the imagination of people is captured by two opposing images of the future. Most people, even if they think about the future, they assume that the world they know will be eternal. It is difficult for them to even imagine a lifestyle that is different from their own. Of course, they admit that everything is changing, but they believe that current changes will not affect their usual way of life, and nothing will happen to the economy and political structure. They confidently expect the future – for them it is

a continuation of the present. The events of the last time have seriously shaken this self-assured idea of the future. A more pessimistic view is spreading. Many people who are accustomed to a constant set of bad news, horror movies and nightmares, have finally decided that today's society has no future. For them, the events of Armageddon can be repeated at any moment. The earth is moving decisively towards the final cataclysm. (A. Toffler, & H. Toffler, 2007, p. 254)

A large number of modern people are truly convinced that technological innovations will ultimately lead to the fact that "terminators" will take over the Earth, enslave humanity, or destroy the latter as infirm race. In this context, I would like to note that I am impressed by the position of J. Storrs Hall *The Singularity is near* (Waller, Kurzweil, & Hoo, 2012), who believes that we are producing not just more intellectual but also more moral machines, since when creating we incorporate in them higher moral and ethical standards than those we ourselves have in practice. Thus, today post-biology should not be identified with post-humanism. However, without proper spiritual development, the situation may change.

What humanity really needs to think about is the words of R. Kurzweil (2006) that "this will not be an alien invasion of intelligent machines that come out of the horizon to compete with us, it develops within our civilization, this is the expansion of the power of our civilization". Despite the fact that we ourselves are the cause of the new civilization emergence, an analysis of the current state of affairs indicates our unreadiness to technological singularity. We are so limited by the artificial, fossilized frames we have been dragging for many centuries that it is difficult for us to imagine that our thoughts, fears, secret desires and whims of the subconscious mind humiliating human nature will not overshadow future technological innovations, including artificial intelligence. Instead of evolving, conquering new peaks, intellectually and morally developing, we rebel against changes and close our eyes to problems.

It was mentioned above that an individual increasingly feels helplessness and outright backwardness in comparison with exponentially progressive technologies. The concept of human gradually loses the sacred meaning that has been laid in it for many centuries, and biology becomes rather an obstacle than the superiority of our species. The break of the human connection with the inner self, fear, dissatisfaction with oneself and the role in society, further catalyze the person's desire to change, to rise to a new level of existence, to create a hero, the others will be fascinated by. In order to achieve this goal today, a variety of methods are used: starting from the appearance modification to the creation of a new virtual image on the Internet community. By the way, it is due to modern technologies a person has the opportunity to transform himself or herself in a new way and to create the type of personality that, in his or her opinion, will cause respect and interest in both him or herself and others. Similar sentiments have been reflected in the stories about superheroes who are in ever-increasing demand among the consumers of products of the cultural industry. It seems that the reason for the high popularity of this kind of films, cartoons and comics is the need of a man in the saviors, super-people who can

tear his or her out of daily grind, save from the threats never seen before and take the responsibility for the further development of human society. For example, the American company Marvel gained popularity, having created a whole universe of superheroes, among which are the gods, technologically advanced people, mutants with super powers, representatives of alien civilizations, etc. At the same time, one should emphasize that, in spite of the desire of authors and directors to distinguish these superheroes from the human world, our subconscious stubbornly synthesizes their superpowers with primitive images and natural origin in man: for example, the heroes of the comics are Spiderman, Ant-Man, Black Panther, Batman, Wolverine and the like. An interesting interpretation of human duality was also embodied in one of the popular comics today, whose hero is Hulk – an indestructible green giant who coexists in one body with a well-considered intellectual – Professor Bruce Banner. This character combines a natural and technological aspect: on the one hand Dr. B. Banner is an ingenious scientist who studies gamma rays, strives for new knowledge and is not afraid to carry out experiments with his own body; on the other hand, it conceals a monster that embodies primitive instincts, natural wants and reluctance to follow social norms.

According to the follower of C. Jung M.-L. von Franz's doctrine, such a combination of supernatural possibilities and the natural component of human nature is not a coincidence:

Selfhood often takes the form of animals, representing our instinctive nature and its connection with the human environment. (That is why there are so many animals-allies of human in myths and fairy tales). This connection of the Selfhood with all the surrounding nature and even the space probably arises from the fact that every human being has his or her psychic core in some way intertwined with the whole world, both external and internal. (Franz, 2006, p. 210)

The above-described synthesized heroes serve as evidence of the often unconscious desire of a person to find a connection with nature, which is lost as he or she immerses in the technological dimension. Of course, the level of knowledge, opportunities and technological advantages in the life of ordinary people today is difficult to compare with the achievements of most representatives of previous centuries, but this does not mean that this knowledge is sufficient for a promising realization in the 21st century. In addition, I would like to note that despite the fact that the calls for self-knowledge, disclosure of the mysteries of our own existence and the search for answers about the meaning of our existence are traced almost in all philosophical concepts, the gap between the immanent world of man and technological prosiness turned into an insurmountable barrier. It causes the loss of person's greeting benchmarks and a general drop in moral development. On the eve of achievement of technological singularity, the fastest solution to this problem is one of the priority tasks.

Thus, humanity should realize that for a successful transition to a new type of civilization, it will not need supernatural forces of fictional superheroes, but a real improvement of their own

capabilities. And if technology allows us to improve our body, then what can we do with human intelligence and spirituality, whose development is hampered by crisis processes in the field of education? It is clear that this is not the case for technologically advanced countries, which have made considerable efforts to bring the educational process to a qualitatively new, modern level, and those countries that, as a result of their slow development, continue to ignore the process of degradation of the educational system. In particular, Toffler couple states that instead of transforming the social sphere in accordance with the requirements of the modern world, many countries are struggling to fight for the values that have lost their significance:

As soon as agrarian societies of the First Wave try to start or end their industrialization, they feel the need for attributes of national status. Former Soviet republics such as Ukraine, Estonia and Georgia insist on self-determination and require outdated state symbols: flags, armies and currencies that defined the status of a nation during the Second Wave or the Industrial Age. (A. Toffler, & H. Toffler, 2007, p. 268)

At the same time, I would like to emphasize that, according to futurologists, the winners in the global races of modern times will not be those countries that are clinging to the past, but those who can effectively globalize themselves and move to a new type of civilization with the lowest level of internal unrests and contradictions (A. Toffler, & H. Toffler, 2007).

Continuing the analysis of the problem, I would like to note that in particular, in Ukrainian society, the educational issue is really extremely acute, since the younger generation receives uncompetitive skills and knowledge during training. Today, we can observe how the process of acquiring higher education is reduced mainly to the use of theoretical materials in a certain narrow specialization. And if earlier the skills of a poorly educated individual could be used to perform low-skilled mechanical work, then with the development of technologies, the spectrum of professions is changing and society will need highly intelligent, erudite people who can critically think and creatively approach the solution of certain problems. As for humanitarian disciplines, which are either now are taking back seat or are generally excluded from the curriculum, they are irreplaceable in this plan because they increase the general level of erudition, develop and improve analytical abilities, allow us to operate a large number of ideas and concepts, to conduct a critical comparison of them, as well as to make informed forecasts of future developments.

Looking for the ways out of this situation, I will focus on those projects whose realization has the potential to transform the social consciousness of our compatriots. First of all, it is necessary to modify the principles of the work of secondary schools, since most of them kill the child's affection to knowledge even before the transition to the 3rd class. Instead of curiosity a child shows a disgust, boredom and the desire to systematically skip classes. Teachers often require students to learn "textbook truths", condemning at the same time any attempt by the child to engage the teacher in a discussion or try to find an alternative, non-standard way to solve the problem. Accordingly, one should not be surprised that a child is more interested in exploring the world using gadgets, social networks and virtual reality, rather

than listening to often boring teacher sermons. In order to overcome these destructive attractions, school workers should transform their methods of work, focusing them on the support and development of the child's natural desire for knowledge, to use interesting and interactive and game techniques (and this applies not only to the elementary school) during the study, to involve children in a creative solution of problem situations, use of the latest technologies during the studies etc.

An illustrative example of the level of the gap between the real life and that taught in most educational institutions of our homeland are humorous expressions such as "Forget all that you taught before". A specialist who, having graduated from the university, comes to his or her first workplace hears the same. These phenomena are unacceptable and must be eliminated. Thus, increase in the number of practical classes, interesting laboratory works, experiments and individual research projects can greatly diversify the educational process, attract young people to the process of obtaining knowledge and awaken the desire for them to discoveries. Since the level of technology development today allows a person to easily connect to the global network and find the right information in a matter of minutes, it is not the number of studied facts that matters, but the individual's ability to use this data creatively.

In addition, I would like to point out that modern parents and teachers in their work with youth are increasingly raising the issue of overloading the child with information and difficulties with the concentration of child's attention. This is due to the fact that the child from childhood is surrounded by a large number of information sources (both human and technological) that he or she cannot correctly handle due to the lack of appropriate skills. However, full functioning in the information society a priori involves a constant flow of data, according to this one of the main tasks of educational institutions is to help the child to master the techniques of controlling these flows, the ability to filter information and skillfully operate it. It seems expedient to introduce into the educational process a block of disciplines that will raise the level of information literacy of a young person, his or her knowledge of programming processes, work with databases, possession of techniques of protection from consciousness manipulation, etc.

In addition, a strong emphasis in the learning process should be made on the moral and ethical upbringing of the young person (Wesserlová, 2018). Taking into account the pace of globalization and the process of cultures interpenetration, the teaching staffs is required to promote the adoption of the principles of responsible attitude towards nature and cultures, humanism and tolerant coexistence with others, rational use of resources and technologies, fair distribution of goods and information, etc. One of the ways to achieve this goal is to destroy the entertainment industry in the way it exists now. Today it is unacceptable to use gadgets solely as entertainment and thoughtless wasting time using them. Technologies should develop a personality, not primitivize, promote his or her intellectual development, and not dampen it. Despite the fact that we live in the era of the information society and own the unprecedented technological base, today there are a large number of settlements and even countries in the world with a low level of education or without education at all. Many children in the world have no access to education, women are not able to read and write, and legal protection of the population is valid only on paper. Even in developed countries, technology is often used not for the study and realization of human potential, but for escaping from the real world into a virtual reality, for the sake of at least temporary but efficient way of filling the emptiness within human, creating a new Self and overcoming the tragedy of his or her existence (even if the latter is unrecognized). If F. Nietzsche saw the peculiarity of a superman in neither his nor her liberation from burdensome moral norms and the achievement of total freedom, then I

believe that without ethical principles and effective moral orientations, the prospects for building a progressive society of the future are extremely ghastly.

Originality

The author not only analyzed the challenges that humanity faces during its transition to a new type of civilization, but also explored the obstacles that hinder this process directly in Ukrainian society. The author proves that the ideas of transhumanism and going out of the boundaries of human biology can not be postulated beyond the moral context. In addition, the research proposes a series of projects designed to improve the educational institutions responsible for the intellectual and spiritual development of individual.

Conclusions

Regardless of whether we want it or not, we are ready for this or not, but humanity is already on the verge of the change. Alvin and Heidi Toffler (2007) emphasize that information civilization has given rise to a new way of life that involves the transition of humanity to the use of renewable energy sources, the transformation of the production process, the widespread introduction of computer technology, the modification of educational and production systems, which, in turn, will also require the introduction of a new code of conduct that reduces standardization, synchronization and centralization. Technological development today in fact has greatly enriched human's routine by raising his or her level of opportunities and expanding once unshakable limits of his or her existence. Our world is a world of technologies and it is not surprising that the latter penetrate not only in our life, but also in our consciousness. However, the problem lies in the fact that the overwhelming majority of ordinary people exists on a rather primitive level and has a poorly developed consciousness, which makes it impossible to reach a new level of civilization's progress. As the analysis shows, today mankind is not ready for a post-biologic future. Nevertheless, the latter is steadily approaching and the task of the world's elite today is to provide programs of intellectual, physical and spiritual improvement of the population of our planet. Incidentally, one of the prospects in this regard may be the technological upgrade of human intelligence.

Summarizing, I would like to note that any changes should start from separate individual. We can no longer allow ourselves slow going through our lives and wait until a hero emerges, who will save us from the dangers and move into a bright future. In addition, I share the opinion of C. Jung (2006) that philosophical doctrines and religious movements of the past are no longer able to provide actual answers to questions about what awaits us in the future and how we can cope with the rapid changes around. Unfortunately, negativism and the loss of connection with the traditions of previous generations only shatter the consciousness of the individual, pulling the rug out from under him or her. And even through the screen of technological welfare, he or she feels that the world around him or her collapses and the time when he or she could not determine his/her place in it, is constantly approaching. In order to avoid a catastrophe, a person must stop searching for rescuers among religious figures, philosophers, scientists or superheroes of comics, instead taking responsibility for him or herself, looking inside him or herself, building his or her own Self on a reliable basis of personal intellectual and spiritual development. If we strive to build a new, stable society, we should focus not on the thoughtless production of technology, but on its proper use, on raising a person to a new level of self-awareness, on his or her perceiving him- or herself as a free, responsible and creative member of a global society.

REFERENCES

- Cioran, E. M. (2007). Vypast iz vremeni. V. Nikitin, Trans. from French. In O. Selin (Ed.), *Apokalipsis smysla. Sbornik rabot zapadnykh filosofov XX-XXI vv.* (pp. 123-132). Moscow: Algoritm. (in Russian)
- Franz, M.-L. von. (2006). Protsess individuatsii. In C. G. Jung, M.-L. von Franz, D. Henderson, I. Jacobi, & A. Yaffe, *Man and his symbols* (pp. 162-237). I. Sirenko, S. Sirenko, & N. Sirenko, Trans. Moscow: Medkov S. B. Serebryanye niti. (in Russian)
- Jung, C. (2006). K voprosu o podsoznanii. In C. G. Jung, M.-L. von Franz, D. Henderson, I. Jakobi, & A. Yaffe, *Man and his symbols* (pp. 14-104). I. Sirenko, S. Sirenko, & N. Sirenko, Trans. Moscow: Medkov S. B. Serebryanye niti. (in Russian)
- Kurzweil, R. (2005). *The singularity is near: When humans transcend biology*. USA: Viking Penguin. (in English)
- Kurzweil, R. (2006). Our bodies, our technologies: Ray Kurzweil's Cambridge forum lecture. *Kurzweil Network*. Retrieved from <http://www.kurzweilai.net/our-bodies-our-technologies-ray-kurzweil-s-cambridge-forum-lecture-abridged> (in English)
- Sethi, P., & Sarangi, S. (2017). Internet of things: Architectures, protocols, and applications. *Journal of Electrical and Computer Engineering*, 1-25. doi: 10.1155/2017/9324035 (in English)
- Toffler, A., & Toffler, H. (2007). Creating a new civilization. P. Gurevich, Trans. from Engl. In O. Selin (Ed.), *Apokalipsis smysla. Sbornik rabot zapadnykh filosofov XX-XXI vv.* (pp. 253-270). Moscow: Algoritm. (in Russian)
- Waller, A. Kurzweil, R., & Hoo, T. (2012). *The singularity is near*. Retrieved from <https://www.youtube.com/watch?v=y5jiGeQBLTk> (in English)
- Wesserlová, M.-S. (2018). Berlin's gain of recognition and social status as requirements to substitute power. *Politickal sciences*, 21(3), 165-182. (in English)

LIST OF REFERENCE LINKS

- Чоран, Э.-М. Выпасть из времени / Э.-М. Чоран ; пер. с фр. В. Никитина // Апокалипсис смысла. Сборник работ западных философов XX-XXI вв. / ред. О. Селин. – Москва, 2007. – С. 123–132.
- Франц, М.-Л. фон. Процесс индивидуации / М.-Л. фон Франц // Человек и его символы / К. Г. Юнг, М.-Л. фон Франц, Д. Хендерсон [и др.] ; пер. И. Сиренко, С. Сиренко, Н. Сиренко. – Москва, 2006. – С. 162–237.
- Юнг, К. К вопросу о подсознании / К. Юнг // Человек и его символы / К. Г. Юнг, М.-Л. фон Франц, Д. Хендерсон [и др.] ; пер. И. Сиренко, С. Сиренко, Н. Сиренко. – Москва, 2006. – С. 14–104.
- Kurzweil, R. *The Singularity is Near: When Humans Transcend Biology* / R. Kurzweil. – USA : Viking Penguin, 2005. – 652 p.
- Kurzweil, R. *Our Bodies, Our Technologies: Ray Kurzweil's Cambridge Forum Lecture* / Ray Kurzweil // Kurzweil Network. – 2006. – 16 March. – Access Mode: <http://www.kurzweilai.net/our-bodies-our-technologies-ray-kurzweil-s-cambridge-forum-lecture-abridged> – Title from Screen. – Date of Access: 05 November 2018.
- Sethi, P. *Internet of Things: Architectures, Protocols, and Applications* / P. Sethi, S. Sarangi // *Journal of Electrical and Computer Engineering*. – 2017. – P. 1–25. doi: 10.1155/2017/9324035
- Тоффлер, Э. Создание новой цивилизации / Э. Тоффлер, Х. Тоффлер ; пер. с англ. П. Гуревича // Апокалипсис смысла. Сборник работ западных философов XX-XXI вв. / ред. О. Селин. – Москва, 2007. – С. 253–270.
- Waller, A. *The Singularity is Near* [Electronic video data] / A. Waller, R. Kurzweil, T. Hoo. – 2012. – Access Mode: <https://www.youtube.com/watch?v=y5jiGeQBLTk> – Title from Screen. – Date of Access: 06 November 2018.
- Wesserlová, M.-S. *Berlinov zisk uznania a spoločenského statusu ako podmienka nahradzujúca moc* / M.-S. Wesserlová // *Politické vedy*. – 2018. – Vol. 21, No. 3. – P. 165–182. doi: 10.24040/politickevedy.2018.21.3.165-182

ЛЮДИНА У ТЕХНОСФЕРІ

М. Л. ЛАЗАРЕВА^{1*}

^{1*}Львівський національний аграрний університет (Львів, Україна), ел. пошта marinlazareva@gmail.com,
ORCID 0000-0002-7063-2068

НА ПОРОЗІ ТЕХНОЛОГІЧНОЇ СИНГУЛЯРНОСТІ: ГОТОВНІСТЬ ЛЮДИНИ ДО НОВОГО ВИТКА ЕВОЛЮЦІЇ

Мета. Дослідження спрямоване на філософський аналіз стану готовності людства до технологічної сингулярності, визначення поняття постбіологічності та дослідження шляхів виведення населення (зокрема, українського) на новий, якісно вищий рівень існування. **Теоретичний базис.** Автор аналізує рівень суспільної свідомості та особливості її кооперації із технологізованим світом. Виходячи із нездатності більшості сучасних людей ефективно впоратись зі змінами, автор дослідження ставить під сумнів готовність людства до постбіологічного етапу еволюції нашого виду. На основі аналізу ідей авторитетних футурологів сучасності автор досліджує перспективи українського суспільства у постбіологічному майбутньому. **Наукова новизна.** Автором не лише проаналізовані виклики, які стоять перед людством під час його переходу до нового типу цивілізації, а й досліджені ті перешкоди, які гальмують цей процес безпосередньо в українському суспільстві. Автором доводиться, що ідеї трансгуманізму та вихід поза межі біологічності людини не можуть постулюватись поза моральним контекстом. Окрім цього у науковому дослідженні запропоновано низку проєктів, покликаних вдосконалити навчальні заклади, відповідальні за інтелектуальний та духовний розвиток особистості. **Висновки.** Постбіологічність може стати як новим якісно вищим витком в еволюції людського виду, так і крахом людської гуманності. Разом із подоланням біологічності людини, відбудеться руйнація моральних орієнтирів, соціальної та правової систем. Аби попередити тотальний хаос та катастрофу, технологічний розвиток повинен доповнюватись відповідними розробками новітніх норм, які зможуть збалансувати суспільство.

Ключові слова: технологічна сингулярність; постбіологічність; надлюдина; смарт-технології; випадання з часу; ідентичність

М. Л. ЛАЗАРЕВА^{1*}

^{1*}Львовский национальный аграрный университет (Львов, Украина), эл. почта marinlazareva@gmail.com,
ORCID 0000-0002-7063-2068

НА ПОРОГЕ ТЕХНОЛОГИЧЕСКОЙ СИНГУЛЯРНОСТИ: ГОТОВНОСТЬ ЧЕЛОВЕКА К НОВОМУ ВИТКУ ЭВОЛЮЦИИ

Цель. Исследование направлено на философский анализ состояния готовности человечества к технологической сингулярности, определение понятия постбиологичности и исследование путей вывода населения (в частности, украинского) на новый, качественно более высокий уровень существования. **Теоретический базис.** Автор анализирует уровень общественного сознания и особенности его кооперации с технологизированным миром. Исходя из неспособности большинства современных людей эффективно справиться с изменениями, автор исследования ставит под сомнение готовность человечества к постбиологическому этапу эволюции нашего вида. На основе анализа идей авторитетных футурологов современности автор исследует перспективы украинского общества в постбиологическом будущем. **Научная новизна.** Автором не только проанализированы вызовы, стоящие перед человечеством во время его перехода к новому типу цивилизации, но и исследованы те препятствия, которые тормозят этот процесс непосредственно в украинском обществе. Автором доказывается, что идеи трансгуманизма и выход за пределы биологичности человека не могут постулироваться вне нравственного контекста. Кроме этого, в научном исследовании предложен ряд проєктов, призванных усовершенствовать учебные заведения, ответственные за интеллектуальное и духовное развитие личности. **Выводы.** Постбиологичность может стать как новым, качественно более высоким этапом в эволюции человеческого вида, так и крушением человеческой гуманности. Вместе с преодолением биологичности человека, произойдет разрушение нравственных ориентиров, социальной и правовой систем. Чтобы предупредить тотальный хаос

ЛЮДИНА У ТЕХНОСФЕРІ

и катастрофу, технологическое развитие должно дополняться соответствующими разработками новейших норм, которые смогут сбалансировать общество.

Ключевые слова: технологическая сингулярность; постбиологичность; сверхчеловек; смарт-технологии; выпадение из времени; идентичность

Received: 09.02.2018

Accepted: 23.11.2018

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

UDC 101.9 "17/19"

A. M. MALIVSKYI^{1*}

^{1*}Dnipropetrovsk National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine),
e-mail telepat-57@ukr.net, ORCID 0000-0002-6923-5145

DESCARTES ABOUT ANTHROPOLOGICAL GROUNDS OF PHILOSOPHY IN THE "EARLY WRITINGS"

Purpose of this work is to find the key to understanding the paradox of Descartes' way of philosophizing during the recourse to the text of "early writings". Realization of the set purpose involves the consistent solving of such tasks: by referring to the research literature, to outline the forms of transition to modern methodology; to explicate the main reasons for philosophy anthropologization by Descartes; to analyze the role of art as the main form of expressing Descartes' worldview in the "early writings". **Theoretical basis.** Studies by Descartes experts and the phenomenological tradition. **Originality.** The analysis of the "early writings" allows to determine the origins of the main doctrine of Descartes' philosophizing. Its role is manifested in the course of clarifying the main motives of the anthropological approach of the French philosopher. That entails their rootedness in the Copernican-based scientific revolution of the New Age. A prerequisite for the authentic comprehension of the radical change carried out by Descartes is the attention to the paradigmatic significance of art, which is most fully asserted in the "early writings". It is substantiated that the appeal of young Descartes to the experience of art influences his understanding of science, as well as the awareness of human presence in the development of the scientific picture of the world and the distinction of the main components of human nature – mind and will. **Conclusions.** During the analysis of the contemporary literature devoted to Descartes, there is outlined the tendency to go beyond the notions of naivety and simplicity of his position, one of the manifestations of which is the increased attention to anthropology. The main motives for its actualization are rooted in the scientific revolution of the New Age, which are the form of completion of the radical worldview change initiated by Copernicus. It is about the vision of man as the main component of the universe, attention thereto in the search for the source point and the decisive authority for the world development, reflection of the thinker's desire to build his own ethical doctrine based on human nature. While comprehending the "early writings", the author focuses on the interpretation by young Descartes of art as a form of expression of truth, which enables the authentic comprehension of human nature. These ideas became the basis for the further work of the thinker, and today they open up new perspectives of exploring the anthropological foundation for later works.

Keywords: Descartes; anthropology; science; art; physics; human nature; mind; will

Introduction

The current philosophical searches are paradoxical. Their components are manifested both in intensive exploring of fundamentally new ideas and in the fundamental rethinking of the basic teachings of the past. Another paradox is manifested in their meaningful consistency of the present. A remarkable event that deserves special attention is the thorough reconsideration of Descartes, which has taken place over the past half century. It entails the revision of the established stereotypes dominated in study of Descartes until recently, which is accompanied by the discovery of new faces and dimensions in "well-known" Descartes. At present, the vision of his legacy is being reviewed and rethought as the embodiment of world perception naivety. In particular, the current stage of historical and philosophical studies of the legacy of Descartes involves clarifying the nature of the connection of the scientific revolution of the modern time and the

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

trends of anthropologization of philosophy. Significant arguments in favour of the above thesis provide recognition of the rootedness of the Cartesian doctrine of man in the traditions of Italian humanism (Faye, 2016), the meaningful combination of scientific and philosophical revolutions, which provides an opportunity to comprehend the rooted doctrine of Descartes in the incomplete revolution of Copernicus (Khmil, & Malivskyi, 2018), the emphasis on the significance of the thinker's anthropological ideas during the comprehension of the almost lost "Treatise on Man" (Antoine-Mahut, & Gaukroger, 2016), the consonance of Descartes's legacy with the pursuit of modern philosophizing (Marion, 1999), the evolution of the general character of anthropology for the philosophical teachings of modern times (Malivskyi, 2016).

Among the iconic texts of Cartesius there are his earliest writings and notes, known today under the general title "early writings". One of the most serious obstacles to the modern analysis of this text is the temptation to interpret the congruence of the Descartes' philosophizing method and the scientific revolution in a simplified way. It summarizes in the form of an idea of the direct concentration of the thinker on the achievements of science and their interpretation. Although the thorough research of the thinker's intellectual biography already noted the distancing of his position from the scientific revolution at an early stage of creativity (Rodis-Lewis, 1992), but there are no meaningful clarifications and explanations of this fair thesis. Proceeding from the above, it is expedient to explicate the anthropological foundation of Descartes' philosophical exploration in the "early writings" and outline his approaches to comprehension of man.

Purpose

Purpose of this work is to find the key to understanding the uniqueness of Descartes' way of philosophizing during the recourse to the text of "early writings". Realization of the set purpose involves the consistent solving of such tasks: to outline the tendency of going beyond the established methodology; to explicate the reasons for philosophy anthropologization by Descartes; to outline the peculiarities of the early Descartes' worldview through the interpretation of art as the main form of truth expression.

Statement of basic materials

Significant shifts in methodology for Descartes' legacy reception as going above the simplified reception

The Cartesian philosophy problematics has its origins in the incomplete worldview epistemological revolution of Copernicus, which manifests itself in the early texts of the founder of New European rationalism. Assessing their significance, the Australian scientist Stephan Gaukroger (1995) emphasizes that this is about the beginning of a new coordinate system in Descartes' worldview, that is, about a "turning point in his life" (p. 106). But the attempt today unambiguously to clarify the meaning of this transformation in the course of addressing the historical and philosophical science does not give the expected results.

A significant obstacle to clarifying the main factors in the Descartes' worldview development is misconceptions about the priority influence of the natural sciences on him. This view is widely used by modern researchers that can be represented by the concept of S. Gaukroger. Outlining the origins of the main project of the "Rules", the researcher notes the lack of a reliable answer to the meaning of the "wonderful discovery" of 1619. And therefore, he focuses on the need to be satisfied with hypotheses, where the main version is the determinant role of mathematics (Gaukroger, 1995, p. 127). More explicit is the interpretation by D. Clarke of the "fundamental

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

principles of a wonderful discovery" based on the thesis about the key role of mathematics (Clarke, 2006, p. 61).

In the general form, the Cartesian interpretation of the scientific revolution looks like an idea of the priority impact of the natural sciences on the way of the formation of his outlook. Paying tribute to the high level of historical and philosophical science, it is worth focusing the attention of researchers on the ambiguity of the thinker's position. S. Gaukroger rightly points out that the attempt to universalise the methodology of mathematics, that is, to extend it to all spheres of culture, did not bring the expected results. Such an endeavour ended in failure, which resulted in the weakening of Descartes' enthusiasm and the exhaustion of his interest in mathematics (Gaukroger, 1995, p. 180). Also his attention does not allow escaping a certain mystery of the thinker's position, which is related to the need for a person to make a clear choice. The last thesis is illustrated, firstly, by Descartes's dramatic question about the proper principles of human existence ("What road in life shall I follow?") and, secondly, by the emphasis on the need for choice by stressing the importance of key concepts "yes or no". Summing up, he rightly accentuates the impossibility today to receive a credible answer to the meaning of the "wonderful discovery" of 1619: "There are, in fact, a number of grey areas in this period, and even Descartes' movement during 1620 are something of mystery" (Gaukroger, 1995, p. 126).

Bearing in mind the controversial nature of the thesis as to orientation of the main intention of Descartes' search in 1619, the researchers emphasize the falsity of a naive and enlightenment vision of the influence of the natural sciences. It relates to the fact that immediately after the famous dreams Cartesius begins work on a treatise, whose subject is unknown, as Rodis-Lewis (1992, p. 29, 32) notes. As a meaningful deepening of the question of the thinker's search orientation in the "early writings", one can consider the idea of their anthropological nature, a representative example of which is the publication by Patrick Brissey (2015) "Reflections on Descartes' Vocation as an Early Theory of Happiness".

Analyzing the process of a thorough rethinking of Descartes' legacy, one cannot ignore the fundamental exploration belonging to the French researcher Marion. Emphasizing the importance of meaningful distancing from the vulgates of pure rationalism, the researcher warns against giving the theoretical status to the dream content. Also, the authoritative researcher rightly assigns the idea of thinking autonomy hypostasis to the manifestation forms of naive interpretation. Outlining the basic principles of his own methodology, Marion distances himself from those seductive claims to the only true meanings and values of Descartes, which are conventionally associated with Freud's and Jung's psychoanalysis. This is an illusion about the possibility of naive reception of those images that are identified in the famous dreams. Determining the disadvantage of this approach, the author rightly sees his significant weakness in ignoring the particular features of the doctrine and the figure of Descartes himself, namely, the appeal to the image of a "mask" and a lonely way of life of the thinker. For our topic, the theme of mask is of key importance and the theme of sleep is connected with it in a meaningful way. One of the forms of manifestation of the first one is the vital credo of the thinker, which is defined by the words of Ovid ("He who hid well, lived well"). Explicating the hidden moments of the thinker's life, the researcher rightly emphasizes the priority significance of his figure:

Descartes therefore first reveals his own thought to himself, a thought

that comes forward hidden (to himself first of all) under the mask of

insignificant dreams. By interpreting these dreams as meaningful – in

a Cartesian sense – he reveals himself to himself as a thinker.

(Marion, 1999, p. 9)

Of principal significance in the process of finding contemporary ways to authentic Cartesius is elimination of obstacles in the form of surface stereotypes regarding the reduction of his position. Convincing illustration is the rejection of temptation to reduce the human consciousness to the lower or higher layers of the psyche (psychoanalysis and F. Aquinas).

Among the most important moments for this study is Marion's interpretation of the essence of "Self" (thinking) as the key concept of the great predecessor. What is the Self, which is the basis of Cartesian philosophy? Emphasizing his own position, the researcher emphasizes the expediency of a broader vision of Cartesian position. Marion evaluates the Descartes' spiritual situation as a request for the development of anthropology: «The only protagonists are Descartes himself and "a man", also called "a person"» (Marion, 1999, p. 7). The clarification of the meaning of this fair statement implies consistent attention both to the motivations of Descartes' philosophy of anthropologization, and to the peculiarities of their manifestation within the "early writings".

*Explication of the main motives of Descartes'
philosophy of anthropologization*

Turning to the understanding of the forms of human involvement in the objects of philosophical reflection, it is important to emphasize their rootedness in the worldview revolution launched by Copernicus. The most general point is the vision of man as a component of the encyclopaedic picture of the world. This intention is on the relevant pages of the texts of the treatises "World" and "Discourses on Method". The most mature and most well-known form of the declaration of his importance in Descartes' works is Introduction to the "Principles of Philosophy" in 1647.

In the specified context, there dominates the question of how complete Descartes takes into account the specifics of human nature? At first glance, the situation looks simple and unambiguous, since for him (as well as for his contemporaries), the completion form of the revolution initiated by Copernic is a meaningful development of physics. Therefore, when it comes to the peculiarity of the position of the French thinker on this issue, it is very important to resist the temptation of its reception by analogy with the positions of other representatives of this era. It is a question of non-reducing the Descartes' doctrine about nature to seeing it as *res extensa*. Later, the differentiation of the two images of nature became apparent in his texts in the notion of the narrow and broad meaning of the word nature on the pages of "Meditations". An important argument in favour of the thesis about the presence in the thinker's legacy of a broad vision of nature and man is his interest hidden from the others' eyes to the worldview and philosophical questions formulated in the course of private correspondence. In particular, in the letter to Chanut dated June 15, 1646, Descartes stated: "Of course, I agree with entirely that the safest way to find out how we should live to discover first what we are, what kind of world we live in and who is the creator of this world, or the master of the house we live in" (Descartes, 1996, AT IV: 441). Somewhat later, in the letter to the same addressee, we encounter a deeper coverage of the list of worldview questions, which are a form of expression of hitherto-unknown image of the thinker: "So what would they say, if I undertook to examine the right value of all the things that we can desire or fear, the state of the soul after death, how far we ought to love life, and how we ought

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

to live in order to have no reason to fear losing our life?" (Descartes, 1996, AT IV: 536). Explaining the motives of Descartes's anthropological searches, it is impossible to leave out the established stereotypes regarding the central role of science in the course of the formation of his philosophical doctrine.

The fact of the deep awareness of Descartes of the peculiarity of human nature in the search for ways to complete the scientific revolution is evidenced by the correlation between the positions of Descartes and Galileo. Touching this moment in a private letter, the great Frenchman observes that his older contemporary does not consider the problem as a whole, that is, "he has merely sought explanations for some particular effects, without going into the primary causes in nature; hence his building lacks a foundation" (Descartes, 1996, AT II: 380). Descartes proceeds further than Galileo, emphasizing the need to develop a holistic picture of the world, which involves the development of botany, zoology and anthropology, as evidenced in the famous Introduction to the "Principles" of 1647.

The second form of manifestation of interest in anthropology in the texts of Descartes is connected with the solving the task of substantiation of the veracity of the new picture of the world. Analyzing the problem of the source point and the decisive instance of a new image of the world, he focuses on cogito as an undoubted and absolute beginning. An important prerequisite for its modern reception is to overcome the temptation to take into account only general and impersonal moments. A careful textual understanding of the implications of cogito today testifies to the constitutiveness of his individual-personality implications, that is, Exemplary. A striking example of the paradox of Descartes's position is the attention to the latter in the text of the French explorer Michelle Beyssade. Any attempt to comprehend the meaning of cogito as one of many truths is doomed to failure, since it is by its nature a landmark that shows us the way to the truth (Beyssade, 1993, p. 38).

Another obstacle to the authentic comprehension of cogito is its interpretation as synonymous with the nature of the average person. For Descartes, such a vision is unacceptable, since cogito can serve as the source and the decision authority only as a matter of course. The idea of overcoming the imperfection of human nature is among the central ones for Descartes. One of the most convincing arguments is the first name of the "Discourse on Method", which was presented in a private letter: "The Plan of Universal Science which is capable of raising our Nature to its Highest Degree of Perfection". It is about an idea, the other forms of expression thereof are the need to accustom the mind to the truth, and to teach the person not to be mistaken, etc.

Among the manifestations of apparent familiarity with the legacy of Descartes, which are debatable today, is the thesis about mind (thinking) as the main component of human nature. Herewith, the more voluminous vision of its structure remains beyond the attention, namely, the presence in the inner world of a person of another essential component – will. From the pages of "Comment on a Certain Broadcast in 1647..." we learn that "...all these properties [of soul] reduce to two principal ones, of which one is the perception of the intellect and the other the determination of the will..." (Descartes, 1996, AT VIIIB: 363). The indirect forms of emphasis on essentiality volitional component of human nature include the attention to the pages of "Rules for the Direction of the Mind", "Discourse on Method" and "Meditations", where implementation of the improvement task of the human nature proceed in the form of change the basic setting of will as forming the habit of truth.

The third motif of the Descartes' philosophy anthropologization is also rooted in the scientific revolution and is related to the clarification of the life-purpose problems. Among the priority forms of their manifestation is the ethical intention of the thinker's searches. It has been left out

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

of the attention in the research literature until recently, one of the reasons for which was maximum precaution of Descartes during the presentation of his own position in attitude to moral problems. Explicating the factors of secrecy of the own convictions, in a private letter to Chanut he frankly states that the aggressive reception of his physics by professors keeps him from substantive outlining the principles of the own vision of morality (Descartes, 1996, AT VI: 536). For a more complete description of Descartes' position regarding the desire to build ethics on the basis of anthropology, see my article (Malivskyi, 2017).

The deeper comprehension of the nature of those factors that led to the firm intention of the thinker to conceal his intimate thoughts, involves referring to his "early writings".

*Descartes in the "early writings" about art as the main
form of the proclamation of truth*

As we have seen above, in the Descartes's legacy the anthropology is present in the form of disguise thoughts and beliefs that are partially revealed in private letters. The clarification of the question of what kind of thinker's image is genuine today is complicated by the fact that his legacy has incomplete, that is, open nature. There are good reasons to believe that in the modern comprehension of the texts of the great Frenchman, the role of early searches that contain the key to an authentic understanding of his work is clearly underestimated.

Now axiomatic in the reception of Descartes is the vision of his era as a time of radical, revolutionary change. Already at the dawn of his work, he emphasizes the intention to lay "a fundamentally new way" (Descartes, 1996, AT X: 211). Among the most controversial, and at the same time, the most important issues of research literature, is the question of how absolute and universal that naïve version of science-related radicalism is for Descartes. Predicting the reaction of his contemporaries to a public outline of the basic principles of his own worldview, Descartes pessimistically estimates their readiness and the ability to adequately perceive his innovative ideas. A deep awareness of own identity is already present on the pages of his "early writings". Therefore, here he has to solve a dramatic, fateful question concerning the choice of his own way and philosophical priorities. He retrospectively describe this situation on the pages of the "Discourse", which deals with the unconditional importance of caring for the preservation of dignity and personal leisure as the most significant values that resonate with his fervent aspirations to contribute to the common good. With a view to preserving them, he decides to avoid straightforwardness and to conceal his own thoughts. It is extremely important that, by substantiating this decision, he does not proceed from his own Self, but focuses on the peculiarities of his epoch. The text of the "early writings" shows Descartes' attentive attitude to the peculiarity of contemporary culture, because science is one of its new and most representative features, which avoids the demonstration of its powerful potential capable of radically transforming the world. Bearing in mind this circumstance, as well as the desire to hide his own emotional reaction to the events of the outside world, associated with the risks to his own life and health, he in the "Private Thoughts" notes the firm intention to use the mask in the process of including himself in the number of actors of the world as a theater. "Actors taught not to let any embarrassment show on their face, put on a mask. I will do the same. So far, I have been a spectator in this theatre which is the world, but I am now about to mount the stage, and I come forward masked" (Descartes, 1996, AT X: 213).

By contemplating today the forms of cultivating human selfhood by early Descartes, one should pay attention to his interpretation of art. It entails the critical rethinking in the modern literature of the established stereotype about the unconditional radicalism of the father of the New

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

Age philosophy, which is unambiguously linked to the absolutization of human thought. Strictly speaking, this radicalism was inappropriate for Descartes throughout his work. Most clearly, this statement is presented in the text of the "early writings", where the idea of unconditional dominance of art over science takes place in the course of the human comprehension of the world in the early New Age times. Among the figurative and paradoxical forms of manifestation is the sentence about the deep disappointment in the possibilities of the human mind and the reverential attitude to the potential of art. This point was already noted by Hegel two hundred years ago, but it still did not find a proper reflection. Analyzing the factors of high appreciation of the possibilities of art, it is advisable to draw attention to the problem of forms for development of new horizons. For Descartes as an artistically gifted person, the idea of presence of a significant heuristic and constructive potential in art is indisputable. This is what we learn from the text of "Olympics", where Cartesius brilliantly states that "It may seem surprising to find weighty judgments in the writing of the poets rather than the philosopher" (Descartes, 1996, AT X: 217).

Analyzing the early forms of manifestation of the domination of art in early Descartes, it is difficult to ignore his original typology of sciences, where their third class is characterized as liberal sciences related to free arts. Another manifestation of the specificity of the worldview of young Descartes with an orientation to art is another episode of the above typology of sciences, where science of the second class involves addressing to one's own empirical experience. The thinker calls them experimental (Descartes, 1996, AX: 212).

The other variants for expressing the specificity of the worldview of the early thinker as rooted in art, which are underestimated nowadays, unquestionably include the idea of the limits of human thinking. Among their forms it is worth mentioning the repeated reference to the marvel as a component of a new picture of the world, incompatible with the scientific worldview, and the Descartes's vision of human freedom as their attributive feature. Further comprehension of these provisions and their variations is impossible here by the limited volume of the article.

Originality

The conducted analysis allows us to determine the origins of the main doctrine of Descartes' philosophizing. Its importance is manifested in the course of explicating the motifs of anthropology actualization, as evidenced by the rootedness of these ideas in the Copernican-based scientific revolution of the New Age. A prerequisite for the authentic comprehension of the radical change carried out by Descartes is the attention to the paradigmatic significance of art, which is most fully asserted in the "early writings". It is substantiated that the basic character of the art experience manifests for him in the course of comprehension of the possibilities of science, awareness of the constitutive nature of human presence during the development of the scientific picture of the world and the distinguishing of the mind and will as the main components of human nature.

Conclusions

During the analysis of the literature devoted to Descartes, there is outlined the tendency to go beyond the notions of naivety and simplicity of his position, one of the manifestations of which is the increased attention to anthropology. The main motives for its actualization are rooted in the scientific revolution of the New Age, which are the form of completion of the radical worldview change initiated by Copernicus. It is about the vision of man as the main component of the universe, attention thereto in the search for the source point and the decisive authority for the world development, reflection of the thinker's desire to build his own ethical doctrine based

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

on human nature. While comprehending the "early writings", the author focuses on the interpretation by young Descartes of art as a form of expression of truth, which enables the more adequate comprehension of human nature. These ideas became the basis for the further work of the thinker, and today they open up new perspectives of exploring the anthropological foundation for later works.

REFERENCES

- Antoine-Mahut, D., & Gaukroger, S. (Eds.). (2016). *Descartes' "Treatise on Man" and its reception* (Vol. 43). Dordrecht: Springer. (in English)
- Beyssade, M. (1993). The cogito: Privileged truth or exemplary truth? In S. Voss (Ed.), *Essays on the philosophy and science of Rene Descartes* (pp. 31-38). Oxford: Oxford University Press. doi: 10.1093/acprof:oso/9780195075519.003.0003 (in English)
- Brissey, P. (2015). Reflections on Descartes' Vocation as an early theory of happiness. *Journal of Early Modern Studies*, 4(2), 69-91. (in English)
- Clarke, D. M. (2006). *Descartes: A biography*. Cambridge: Cambridge University Press. doi: 10.1017/CBO9780511498077 (in English)
- Descartes, R. (1996). *Oeuvres complètes* (Vol. 1-11). Paris: C. Adam et P. Tannery. (in French)
- Faye, E. (2016). Descartes, the humanists, and the perfection of the human being. In C. Muratori, & G. Paganini (Eds.), *Early Modern Philosophers and the Renaissance Legacy* (pp. 155-167). Cham: Springer. doi: 10.1007/978-3-319-32604-7_9 (in English)
- Gaukroger, S. (1995). *Descartes: An intellectual biography*. United States: Clarendon Press; Oxford: Oxford University Press. (in English)
- Khmil, V., & Malivskiy, A. (2018). The problem of forms of completing the Copernicus revolution in modern Cartesian science. *Philosophy and Cosmology*, 21, 131-139. (in English)
- Malivskiy, 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: 10.15802/ampr.v0i10.87391 (in English)
- Malivskiy, A. M. (2017). Anthropological project as a basis of cartesian ethics. *Anthropological Measurements of Philosophical Research*, 11, 117-126. doi: 10.15802/ampr.v0i11.105495 (in Ukrainian)
- Marion, J.-L. (1999). *Cartesian questions: Method and metaphysics*. Chicago: University of Chicago Press. (in English)
- Rodis-Lewis, G. (1992). Descartes' life and the development of his philosophy. In J. Cottingham (Ed.), *The Cambridge Companion to Descartes* (pp. 21-57). Cambridge: Cambridge University Press. doi: 10.1017/CCOL0521366232.002 (in English)
- Wienand, I. (2006). Descartes' morals. *South African Journal of Philosophy*, 25(2), 177-188. doi: 10.4314/sajpem.v25i2.31444 (in English)

LIST OF REFERENCE LINKS

- Descartes' "Treatise on Man" and its Reception / Eds. by D. Antoine-Mahut, S. Gaukroger. – Dordrecht : Springer, 2016. – Vol. 43. – 304 p.
- Beyssade, M. The Cogito: Privileged Truth or Exemplary Truth? / M. Beyssade // Essays on the Philosophy and Science of Rene Descartes / Ed. by S. Voss. – Oxford, 1993. – P. 31–38. doi: 10.1093/acprof:oso/9780195075519.003.0003
- Brissey, P. Reflections on Descartes' Vocation as an Early Theory of Happiness / P. Brissey // Journal of Early Modern Studies. – 2015. – Vol. 4, Iss. 2. – P. 69–91.
- Clarke, D. M. Descartes: A Biography / D. M. Clarke. – Cambridge : Cambridge University Press, 2006. – 520 p. doi: 10.1017/CBO9780511498077
- Descartes, R. Oeuvres Complètes : In 11 Vol. / R. Descartes. – Paris : Ch. Adam et P. Tannery, 1996. – 499 p.
- Faye, E. Descartes, the Humanists, and the Perfection of the Human Being / E. Faye // Early Modern Philosophers and the Renaissance Legacy / Eds. by C. Muratori, G. Paganini. – Cham, 2016. – Vol. 220. – P. 155–167. doi: 10.1007/978-3-319-32604-7_9
- Gaukroger, S. Descartes: An Intellectual Biography / S. Gaukroger. – United States : Clarendon Press ; Oxford : Oxford University Press, 1995. – 520 p.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

- Khmil, V. The Problem of Forms of Completing the Copernicus Revolution in Modern Cartesian Science / V. Khmil, A. Malivskyi // *Philosophy and Cosmology*. – 2018. – Vol. 21. – P. 131–139.
- Malivskyi, A. M. The Demand for a New Concept of Anthropology in the Early Modern Age: The Doctrine of Hume / A. M. Malivskyi // *Антропологічні виміри філософських досліджень*. – 2016. – Вип. 10. – С. 121–130. doi 10.15802/ampr.v0i10.87391
- Малівський, А. М. Антропологічний проект як підґрунтя картезіанської етики / А. М. Малівський // *Антропологічні виміри філософських досліджень*. – 2017. – Вип. 11. – С. 117–126. doi: 10.15802/ampr.v0i11.105495
- Marion, J.-L. *Cartesian Question: Method and Metaphysics* / J.-L. Marion. – Chicago : University of Chicago Press, 1999. – 215 p.
- Rodis-Lewis, G. *Descartes' Life and the Development of His Philosophy* / G. Rodis-Lewis // *The Cambridge Companion to Descartes* / Ed. by J. Cottingham. – Cambridge : Cambridge University Press, 1992. – P. 21–57. doi: 10.1017/CCOL0521366232.002
- Wienand, I. *Descartes' Morals* / I. Wienand // *South African Journal of Philosophy*, 2006. – Vol. 25, Iss. 2. – P. 177–188. doi: 10.4314/sajpem.v25i2.31444

А. М. МАЛИВСЬКИЙ^{1*}

^{1*} Дніпропетровський національний університет залізничного транспорту імені академіка В. Лазаряна (Дніпро, Україна), ел. пошта telepat-57@ukr.net, ORCID 0000-0002-6923-5145

ДЕКАРТ ПРО АНТРОПОЛОГІЧНЕ ПІДҐРУНТЯ ФІЛОСОФУВАННЯ В "РАННІХ ЗАПИСАХ"

Мета – знайти ключ до розуміння парадоксальності способу філософування Декарта в ході звертання до тексту "ранніх записів". Реалізація означеної мети передбачає послідовне розв'язання таких задач: звертаючись до дослідницької літератури окреслити форми переходу до сучасної методології; експлікувати основні мотиви антропологізації філософування у Декарта; проаналізувати роль мистецтва як основної форми вираження світогляду Декарта в "ранніх записях". **Теоретичний базис.** Дослідження декартознавців та феноменологічна традиція. **Наукова новизна.** Здійснений аналіз "ранніх записів" дозволяє прояснити витoki головної настанови філософування Декарта. Її роль проявляється в ході прояснення основних мотивів антропологічного підходу французького філософа. Мова йде про їх укоріненість в започаткованій Коперником науковій революції Нового часу. Передумовою автентичного досягнення здійсненого Декартом радикального перевороту є увага до парадигмальної значущості мистецтва, найбільш повно оприявленої в "ранніх записях". Обґрунтовано, що звернення молодого Декарта до досвіду мистецтва впливає на його розуміння науки, а також усвідомлення людської присутності в розбудові наукової картини світу та виокремлення основних компонентів людської природи – ума і волі. **Висновки.** В ході аналізу присвяченої Декарту сучасної літератури окреслена тенденція виходу за межі уявлень про наївність та простоту його позиції, одним з проявів якої є посилення уваги до антропології. Основні мотиви її актуалізації укорінені в науковій революції Нового часу і є формою завершення започаткованого Коперником радикального перевороту в світогляді. Йдеться про бачення людини як головного компоненту світобудови, уваги до неї в ході шукань вихідного пункту та вирішальної інстанції розбудови світу, відображення прагнення мислителя розбудувати власне етичне вчення на базі людської природи. В ході осмислення "ранніх записів" автор зосереджує увагу на тлумаченні молодим Декартом мистецтва як форми оприявлення істини, котра уможливило автентичне досягнення людської природи. Означені ідеї стали підґрунтям подальшої творчості мислителя, котрі сьогодні відкривають нові перспективи експлікації антропологічного підґрунтя для більш пізніх творів.

Ключові слова: Декарт; антропологія; наука; мистецтво; фізика; природа людини; ум; воля

А. Н. МАЛИВСКИЙ^{1*}

^{1*} Днепропетровский национальный университет железнодорожного транспорта имени академика В. Лазаряна (Днепро, Украина), эл. почта telepat-57@ukr.net, ORCID 0000-0002-6923-5145

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ДЕКАРТ ОБ АНТРОПОЛОГИЧЕСКОМ ОСНОВАНИИ ФИЛОСОФСТВОВАНИЯ В "РАННИХ ЗАПИСЯХ"

Цель – найти ключ к пониманию парадоксальности способа философствования Декарта в ходе обращения к тексту "ранних записей". Реализация указанной цели предусматривает последовательное решение следующих задач: определить особенности современной методологии в исследовательской литературе; эксплицировать основные мотивы антропологизации философствования у Декарта; проанализировать особенности мировоззрения Декарта в "ранних записях", формой проявления которых является истолкование искусства как основной формы обнаружения истины. **Теоретический базис.** Исследования декартоведов и феноменологическая традиция. **Научная новизна.** Осуществленный анализ текста "ранних записей" позволяет прояснить истоки базовой установки философствования Декарта. Ее фундаментальная роль обнаруживается в ходе экспликации основных мотивов актуализации антропологии. Речь идет об ее укорененности в научной революции Нового времени. Предпосылкой постижения аутентичности совершенного Декартом радикального переворота является внимание к парадигмальной значимости искусства, которая наиболее полно обнаруживается в тексте его "ранних записей". Обосновано, что обращение молодого Декарта к опыту искусства влияет на его понимание науки, а также осознание человеческого присутствия в развитии научной картины мира и выделение основных компонентов человеческой природы – ума и воли. **Выводы.** В ходе анализа современной литературы обрисована тенденция выхода за пределы устоявшихся представлений о наивности и простоте позиции Декарта, одним из проявлений которой является усиление внимания к антропологии. Основные мотивы его актуализации укоренены в научной революции Нового времени и являются формой завершения начатого Коперником радикального переворота. Речь идет о понимании человека как одного из компонентов мироздания, обращение к нему в ходе поисков исходного пункта и решающей инстанции в процессе развития мира, стремление мыслителя построить собственное этическое учение на базе осмысления человеческой природы. В ходе осмысления "ранних записей" автор сосредотачивает внимание на истолковании Декартом искусства как основной формы обнаружения истины, в том числе и аутентичное постижение человеческой природы. Обозначенные здесь идеи являются основой дальнейшего творчества мыслителя, которые сегодня открывают новые перспективы в более поздних произведениях.

Ключевые слова: Декарт; антропология; наука; искусство; физика; природа человека; ум; воля

Received: 09.01.2018

Accepted: 21.11.2018

UDK 141.32+165.62+130.122+17.026.4

A. S. ZINEVYCH^{1*}

^{1*}H. S. Skovoroda Institute of Philosophy, National Academy of Sciences of Ukraine (Kyiv, Ukraine),
e-mail niokazin@yahoo.com, ORCID 0000-0003-4371-1198

THE EXISTENTIAL AND THE SPIRITUAL IN THE EXISTENTIAL ANTHROPOLOGY OF G. MARCEL AND E. MINKOWSKI

Purpose. To examine the existential anthropology of G. Marcel and E. Minkowski, in order to demonstrate the necessity of distinguishing the universal-spiritual, as human in human being, apart from the individual-existential in him, and to reveal the hierarchical correlation of biosocial, existential and spiritual spheres in personality. **Theoretical basis.** Within existential philosophy the author differentiates two separate traditions and proceeds from the insufficiency of the distinction of existential sphere, proposed by phenomenological tradition, showing the necessity of its correlation with the spiritual sphere as a sphere of humanity, proposed by non-phenomenological tradition of G. Marcel and E. Minkowski. **Originality.** The author presents the anthropological conception of G. Marcel and E. Minkowski, in which human personality is understood as unity of individual-existential and universal-spiritual, which requires a special trans-empirical field of culture, which contains senses, images and symbols of humanity. Also, the author presents the recent developments of existential thinkers in distinguishing existential and spiritual dimensions, both not reducible to the physical and social dimensions. **Conclusions.** In both existential traditions, the specifically human was founded as a trans-biological and trans-social phenomenon, which appears as indefinable and non-predetermined. But in first tradition (M. Heidegger, J.-P. Sartre), humanity is understood as an existence, as a unique individuality, "project", variant of humanity, equivalent to other variants, and universal is understood as a community of human condition in the world. While in the second tradition (G. Marcel, E. Minkowski, also V. Frankl), the universal is understood as spiritual. Thus, horizontal level of our private existence, as the process of movement from birth to death, is supplemented by vertical of human, universal ideals and images. Humanity appears as a task, on the way to which human being transcends beyond the limits of his individual "self" to the "super-individual", through inclusion into spiritual community, into universal culture.

Keywords: humanity; existential reality; spirituality; being; existence; personality

Introduction

French philosophers A. Piette, M. Jackson are currently working on the creation of "existential anthropology", as an empirical-theoretical science that studies human being in his individuality and singularity. But such one-sided approach would lead us to a "radical empiricism", where the human is a completely situational being, a unique set of external manifestations, gestures, spontaneous acts, "radically different" from the other. Indeed, each human being is unique. This uniqueness of individuality was defended by existentialists, who distinguished existence ("*Existenz*") as a special trans-biological and trans-social dimension, in which the existence as individuality is solely possible. However, our thesis is that humanity as universal cannot be based at the level of existence, without a certain trans-empirical dimension, which, in relation to the horizontal of the existence of the particular individual, is a vertical of universal human senses and values. In the existential philosophy of M. Heidegger and J.-P. Sartre, the issue of the human in human being was solved on the level of existence, without correlation with the transcendent dimension. We will show what solution of that issue is proposed by G. Marcel and E. Minkowski, as representatives of another existential tradition (as well as including other like-minded existential thinkers). The "existential anthropology" of G. Marcel and E. Minkowski will be presented, in which each personality is understood as a unique unity of the individual-existential and universal-spiritual, incarnated in him.

Purpose

The purpose of the article, basing on existential anthropology of G. Marcel, E. Minkowski, and also V. Frankl and E. van Deurzen, is to show the necessity of distinguishing the biosocial, existential and spiritual spheres in human personality and to distinguish the universal-spiritual, as human in human being, apart from the individual-existential in him.

Statement of basic materials

Nowadays French philosophers A. Piette, M. Jackson are actively developing "existential anthropology", as an empirical-theoretical examination of singularity in individuals:

The extremely high level of individuation in humans is a major anthropological fact (and has been... for tens of thousands of years of hominisation). Other living species do not possess it to such a high degree, to the level that defines consciousness of the self, awareness of existing as singular, regardless of any psychological, social or cultural slant that could be placed on that individuality. It is oxymoronic of anthropology as the science of human beings to homogenise these units socioculturally, since the characteristic feature of existence is that it is implacably private and singular. ...an anthropology that sets out to be anthro-focused – an individuo-logy – cannot separate an action, connection or experience from the person who performs or experiences it. (Piette, 2015, p. 3)

According to A. Piette:

My ideal would be this: leave it up to the social sciences... the study of social and cultural phenomena, and grant existential anthropology the specificity of being the empirical and theoretical science of human beings, separated individuals, their living, existent, present singularities with all their particularities, which are of course also social and cultural, but not only. In

order to be general, this anthropology would compare individuals with one another, with other existing entities. (Piette, 2016, p. 48)

Indeed, each person's life is unique, but at the same time it is human. The focus on the unique, on the details of life of individuality (acts, gestures, words, behaviour in situations), contrary to the universal as "specifically human" could turn into a "radical empiricism": «In ordinary life as well: seized in its spontaneous immediacy, our daily life is often abstract, for lack of reference to some global sense. The isolated "individual" is necessarily "abstract". Nothing more abstract is disastrous, therefore, than a short-term pragmatism, "utopia of the immediate"» (De Koninck, 2015, p. 8), (my translation from French, A. Z.).

The metaphysical space, in which the universal human essence was defined, was deconstructed by postmodern philosophers. Existentialists were among the first to conclude that there was no given, ready-made human essence. However, within existential philosophy there are two ways concerning the humanity explanation. Representatives of the "phenomenological" tradition of existential philosophy i.e., M. Heidegger, J.-P. Sartre, S. de Beauvoir, M. Merleau-Ponty raise the question of universally human not as a universal "essence" that resides "inside", but as a universal position of human being in the world, where everyone is doomed to abandonment, freedom of choice, alienation and loneliness. M. Heidegger in the "Letter on Humanism" defines human being as an existence ("*Existenz*"), understanding it not as essence, but as an *act* of transcending out of oneself into the "lighting/clearing" ("*Lichtung*") of Being. J.-P. Sartre in his early works "Existentialism is a humanism" and "Being and Nothingness" declares the dualism of external and internal as non-existent and reduces the inner (essence) to the outer (existence). Humanity is understood by him as an individual "project", and each human being is a creator of his humanity, and legislator of human values. Thus, each individual life is a "version of humanity", equivalent to any other. The question of the measure: whether this or that variant is true or false is not posed, as in that coordinate system there is no vertical of the universal, which indicates an ideal "top" and "bottom", with which human being could correlate his particular life. On the horizontal, only movement from past to future is possible as a process of continuous change, ending with death, "being-toward-death" (M. Heidegger). There is no vertical, transcendent, which would set the direction for this movement.

G. Marcel and E. Minkowski, representatives of another, "*non-phenomenological*" existential tradition, proposed an alternative basis of humanity in their "existential anthropology". That term we find in the texts by Minkowski's follower J. Gabel, who classifies such existential psychiatrists as L. Binswanger, M. Boss, I. A. Caruso, V. E. von Gebattel, R. Bilz, G. Benedetti and E. Minkowski as the school of "existential anthropology". Binswanger himself calls his approach "phenomenological anthropology". But if he, like Boss, based it on the philosophy of Heidegger (who "anthropologized" phenomenology of Husserl), Minkowski developed his phenomenological psychiatry, based on philosophy of Bergson and anthropologized it. The same anthropologization was carried out by the follower of Bergson G. Marcel in his existential philosophy. As we have already pointed out, the feature of "existential anthropology" of Marcel and Minkowski is the correlation of the individual-existential with the universal-spiritual as human in human being, where the personality is understood as their dynamic, creative and unique unity.

First, we shall consider, how Marcel understands the existential dimension.

According to Marcel, when speaking of the human being, it is necessary to single out a special reality that is located between transcendent (metaphysical, spiritual) and social (empirical)

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

worlds. This human reality is located in the middle, between them, and is not reducible to either of them:

My body or my life, treated as subsisting realities, are situated in a zone of experience, say symbolically in an intermediate historical phase, between the world, where individual is still the bearer of certain mysterious energies, cosmic or spiritual, the transcendence of which he obscurely feels himself – and a socialized world, perhaps it should even be called urbanized, where the sense of the original is more and more obliterated, and the accent, on the contrary, is put more and more strongly on the function to be fulfilled in a certain economy, that is both abstract and tyrannical. (Marcel, 1967, p. 146) (my translation from French, A. Z.)

In this human reality, social and spiritual factors unite in a unique unity. But alone, neither the space of spirit, nor the space of society, nor other "spaces" have a "reality" outside and beyond me as an existing subject ("l'existant"). Of course, social world exists objectively, independently of me, as an "environment" of my existence. But the way I live in it, and do I live only in it, or correlate it with the spiritual world – depends entirely on me.

Contemporary existential thinkers introduce the term "*existential reality*" (Cooper, 2017), "*reality of life*," "*human reality*" (Deurzen, 2010), in order not to leave doubt that they mean the reality of my life, and not the reality "in general" (reality of facts, events, social, natural environment, verified empirical reality of science).

From our point of view, it is even better to speak of an "*existential view on reality*", using G. Marcel's term, in order to avoid the objectification of existential reality. Then it becomes clear that only human being opens the world either as an empirical reality, or as an existential one – depending from his view, his attitude.

E. Husserl called the view on reality as on set of external objects, things – a "*natural attitude*", which prevails in science and in everyday life. However, by reducing natural scientific concepts, which substitute phenomena for themselves, Husserl does not reduce the very attitude of the Observer, the detached viewer, who in relation to the world places himself "out" and "above" it. The existential view on reality, according to Marcel, is a view not of the observer or user, but of the participant.

Marcel contrasts "*homo particeps*" as *participative human*, and "*homo spectans*" as *observer, spectator*: "In distinguishing between *homo spectans* and *homo particeps*, I wanted to put my emphasis on the fact that in the latter case there is self-commitment, and in the former there is not." (Marcel, 1964, p. 122). Other type of human life-attitude, opposite to participative, is technical attitude. Marcel reserves: "the privilege of universality in thinking to scientists or technicians whose method is that of a series of operations which can be carried out by anybody else in

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

the world who is placed in the same setting and can make use of similar tools" (Marcel, 1964, p. 9). In this technical attitude, in which the subject is opposed to the object, intending to subordinate and change it with the help of tools, dominates a "first", analytic reflexion, aimed at solving problems. Both the technician and the spectator are located on the surface of everyday practice, in the "external" objective world, and are led by the attitude of possession, utilization, mastery over reality. In the "Concrete approaches to investigating the Ontological Mystery" Marcel calls an individual with such an attitude the *"aggregate of functions"*: "The individual tends to consider him or herself, and likewise tends to appear to others, as merely an agglomeration of functions... the individual has been inclined increasingly to regard him or herself as merely an aggregate of functions whose hierarchical order appears problematic" (Marcel, 1998, p. 173). Namely: of vital functions (in materialistic and Freudian understanding), social functions (of consumer, producer, citizen), psychological functions ("too often interpreted either in terms of vital functions or in terms of social functions" (Marcel, 1998, p. 173)), psycho-organic (sleep, leisure, relaxation). "As for death, from this objective and functional point of view it appears only as ceasing to function, falling into total uselessness, becoming sheer *waste* to be discarded" (Marcel, 1998, p. 174).

In the contemporary individual: "any sense of being or the ontological is lacking", he "has lost all consciousness of having had any such dimension to their lives. This is the way most modern men and women are, and if a need for a sense of being affects them at all, it is only in a muted way, as some vague uneasiness" (Marcel, 1998, p. 172).

Along with participative attitude, Marcel opposes to spectator's and functional attitude, by which he understands not only scientific position, but indifference of the inhabitant, to whom even war is a "stimulating spectacle", one more attitude – the ***contemplative attitude***:

Contemplation utterly excludes curiosity: which is to say, in other words, that contemplation is not orientated towards the future. ...contemplation is a possibility only for somebody who has made sure of his grip on reality; for somebody who floats on the surface of reality, or who, as it were, skims over the thin ice of that surface on skates, for the amateur or the dilettante, the contemplative act is inconceivable. And we can already divine that the ascesis, the discipline of the body, which in all ages and for all religions has been held necessary if the soul is to be made capable of contemplation, amounts precisely to a set of steps which, to certain spirits, appear simply as having to be taken, if the soul is to strengthen its grip on the real. We may conclude from all this, and it is a very important conclusion, that contemplation, in so far as it cannot be simply equated with the specta-

tor's attitude and in a deep sense is even at the opposite pole from that attitude, must be considered as a mode of participation, and even as one of participation's most intimate modes. (Marcel, 1964, p. 123)

Both the technical attitude, proceeding from the principle of "greatest utility" in mastering empirical world, and the attitude of a spectator-player, who formally performs social functions, oppose the attitude of the participant and contemplator, to whom the being is only accessible.

As we see, there are two ways of attitude to reality: as to the "objective" world of objects, which opens to me as to the observer-spectator, and as to the reality of my being, which opens to me as to participant. This is not about two realities that exist on their own (which again would mean the "objective" existence of these realities, independent of a particular human being), but about two attitudes: in the first I'm a spectator, in the second – a participant in the "Mystery of Being". This participative attitude can be called existential.

As we see, Marcel is building up his existential anthropology, in which the external social shell and the inner existing subject are contrasted. G. Mead called them "*I*" and "*Me*", meaning "*I*" and my social "role". Marcel calls this inner subject: "personality", "spiritual organism", opposing them to "*ego*" and "individual".

Marcel uses the term "existential indices" in his first work "Existence and objectivity", understanding it as existential "humus" of thought, which precedes knowledge. However, he will come to conclusion, that to base only existential, as subjective, concrete and individual – as opposed to the objective, abstract, and universal, – is not enough. Questioning: "what am I?", Marcel will come to the fact that I am not identical to my body or my life:

It is in the womb of recollection that I take a position – or more exactly that I put myself in a state that allows me to take a stand – with regard to my life. I withdraw from it in some way, but not as the pure knowing subject; *in this retreat I bring with me what I am and what my life perhaps is not*. Here we perceive the distance between my being and my life. I am not my life, and if I am able to judge my life – a fact I cannot deny without falling into a radical skepticism that is nothing more than despair – it is on the condition that I can first of all encounter myself within recollection that is beyond all possible judgments, and, I will add, beyond any possible representation. (Marcel, 1998, p. 182)

There is something beyond my particular life, to where I am capable to transcend and from where I am capable to rethink my life. What is that "place", transcendent to life?

Marcel differentiates **life and being**: "On a certain level, one's being and one's life do not coincide; my life, and by refraction every life, can appear to me as forever inadequate to something that I carry within me, something that in some sense I am, which, however, reality seems to resist and exclude" (Marcel, 1998, p. 183). There is something greater in me, something possible, hidden, than what is shown and given. In this sense, existence is only a visible surface layer of the revealed, ready-made, and within the framework of existence "as it is" there is nothing that calls for change, transformation, rise to something greater.

There is something more than myself, my finite body, life and "I", something "super-individual". This something penetrates me, to the extent that I am "penetrable", open, accessible ("disponible") to him. And here it is necessary to turn to another dimension. In the work "*Problematic Man*" he will call this particular dimension "transcendent".

The being of Marcel, unlike the being of Heidegger, is metaphysical. It can be said, that Marcel builds an opposition between existence and being, where being is transcendent to existence. "This attempt to situate the principles of prima philosophia in the great phenomena of personal life goes hand in hand with the recognition of its rootedness in the sacred, transcendent" (Veto, 2015, p. 41), (my translation from French, A. Z.). But, again, there is no "objective being" as Plato's "sky of ideas" or metaphysical space. The existence of my body is already there, given objectively, as well as my social function. However, there is no being as *yet*. It can only *possibly* be, and only as *my* being, which I struggle to reach with all my strength, transcending my private existence:

There must be – or there must have been – *being*; everything cannot be finally reduced to the interplay of successive and *inconsistent* appearances – this word *inconsistent* is essential – or, as Shakespeare has phrased it "a tale told by an idiot". I aspire avidly to participate in some way in this being, and perhaps this exigency itself is already a degree of participation, no matter how rudimentary. (Marcel, 1998, p. 175)

Access to being, as we have already indicated, is opened through a participative position and in contemplation. The necessary moment of contemplation is attentiveness and recollection, which is a "second reflection", that withdraws the alienation of person from being, occurred in the "first reflection": "This second reflection lets recollection become self-conscious to the extent that recollection can be thought" (Marcel, 1998, p.183). Recollection is the act of regaining myself, of "collecting myself as a unity", of returning to the existential self, without which it is impossible to return to being:

No ontology is possible, that is to say, no apprehending of the ontological mystery to any degree whatsoever, except for a being who is capable of recollecting him or herself – and by this to bear witness to the fact that he

or she is not purely and simply a living thing, a creature thrown into life

with no hold on it. (Marcel, 1998, p. 181)

Recollection is a way of transcending from existence to being.

Eugene Minkowski, a founder of phenomenological psychiatry in France and a friend of Marcel, also turns to the sphere of the transcendent as spiritual. But he places both the existential and spiritual spheres – within the human being. Minkowski understands the spiritual sphere as: "a sphere of spiritual communion with something that surpasses me and guides me but which, irrational in its essence, cannot be detached from me or be made to be anything more precise" (Minkowski, 1970, p. 51).

Minkowski speaks of this sphere as a "approbative murmur" of invisible community of the most human people who ever lived, which prompts us at the decisive moment a true act that will not be my private, but universal, "ethical act", realizing the "most human" in us:

If through ethical action I should reach the most elevated summit accessible to man, I should never be isolated there but would be in the midst of my peers, ideal and unattainable figures... who nonetheless constitute the ideal prototype of society. In ethical action I am the supreme judge, but this judgment that I feel bursting forth in me is accompanied by an approbative murmur coming from an innumerable, impersonal, and invisible crowd, as if it were the expression of a unanimous vote resulting from an ideal plebiscite. (Minkowski, 1970, p. 128)

He explains that this spiritual sphere can be called a "superego", not in the Freudian sense, but in the sense of the power that guides me:

This super individual factor in spite of its power not only does not destroy or annihilate my own person but is shown to be its true basis. In particularly serious circumstances in life, knowing that it is I who makes the decision, don't I have in my conscience the feeling of being guided by a force that surpasses me? (Minkowski, 1970, p. 49)

This is close to the V. Frankl's concept of "unconscious spirituality" as the voice of conscience. At the same time, speaking about good and evil, he explains:

It is not just a question of the simple confrontation of the two forces which, situated on the same level, attempt to battle each other. Plane geometry is not sufficient here. For, when we live a conflict of this order, we do not simply feel buffeted between two opposed poles. Moreover we feel a movement, a movement which we can designate by the words "rise" and "fall". There seems to be a movement of oscillating levels which happens at the same time. In other words, it is not simply a question of making a choice and of going either left or right. We feel besides, and in an immediate manner, that in engaging ourselves in one of the two directions we are elevated, while, on the contrary, in choosing the other we can only fall. (Minkowski, 1970, p. 114)

We see that Minkowski introduces the vertical, the top and bottom, with which human being correlates his choice. However, one does not do it rationally, weighing pros and cons, predicting the consequences, as he does in everyday practice:

Here there is no choice since, in reality, the choice is already made. One does not choose reasonably between the good and the bad. There is no decision, for either I succumb and become swept away and fallen or I feel a force bursting from the depths of my being which greatly surpasses me. As for the consequences, ethical action fundamentally foresees none. It does not involve any consequence unless it is that which opens all of the future before us and allows us to embrace, in the space of an instant, a flash of the eye, all the grandeur, all the value, all the wealth of life. (Minkowski, 1970, p. 106)

Rising above ourselves, we can receive an unguaranteed and unintended gift – a "moment of being", an instant in which "all time" is folded.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

It would seem that Sartre understands the process of my existence in a similar way: as transcendence, as going beyond the limits of the given, as "elan towards..." ("élan vers..."). The ellipsis means: the final destination is unknown, because there is no ready ideal of humanity. The human being constitutes, creates it himself, he himself is the legislator of human values. Meanwhile, the expression "elan towards..." – has a completely different meaning in works of Minkowski, where it first appears. In my personal impetus I go beyond myself on the road towards the ideal of humanity, which is inexpressible with concepts, never completely known, but could be only intuitively presented. The ellipsis means here: "unrationalizable absolute". Within the framework of my individual life, I transcend from the past towards the future through my acts, expectations, desires and hopes. But outside the perspective of eternity, which lies beyond the horizon of my private future – my existence will be meaningless, a simple set of events, pleasures, defeats and victories and other individual things:

I do not feel myself to be only the child of my time, of my era, a feeling
which gives a relative character to all that I do and all that I think; but be-
fore anything else I feel that I am the child of time, of becoming in gen-
eral, and it is this which makes the value that I attempt to realize in life
absolute. I carry in me the notion of a universal destiny.

(Minkowski, 1970, p. 50)

If I would create in myself and my actions something universal, I can believe that I would become part of the spiritual community of mankind and deserve immortality. Not the "physical immortality" of my soul in some other world. According to Minkowski, everything that is in me only private and individual, my very self, will die. Only the accomplished super-individual will remain. Will remain, let us say, – in culture.

The sphere of existential depth Minkowski understands as follows: "When, through my personal elan, I affirm myself in life, I see this elan bursting forth from a profound and inward source of my being in order to be crystallized finally in the accomplished act at the surface. Becoming seems now to penetrate the ego, hollowing out there in depth a kind of subterranean gallery and to form there a source, unknown but powerful, losing itself, so to speak, beyond the limits of the ego. The dimension in depth of the ego thus surges before our eyes. This depth is not like a well whose bottom could never be reached. No, there is only something infinitely moving and living there, something which palpitates at the base of our being, which gives depth to our being. There is something elusive which always escapes the curious looks of knowledge; ...fleeing, it seems to go beyond the ego, yet we feel it to be the true source of our life. Taken in itself, this depth appears to have something impersonal in it; however, it is, above all, when we strive to give to the world what is most personal in us that we feel our elan coming from the depths of our being. This depth – and it is scarcely necessary to say it once again – belongs much more to becoming than to being. Consequently, we have preferred to speak of the dimension (going) in depth rather than simply "depth" (Minkowski, 1970, p. 52). Behind all elements of our mental life (perception, feelings, representations, volitions), behind all manifestations and acts

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

there is always something that lies "behind" them, "in depth": "the very source of life". As we see, people are co-natural to each other not only on the spiritual, but also on the vital level, in which we are all rooted.

In a similar way a like-minded existential thinker V. Frankl also differs psychosomatic and spiritual spheres within human personality:

Before, we stated that the line between the spiritual – as the human in human being – and the instinctual cannot be drawn sharply enough. In fact we may conceive of it as an ontological hiatus that separates the two fundamentally distinct regions within the total structure of the human being. On one side is existence, and on the other side is whatever belongs to facticity: Whereas existence, according to our definition, is in essence spiritual, facticity contains somatic and psychic "facts", the physiological as well as the psychological. And whereas the line between existence and facticity, that ontological hiatus, must be drawn as sharply as possible, within the realm of facticity the line between the somatic and the psychic cannot be drawn clearly. (Frankl, 2000, p. 33)

As for the opposition "conscious-unconscious" in Frankl's conception there is place to opposition "spiritual existence versus psychophysical facticity".

Here we can argue whether our existence is already "spiritual" and "already" human. According to Minkowski, a "second birth" is required as the birth not as a body, but as a spirit. The views of like-minded existential thinkers G. Marcel, E. Minkowski, V. Frankl, K. Jaspers, P. Tillich coincide in the point that the human is spiritual. And, to the extent that individual is human, he is spiritual and his existence is the embodiment of the content of his spirit. The above-mentioned thinkers also understand the wholeness of the personality in a similar way: as the unity of spiritual and psycho-somatic (Frankl), of organo-psychical and anthro-cosmical (Minkowski), of spirit and vitality (Tillich), of Existenz and the Reason (Jaspers), as the incarnation of the spirit in the body (Marcel). It is not a question of contrasting these two spheres as in the Descartes' mind-body dualism, but in emphasizing the necessity of a "second floor", of non-objective, spiritual dimension in a personality, that is not "given" initially, from birth, but whose evolution proceeds throughout life through initiation into the universal culture. According to Minkowski, in this spiritual evolution, each human being acts as a link in the continuous chain of human becoming. In this case, the mentioned thinkers do not objectivize the transcendent dimension. It does not exist in a ready-made form, like a certain space of ideals, but is in constant process of becoming, capturing images of the human in human being.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

Other existential thinkers also distinguish several "dimensions" or levels of human existence. L. Binswanger distinguished: Umwelt (the world of nature), Mitwelt (the world of relationships with others) and Eigenwelt (the inner world). E. van Deurzen, one of the founders of existential therapy in Great Britain, a follower of R. D. Laing, added to the worlds of L. Binswanger the fourth world: Uberwelt (the spiritual world) – the world of ideals, meanings, values and beliefs. E. van Deurzen calls those worlds "the four dimensions of existence". These dimensions are also comparable to the four "regions of reality" of Husserl: "material", "animate organism", "psychological" and "communities". (Bennett, & Deurzen, 2017, p. 248).

According to E. van Deurzen:

Crudely speaking, we are involved in a four-dimensional force field at all times... First, we are regulated by physical, biological, natural forces. We are, second, inserted into a social, cultural network. Third, we are regulated by our own personality, character and mental processes. Finally, we are modulated by our relationship to the overall framework of meaning through which we experience the world and make sense of it on an ideological or spiritual dimension. (Deurzen, 2010, p. 138)

As we can see, dimensions are understood not as different "worlds" or environments, separated from each other. But as the force fields which influence us. In this case, the human being acts in them in different qualities. In the natural field the human being acts as a biological body, in the social field as a social organism, a carrier of the psyche and a performer of social roles and functions. The personal field, according to Deurzen, is the inner world, the world of relations with oneself. This is an inner, intimate circle of a human being, in which he does not function, but lives, cares, loves. At this level, people "also have the experience of an inner world, where they can retreat into a sense of personal privacy and intimacy and they can be more or less open or closed to that and in which they can move in time, by recollecting the past, focusing on the present or imagining and anticipating the future" (Deurzen, 2014, p. 77). Thus, the "lived time", described by Minkowski, as being in the life flux that flows from the past to the future, also occurs at this level.

In our opinion, this force field, located between the social and the spiritual, is the human "existential reality" located by Marcel between the social and transcendent worlds. Here human being acts no longer as an organism or a function, but as an "existential self" ("Existenz" in terms of Jaspers and Heidegger). Without this existential level, as a prerequisite, the following level would be also impossible: the spiritual level, on which human being acts not only as Existenz, but as a personality. Then the personality is not a separate force field, but a special quality in which human being acts on a higher, spiritual level. On the other hand, it would be a huge mistake to demarcate these dimensions or worlds, to say that human being lives and acts alternately as a biosocial organism, or as an existential self, or as a spiritual personality (one at a time). Our thesis is this: the spiritual level is not a given, but a task. From our birth, only biological level and the level of "pre-reflective" "spontaneity" (in terms of Sartre) are given to us. In the course

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

of socialization, the Ratio is forming in an individual, which is usually linked with the suppression of his spontaneity, down to its decrease. Further, the "inner world" of human being is forming above the biosocial level. Existence as a social function, as a role imposed from outside, can lead to the absence (formless or vanishing) of this inner world. Birth as a personality is a "second birth" (E. Minkowski), which is impossible outside the "sphere of spiritual community" (E. Minkowski), outside the field of culture (N. A. Kasavina). According to Kasavina, from existential experience, as mystery (according to Marcel), as experiences – human being needs to move on to its comprehension, ordering and value interpreting: "In order to unravel experience, he must turn to cultural archetypes, make sense of the experience" (Znakov, & Kasavina, 2018, p. 128), to correlate it with the "cultural dimension". In fact, its thesis coincides with our thesis of insufficiency of the existential dimension, on which we experience an immediate existential contact with the world, and the need of correlation of our Existenz with spiritual dimension, in which we can solely acquire our wholeness as a spirit, incarnated in our flesh and Existenz. It must be emphasized, that with the appearance of the spirit, all "lower" levels are spiritualized. In the course of incarnation, the spirit, penetrating our flesh and Existenz, subordinates them, forming a hierarchy. Without this hierarchy, the personal unity of the body-existenz-spirit would be impossible.

Originality

The author presents the concept of personality of G. Marcel and E. Minkowski, understood as the unity of the individual-existential and universal-spiritual in human being. Based on their existential anthropology, the author substantiates the necessity of distinguishing the biosocial, existential and spiritual spheres within human personality and their hierarchical relationship. Author also indicates the need for a special trans-empirical field of culture, containing images and symbols of humanity.

Conclusions

One of contemporary most unsolved problems is the problem of human in human being. In postmodern philosophy this problem was annulled together with the metaphysical space containing "essences" and "universals". The spiritual situation of our time can truly be called an "anthropological catastrophe" (M. K. Mamardashvili), the triumph of a "singular", random, *"divided subject"*, existing on the social empirical surface and disintegrating into many roles and functions. In the existential anthropology of Heidegger and Sartre humanity was associated with existence as a special existential sphere, into which human being can "hide" from the society, defend his freedom, uniqueness and individuality. However, at the level of existence, it is impossible to base the "specifically human" in us, as that which connects us with others. It is only possible to describe the universality of our existential situation, like the situation of finitude, loneliness, abandonment, freedom of choice, senselessness and other existential givens of human destiny. They are only the initial data, the coordinates of the beginning of the path, common to all. The path of human being can be either a path of unique individuality, creating oneself from "nothing", at one's own risk, as a unique "project", a version of humanity, that is equivalent to any other. Or it can be a path to the maximal accomplishment of oneself as a human, included into the universal culture, which contains the images and ideals of humanity, all versions of their embodiment. In the existential anthropology of G. Marcel and E. Minkowski, as well as in the one of V. Frankl, the universal is understood as spiritual. Therefore, by definition, the "spirit" is indefinable, indescribable in objective definitions and its description becomes an almost insoluble task. It

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

is impossible not to see, that the writings of G. Marcel and E. Minkowski essentially concretize understanding of human spirituality. In the end, we came to the fact that the source of it should be sought in the universal human culture. Existential philosophy must unite with existential culturology.

REFERENCES

- Bennett, J., & Deurzen, E. van. (2017). The Meaning of the binge drinking: A phenomenological study of women who go on big nights out. *Existential Analysis: Journal of the Society for Existential Analysis*, 28(2), 247-262. (in English)
- Cooper, M. (2017). *Existential Therapies*. London: SAGE Publications Ltd. (in English)
- De Koninck, T. (2015). Les homes contre l'humain. *Maladie, mort, naissance*, 7-40. (in French)
- Deurzen, E. van. (2010). *Everyday mysteries: A handbook of existential psychotherapy* (2 Edit.). London: Routledge. (in English)
- Deurzen, E. van. (2014). Structural Existential Analysis (SEA): A phenomenological research method for counselling psychology. *Counselling Psychology Review*, 29(2), 70-83. (in English)
- Frankl, V. (2000). *Man's search for ultimate meaning*. New York: Perseus. (in English)
- Marcel, G. (1964). *The Mystery of Being* (Vol. 1). Chicago: Henry Regnery Company. (in English)
- Marcel, G. (1967). *Essai de philosophie concrète: Idées n° 119*. Paris: Gallimard. (in French)
- Marcel, G. (1998). Concrete approaches to investigating the ontological mystery. In H. Rose, *Gabriel Marcel's perspectives on the broken world* (pp. 172-197). Milwaukee: Marquette University Press. (in English)
- Minkowski, E. (1970). *Lived time. Phenomenological and psychopathological studies*. N. Metzel, Trans. Evanstone: Northwestern University Press. (in English)
- Piette, A. (2015). The Volume of Being: Reflections on an Anthropological Science. *Working Papers Series № 19*. Retrieved from <http://openanthcoop.net/press/2015/12/22/the-volume-of-being/> (in English)
- Piette, A. (2016). *Separate Humans. Anthropology, Ontology, Existence*. Milan: Mimesis International. (in English)
- Veto, M. (2015). La métaphysique de la paternité. *Maladie, mort, naissance*, 41-60. (in French)
- Znakov, V. V., Kasavina, N. A., & Sineokaya, J. V. (2018). Existential experience: A mystery and a problem. *Philosophy Journal*, 11(2), 123-137. doi: 10.21146/2072-0726-2018-11-2-123-137 (in Russian)

LIST OF REFERENCE LINKS

- Bennett, J. The Meaning of the binge drinking: a phenomenological study of women who go on big nights out / J. Bennet, E. van Deurzen // Existential analysis: Journal of the Society for Existential Analysis. – 2017. – Vol. 28, Iss. 2. – P. 247–262.
- Cooper, M. Existential Therapies / M. Cooper. – London : SAGE Publications Ltd, 2017. – 170 p.
- De Koninck, T. Les homes contre l'humain / T. De Koninck // *Maladie, mort, naissance : Le Bulletin* 2014–2015 / Presence de Gabriel Marcel. – Paris, 2015. – P. 7–40.
- Deurzen, E. van. *Everyday Mysteries: A Handbook of Existential Psychotherapy* / E. van Deurzen. – 2nd Edit. – London : Routledge, 2010. – 370 p.
- Deurzen, E. van. Structural Existential Analysis (SEA): A Phenomenological Research Method for Counselling Psychology / E. van Deurzen // *Counselling Psychology Review*. – 2014. – Vol. 29, No. 2. – P. 70–83.
- Frankl, V. *Man's Search for Ultimate Meaning* / V. Frankl. – New York : Perseus, 2000. – 191 p.
- Marcel, G. *The Mystery of Being* / G. Marcel. – Chicago : Henry Regnery company, 1964. – Vol. 1 : Reflection and Mystery. – 221 p.
- Marcel, G. *Essai de philosophie concrète: idées n° 119* / G. Marcel. – Paris : Gallimard, 1967. – 383 p.
- Marcel, G. Concrete Approaches to Investigating the Ontological Mystery / G. Marcel // Marcel, G. *Gabriel Marcel's perspectives on the broken world* / G. Marcel, H. Rose. – Milwaukee, 1998. – P. 172–197.
- Minkowski, E. *Lived Time. Phenomenological and Psychopathological Studies* / E. Minkowski ; Trans. & introd. by N. Metzel. – Evanstone : Northwestern University Press, 1970. – 401 p.
- Piette, A. The Volume of Being: Reflections on an Anthropological Science [Virtual Resource] / Albert Piette // *Working Papers Series № 19*. – 2015. – 7 p. – Access Mode: <http://openanthcoop.net/press/2015/12/22/the-volume-of-being/> – Title from Screen. – Date of Access: 08 October 2018.
- Piette, A. *Separate Humans. Anthropology, Ontology, Existence* / A. Piette. – Milan : Mimesis International. – 2016. – 90 p.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

Veto, M. La metaphysique de la paternite / M. Veto // *Maladie, Mort, Naissance : Le Bulletin* 2014–2015 / Presence de Gabriel Marcel. – Paris, 2015. – P. 41–60.

Знаков, В. В. Экзистенциальный опыт / В. В. Знаков, Н. А. Касавина, Ю. В. Синеокая // *Философский журнал*. – 2018. – Т. 11, № 2. – С. 123–137. doi: 10.21146/2072-0726-2018-11-2-123-137

А. С. ЗИНЕВИЧ^{1*}

^{1*} Інститут філософії ім. Г. С. Сковороди, Національна академія наук України (Київ, Україна),
ел. пошта niokazin@yahoo.com, ORCID 0000-0003-4371-1198

ЕКЗИСТЕНЦІЙНЕ Й ДУХОВНЕ В ЕКЗИСТЕНЦІЙНІЙ АНТРОПОЛОГІЇ Г. МАРСЕЛЯ І Є. МІНКОВСЬКОГО

Мета. Спираючись на екзистенціальну антропологію Г. Марселя і Є. Минковського, показати необхідність виділення в людині крім індивідуально-екзистенціального – універсально-духовного як людського в людині й розкрити ієрархічне співвідношення біосоціальної, екзистенційної й духовної сфер особистості. **Теоретичний базис.** Автор розрізняє усередині екзистенціальної філософії дві традиції й виходить із недостатності виділення екзистенційної сфери, запропонованої феноменологічної традиції, і необхідності співвіднесення її з духовною сферою як сферою людського в людині, запропонованої нефеноменологічної традиції Г. Марселя і Є. Минковського. **Наукова новизна.** Автором представлена антропологічна концепція Г. Марселя і Є. Минковського, у якій людина розуміється як єдність індивідуально-екзистенціального й універсально-духовного в людині, та позначена необхідність особливого транс-емпіричного смислового поля культури, що містить образи й символи людяності. Також розглянуті останні розробки екзистенціальних мислителів в обґрунтуванні екзистенціального й духовного вимірів, як таких, що не зводяться до фізичного й соціального. **Висновки.** В обох екзистенціальних традиціях специфічно людське обґрунтовувалося як трансбіологічне й транссоціальне. В обох традиціях людяність постає як не задана, заздалегідь не визначена. Але в першій традиції (М. Гайдеггер, Ж.-П. Сартр) людяність розуміється як екзистенція, як неповторна індивідуальність, унікальний "проект", варіант людяності, рівноцінний іншим варіантам, а універсальне розуміється як спільність положення людини у світі. Тоді як у другій традиції (Г. Марсель і Є. Минковский, також В. Франкл), загальнолюдське розуміється як духовне. Таким чином, горизонтальний рівень нашого часового існування, як процесу руху від народження до смерті, – доповнюється вертикаллю загальнолюдських, універсальних ідеалів і образів, з якими людина співвідносить своє приватне існування. Тут людяність постає як завдання, на шляху до якої людина трансцендує за рамки свого індивідуального "я" до "понад-індивідуального". Здійснення себе як людини виявляється можливим лише через включення в духовну спільність, у загальнолюдську культуру.

Ключові слова: екзистенція; духовність; буття; існування; людяність; особистість

А. С. ЗИНЕВИЧ^{1*}

^{1*} Институт философии им. Г. С. Сковороды, Национальная академия наук Украины (Киев, Украина),
эл. почта niokazin@yahoo.com, ORCID 0000-0003-4371-1198

ЭКЗИСТЕНЦИАЛЬНОЕ И ДУХОВНОЕ В ЭКЗИСТЕНЦИАЛЬНОЙ АНТРОПОЛОГИИ Г. МАРСЕЛЯ И Е. МИНКОВСКОГО

Цель. Опираясь на экзистенциальную антропологию Г. Марселя и Е. Минковского, показать необходимость выделения кроме индивидуально-экзистенциального в человеке – универсально-духовного как человеческого в человеке и раскрыть иерархическое соотношение биосоциальной, экзистенциальной и духовной сфер личности. **Теоретический базис.** Автор различает внутри экзистенциальной философии две традиции и исходит из недостаточности выделения экзистенциальной сферы, предложенной феноменологической традицией, и необходимости её соотнесения с духовной сферой как сферой человеческого в человеке, предложенной нефеноменологической традицией Г. Марселя и Е. Минковского. **Научная новизна.** Автором представлена антропологическая концепция Г. Марселя и Е. Минковского, в которой человек понимается

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

как единство индивидуально-экзистенциального и универсально-духовного в человеке, и обозначена необходимость особого трансэмпирического смыслового поля культуры, содержащего образы и символы человечности. Также рассмотрены последние разработки экзистенциальных мыслителей в обосновании экзистенциального и духовного измерения, как не сводимых к физическому и социальному. **Выводы.** В обеих экзистенциальных традициях специфически человеческое обосновывалось как трансбиологическое и транссоциальное. В обеих традициях человечность предстает как не заданная, заранее не определенная. Но если в первой традиции (М. Хайдеггер, Ж.-П. Сартр) человечность понимается как экзистенция, как неповторимая индивидуальность, уникальный "проект", вариант человечности, равноценный другим вариантам, а универсальное понимается как общность положения человека в мире, то во второй традиции (Г. Марсель, Е. Минковский, также В. Франкл), общечеловеческое понимается как духовное. Таким образом, горизонтальный уровень нашего частного существования, как процесс движения от рождения к смерти, – дополняется вертикалью общечеловеческих, универсальных идеалов и образов, с которыми человек соотносит свое частное существование. Здесь человечность предстает как задача, на пути к которой человек трансцендирует за рамки своего индивидуального "я" к "сверх-индивидуальному". Осуществление себя как человека оказывается возможным лишь через включение в духовную общность, в общечеловеческую культуру.

Ключевые слова: экзистенция; духовность; бытие; существование; человечность; личность

Received: 09.04.2018

Accepted: 19.11.2018

UDC 1:292

A. V. HALAPSIS^{1*}

^{1*}Dnipropetrovsk State University of Internal Affairs (Dnipro, Ukraine), e-mail prof.halapsis@gmail.com,
ORCID 0000-0002-9498-5829

THE MEASURE OF ALL GODS: RELIGIOUS PARADIGMS OF THE ANTIQUITY AS ANTHROPOLOGICAL INVARIANTS

Purpose of the article is the reconstruction of ancient Greek and ancient Roman models of religiosity as anthropological invariants that determine the patterns of thinking and being of subsequent eras. **Theoretical basis.** The author applied the statement of Protagoras that "Man is the measure of all things" to the reconstruction of the religious sphere of culture. I proceed from the fact that each historical community has a set of inherent ideas about the principles of reality, which found unique "universes of meanings". The historical space acquires anthropological properties that determine the specific mythology of the respective societies, as well as their spiritual successors. In particular, the religious models of ancient Greece and ancient Rome had a huge influence on formation of the worldview of the Christian civilization of the West. **Originality.** Multiplicity of the Olympic mythology contributed to the diversity of the expression forms of the Greek genius, which manifested itself in different fields of cultural activity, not reducible to political, philosophical or religious unity. The poverty of Roman mythology was compensated by a clear awareness of the unity of the community, which for all historical vicissitudes had always remained an unchanging ideal, and which was conceived as a reflection of the unity of the heavens. These two approaches to the divine predetermined the formation of two interacting, but conceptually different anthropological paradigms of Antiquity. **Conclusions.** Western concepts of divinity are invariants of two basic theological concepts – "Greek" (naturalism and paganism) and "Roman" (transcendentalism and henotheism). These are ideal types, so these two tendencies can co-exist in one society. The Roman trend continued to be realized by the anti-Roman religion, which took Roman forms and Roman name. Iconoclasm was a Byzantine version of the Reformation, promoted by the Isaurian emperors and failed due to the strong Hellenistic naturalistic lobby. Modern "Romans" are trying to get rid of the last elements of religious naturalism, and modern "Greeks" are trying to preserve the Hellenic elements in Christianity. Patterns can be transformed, but the observational view will still be able to identify their lineage. The developed model allows a deeper understanding of the culture of both ancient societies, as well as the outlook of Western man.

Keywords: henotheism; polytheism; monotheism; man; Antiquity; religion; myth; paganism; anthropology

Introduction

As it is known, Oswald Spengler considered the religion to be the essence of every culture. Indeed, the people's theology (representing the story of its gods from the outside) unfolds (from the inside) as its anthropology, where correlation with the sacral allows for appropriate positioning of a person. From this, in particular, it follows that the study of the culture of certain peoples should begin with the reconstruction of their religious patterns. However, often the reconstructions, which are supposed to be working models, turn out to be only static models, more or less dexterously adapted to historical reality. Dissecting a foreign religion, the researcher is inclined to lose sight of the fact that it was filled with living acts of faith, without which all its charm disappears, integrity crumbles, and intimate depth transforms into a popular print.

Starting from Modernism, the heaven jurisdiction is becoming increasingly limited, and in all areas of theoretical activity classified as "scientific", God's participation gradually shifts from the necessary, as in previous ages, towards the optional, and subsequently, completely undesirable. Already in Hegel, God is forced to put on the mask of the Absolute Spirit only in order to blend into the crowd of Friedrich Wilhelm III's subjects. Today, only a politician or a street preacher can speak of a divine presence *in this world*; still, perhaps, a theologian, and even then, not eve-

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ryone. And although the rumors about the death of God turned out to be greatly exaggerated, nowadays no one of the sane people would ever think to compose a philosophy of history modeled after St. Augustine's "The City of God".

Nevertheless, the gods, who were dismissed by the thought leaders from the duties of managing life and death of people, contrary to forecasts, did not leave this world at all. They remained and reincarnated, they enter into breathtaking alliances between themselves and lead exhausting and fierce wars. And if many opposing gods find themselves in the same territory, the consequences of their hostility affect even those who deny their reality. The gods are alive as long as they are believed in, and as much alive as much they are believed in. Protagoras, who did not consider it possible to reliably establish the existence of the gods, was convinced of the need to venerate them. After all, even if you personally do not believe in any gods, it would be extremely presumptuous of you to exclude the factor of their influence from life.

The Protagorean position "Man is the measure of all things, of the things that are, that they are, and of the things that are not, that they are not" makes evident not only the ontology of our ideas about reality *for us*, but also the fact that these ideas can become a reality *not only for us*. It can be a creative plan that was realized in a Gothic cathedral or a musical symphony, a physical theory or a philosophical treatise – where the personal, sometimes even intimate aspects of the spiritual life of the author(s) reach the "objective" level of social being. But the matter is not limited to this kind of visual (to a greater or lesser extent) objectifications, because when the famous sophist spoke about this human privilege, he meant the relationship of people with heaven (it cost him accusations of godlessness and exile from Athens).

The question can be, of course, not about gods as such, but about sociocultural ideas about gods, which are made up of people's ideological patterns, and, in turn, influence these patterns (Halapsis, 2015). They can be called egregors in the spirit of some mystical teachings, or interpreted in the manner of Neil Gaiman (remember his famous "American Gods"), or somehow else. In any case, no matter how we treat belief in the existence of gods as personalities, the fact of faith in them is quite clearly historically fixed, and since belief causes the actions of participants in historical processes corresponding to it, it is quite impossible to dismiss such facts. Since the religious forms of identity previously had no less significance than today (and in most cases much more), then the conversation about the religions of antiquity should be conducted with no less seriousness than about the religions of modernity. To understand the ancient culture, one should get rid of the habit of viewing its religious sphere as an amusing fable, where even a beautiful retelling does not negate the fact that its content – in the opinion of the narrator himself – is a lie.

The following text is an attempt to interpret the religious patterns of the ancient Greeks and Romans as anthropological invariants that define the existential patterns for subsequent eras. And besides purely historical, there are other reasons that make the reconstruction of the religious beliefs of classical Antiquity relevant to people of the XXI century. Traditionally, the Greek and Roman religions are regarded as past practices and plots that have little or no effect on our own relationship to the divine world. We readily recognize ourselves as the spiritual heirs of the Greeks and Romans in the fields of science and philosophy, the theory of state and law, art and life, but not in the religious sphere. In accordance with church tradition, a line is built from Adam to Abraham, from Abraham to Moses, from him to the rest of the prophets (Old Testament), then to Jesus and the apostles (New Testament), and further to modern Christianity (of course, each the confession treats the history of the last two millennia in favorable optics). Homer and Hesiod, Orpheus and Musaeus, the Delphic oracle and the Sibyls, the Greek philosophers and the Roman legislators simply do not fit into this scheme. However, as Simon Goldhill

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

(2004) notes, "the problem is that ancient Greece cannot just be "different". It is one of those privileged sources from which modern Western culture derives its own values" (p. 87). Taking over the forms of the ancient worldview, the people of the West simply could not but adopt the forms of their religiosity, even if in a veiled form. What are these forms? This article reveals some of them to the attention of readers.

Ancient Greek religiosity has been the object of numerous studies, because it is difficult to overestimate the significance of religion for the formation of the Hellenic civilization. The Greeks had words for "customs", "sacrifices", "prayers", "temples", "hymns", "priests", "sacred things", "gods", "piety", but they did not have a word that could collectively denominate all the above under a general term such as "religion" (Polinskaya, 2013, p. 3). According to Jan Bremmer, "religion was such an integral part of Greek life that the Greeks did not have a separate word for "religion" (Bremmer, 1994, p. 2). Indeed, "it is almost impossible to separate religion, as a category, from the rest of life in the ancient world" (DuBois, 2014, p. 57).

On the other hand, it is possible to speak about the "religion of the Greeks" quite notionally, as each city had its own cult, only partly associated with the common Hellenic one. The ancient Greek religion is largely a reconstruction of the later eras than something that existed as a "religion" in our understanding. The geopolitical fragmentation of the Greek world resulted in the existence of many centers of religious life in ancient Greece (Mikalson, 2010, p. 47; Parker, 2005, p. 70; Versnel, 2011, p. 88). In different polises and localities of Hellas, the same gods were worshiped under different epithets, sometimes in the same polis there were several temples of the same gods, who, in accordance with their epithets, were honored in different ways. Fustel de Coulanges noted: "The fact that two cities gave their god the same name should not lead us to conclude that they worshiped the same god" (Fustel de Coulanges, 2010). Ian Bremmer also notes that «Every city had its own pantheon in which some gods were more important than others and some gods not even worshiped at all... Yet the various city-religions overlap sufficiently to warrant the continued use of the term "Greek religion"» (Bremmer, 1994, p. 1).

Walter Burkert (1985) stated that the ancient Greek religion was a plurality in unity, because despite local peculiarities, "the Greeks themselves viewed various manifestations of their religious life as essentially compatible, because the diversity of practice in devotion to the same gods was not questioned even by Greek philosophy" (p. 8). In one degree or another, the unity of Greek religiosity is recognized by other researchers (Parker, 2005, p. 66; Price, 1999, p. 3; Sissa, & Detienne, 2000, p. 155; Versnel, 2011, p. 240).

In forming the spiritual unity of the Greeks, poetry played an enormous role (Vernant, 1993, p. 100), however, it is necessary to distinguish between the gods of poetry and the gods of cults, for "Deities of Greek poetry, in a sense, both were (by name, physical appearance, and sometimes function) and were not (by local cult myths, ritual, and sometimes function) the deities whom each Greek personally worshiped (Mikalson, 2010, p. 35).

Here we see the amazing anthropological responses to myth-theological challenges. The diversity of reality, suggesting the parallel existence of the same gods in different lacunae, allowed opposite interpretations of divinity, which required special skill in the transition between different registers or foci of consciousness (Versnel, 2011, p. 90). Herewith the Greeks managed to do this procedure so skillfully that their models (interpretations of divinity) were not directly opposed to each other. And philosophy was born as an interpretation: if they had had a single cult and strict creed, it might not have arisen.

This Greek "postmodernism" is very different from the Roman religious worldview already because the latter spread from one center, and at the level of the base code it had a much greater de-

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

gree of integration (another thing is that having already become a world empire, Rome experienced the actions of deities, not all of whom were supportive of it, and some were clearly hostile). Charles King identifies three basic conceptual mechanisms of the Roman religion: polymorphism, meaning that gods can have multiple identities with incompatible attributes, orthopraxy, focusing on standardized ritual rather than standardized faith, and piety (pietas), the Roman ideal of mutual commitment, which was flexible enough to allow the Romans to maintain relations simultaneously with several gods at different levels of personal commitment (King, 2003). In my article I will also focus on other features of the Roman religion, as well as on its differences from the Greek one.

Purpose

The purpose of the article is the reconstruction of ancient Greek and ancient Roman models of religiosity as anthropological invariants that determine the patterns of thinking and being of subsequent eras.

Statement of basic materials

Arguments about the essence of man will remain empty without being tied to the specific cultural and historical conditions within which *this* personality is developing. The very idea of "personality" and its inherent properties, rights (let us recall the doctrine of "natural law", etc.) is also historically conditioned. And the tradition, thanks to which our contemporaries talk about such things, did not arise yesterday or the day before yesterday. The basic patterns of our thinking and our relationship to the world began to form in Antiquity; therefore, turning to it has the meaning of self-knowledge. Science and philosophy, the doctrine of state and law, ethics and fine arts, inherited from the Greeks and Romans, were considered by them in close connection with religious concepts and ideals, only in the context of which they acquired their meaning. Therefore, the reconstruction of ancient religious paradigms is necessary for a deeper understanding of those ideological patterns that underlie the worldview of modern man.

For most of our contemporaries, the differences between the Greek and Roman religions are almost entirely reduced to different designations (names) of the same gods. The facts of the mutual influence of Greek and Roman religiosity and the parallelism of mythological plots can be cited in favor of this point of view. However, even if the Greeks and Romans prayed to the same gods, it is not at all the fact that they treated them equally. The actual absence of professional clergy in the sense that it was established in later times was also greatly contributed to the absence of any dogmatism, which is why the corresponding religious beliefs did not have a rigid framework.

The Greek gods did not hide from people in other words, they were near, accompanying man from birth to death. They gave strength to his sails, and they smashed his ships, they pulled him into the abyss, and they gave him salvation, they took care of his harvest, and they sent diseases to him. And although not all the Greeks took the poets' stories at face value, few of them doubted the very existence of the gods. How can you doubt those who are present here, near, whose strength you feel in the tumult of the elements and the change of seasons, in the storm at sea and lightning breaking the skies, in the noise of the forest and the greatness of the stars, in the breath of the earth and the whisper of the stars?

The intimate relationship with the gods was also manifested in the absence of intermediaries between man and the gods. The priests only maintained the temples in decent condition, but they did not take over the function of the representatives of heaven. Each Greek could independently appeal to the gods, who were specific individuals, whose visualization (for example, in the form

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

of marble statues) served only as an auxiliary means for establishing *special relations* with the higher forces. Here, one of the markers will be exactly the fact with what forces these relations are established and the nature of their features.

Anyone who wishes to form a holistic view of the ancient Greek religion has every chance of despairing very quickly in the performance of their intention. It is difficult to find gods, regarding the origin, details of the biography, and sometimes – the functions, in relation to which numerous myths come to consensus. Robert Parker compares the Greek pantheon with a heaped line basket that no one considered necessary to tidy up (Parker, 2005, p. 387). However, it is possible to try to clean up this basket. But for this, one should turn not to the myths themselves, but to their background.

The absence of universally recognized dogma texts by the Greeks and Romans creates considerable difficulties for the reconstruction of their spiritual life, but we have enough data on religious *practices* to derive from them the canonically unformed, but effective, due to its motivational potential, content of the views that determined the fundamental parameters of the evolution of relevant civilization projects. Philosophy is primarily interested in the *experience* of the spirit from its ancient laboratory – experience, the consequences of which continue to influence our own projects.

Throughout the entire historical period, and almost everywhere in Greece, Zeus was considered the supreme Greek god. However, the supreme god was not the main addressee of the prayers of the Greeks, being the personification of abstract cosmic justice, too far from the needs of a particular Hellene. Therefore, "religious holidays in honour of Zeus are few, since a number of his functions were entrusted to other gods – executors of the will of Zeus, *who were in much closer relations with man* (italics added by me. – A. H.)..." (Losev, 1991, p. 221).

Usually the role of the mortals in establishing close relations with the heavens is rather passive; they act only as objects to which the interest of higher powers is directed. Practically in all religions of the world there are plots about how gods choose individuals for expressing their will, often gods patronize those who could draw their attention to themselves, sometimes whole nations become favorites of gods. But for the gods themselves to participate in the casting for the favor of the mortals – such examples are few. But the Greeks have them at least two. Paris became a judge in the contest of divine beauty, the participants of which did not hesitate to commit acts of corruption in relation to him. The second well-known example is the dispute between Athena and Poseidon over the right to rule Attica, and this dispute was resolved by people who determined the degree of usefulness of the divine gifts. In both cases, the rival gods tried to please the mortals, and in both cases the result had far-reaching consequences. The decision of Paris led to the Trojan War, but the audience award received by Athena turned out to be much more significant.

Athena had the *subjects* whom she favoured with knowledge and skills, and to whom she granted her patronage. Her rule turned out to be very beneficial, because most of the achievements that the Hellenes were proud of – craft, science, art, polis organization of public life – were due to Athena. Therefore, the most luxurious temples were dedicated to her, majestic statues were put to her, her image was decorated with vases, coins, etc. A. F. Losev noted that Athena is equal in importance to Zeus, and sometimes even surpasses him (Losev, 1991, p. 72).

A close relationship with (some) gods means that the celestials live the life of their people, they support and take care of it. Gods share victories and holidays with people, but also in trouble they do not abandon their wards. And when hard days came, a resident of Attica knew whose help he could count on. However, it should be borne in mind that although in the inter-Hellenic conflicts Athena behaves as befits the ruler of Attica, in the conflicts of the Greeks with the barbarians she is *always* on the side of the Greeks. Thus, this goddess acts in two roles: as the ruler

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

of one of the regions of Little Greece (there was even the epithet "Athena of Athens" (Polinskaya, 2013, p. 10)) and as an all-Hellenic goddess-protector. Each Greek polis had its own palladium – a sacred image of Athena, which was a city talisman; her image, and not the image of the supreme god Zeus, or the military god Ares. An idea of the power of the warrior goddess can be obtained from a story about how, pursuing the running giant Enceladus, she brought down the island of Sicily on him (Apollodorus, 1921, p. 45).

The Greeks were convinced that every nation has its own celestial curator, who not only protects his own subjects (to the extent that the supreme god allows), but is also responsible for their well-being. (By the way, interesting parallels can be found in Deuteronomy (chapter 32, verse 8)), where the number of nations is related to the number of heavenly inhabitants. The Synodal Bible, however, refers to the "sons of Israel", but in modern translations the word "angels" is used in this place or even "gods"; for example, in the *New Revised Standard Version* we read: "When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples according to the number of the gods" (Coogan, Brettler, Newsom, & Perkins, 2010, p. 304). Apparently, it was this fragment that allowed Pseudo-Dionysius the Areopagite to assert that God had assigned one of the angels to every people (Dionysius the Areopagite, 1899, p. 36). Such an idea was implicitly implied behind the external outline of the narration of Greek myths; Plato himself writes about the division of the world between the gods as a well-known fact (Plato, 1997, p. 1295). The lovers asked for help from Aphrodite, the sailors from Poseidon, the merchants from Hermes; while *all* the Greeks prayed to Athena. The Greeks worshiped other gods; they loved Athena, not sparing their efforts and means, in order to express their gratitude to her. The gods ruled the whole world; Athena was *their* – Greeks' – goddess, she was their Ruler, Protector and Benefactor.

Being subsequently ridiculed and anecdotized by Christian authors, the Hellenic myths were much more flexible than the ingenuous straightforwardness of the main plot of the Old Testament books. Reading the latter, you never get tired of being surprised by the fantastic persistence with which the "chosen people" resisted the will of their divine Patron. But if we consider the Old Testament history not as a reliable story, but as a metaphysical concept, a lot falls into place. In essence, Yahweh combines the features of a universal God with the features of a pagan deity, but if the presence of Zeus and other gods diverted from Athena possible reproaches of insufficient support, then Yahweh had no such "justification". The "ingratitude" of the Jews plays a key role in the concept of Judaism, making it possible to explain the fact that the people chosen by the One and Almighty God are being defeated by wicked polytheists.

Still the Greek concept of separation of the supreme and beloved (domestic) deities both allowed to consistently describe the divine world and provided motivation for human actions. After all, although the gods have the capabilities incomparable with those of the mortals (what would the island thrower do to the enemy army?), the justice of the supreme god actually leveled these capabilities (when Zeus directly forbade Athena to use her *Wunderwaffe*, or when he opposed the power of other gods to her power). Consequently, the outcome of this or that battle is more dependent on weak and mortal people than on strong and immortal celestials.

The Romans built relationships with the world of the gods in other way. Although they borrowed Greek mythological plots, and their poets tried to imitate Homer, the equivalence of the mythological component should not be misleading, because it plays far from the main role. After all, the sacred history in Judaism, Christianity and Islam is also almost identical, which in no way testifies to the identity of the religious models that serve as a guide to action for their followers.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

The abundance of myths does credit to the creative imagination of the Greek people, but their storylines do not always contribute to piety. The Roman religion did not give grounds for licentiousness and irreverence, and in this, according to Dionysius of Halicarnassus, the main merit belongs to the legendary founder of Rome. The Greek historian noted with approval that Romulus dismissed all the myths in which the gods appear in an unattractive form, setting people to say only the good things about the gods (Halicarnassus, 1960, p. 363). Plutarch, however, attributed the beginning of the formation of a specific Roman religiosity to the rule of Numa Pompilius, who (in his opinion) was under Pythagorean influence. It is interesting that Plutarch ascribes to Numa the doctrine, in accordance with which the first principle of being is sensually imperceptible, invisible, indistinct and intelligible; from this followed the prohibition to honor God in the form of a man or animal, as well as to create his images; for a long time (170 years) the Romans allegedly followed this prohibition (Plutarch, 1967, p. 333). This suggests parallels with Judaism and Islam, which prohibit the image of God, as well as with the tradition of iconoclasm – from the Isaurian emperors of Byzantium to the Protestants.

The majority of contemporary historians following Theodore Mommsen consider Romulus and Numa to be mythological characters (Cornell, 1995; Momigliano, 1990; Rodríguez-Mayorgas, 2010; Wiseman, 1995). As Mary Bird noted, it was not Romulus who gave his name to the city, but, on the contrary, his name is derived from the name of the city; so Romulus is the archetypal "Mr. Rome" (Beard, 2015), chap. 2. However, there are those (for example, the Italian archaeologist Andrea Carandini), who hold the opposite point of view, considering the first kings to be historical figures (Carandini, 2011).

I will not interfere in the discussions of historians. For me, the historicity of Romulus and Numa (as well as the historicity of other characters in early Roman history) is not critical. For historians it is important to find out *how it really was*, and for the tasks of my research it is much more important *what the Romans thought about how it really was*. I call a historical figure the person about whom the history *speaks* as about a "historical figure", who could *fit into* it. Since one has become part of a mythologema, *taken into account* and *used* by the spirit in its historical evolution, he or she *has become history*, and this fact itself is sufficient to state that in a historical sense this one is not at all nobody (even if there are doubts about his or her physical existence). It is indicative that both Greek authors point out the differences between the Roman version of religiosity and the traditional Greek beliefs that are familiar to them, and Plutarch points out the closeness of the Roman code to the most mysterious philosophical and mystical teaching of Hellas.

Athena in the Roman pantheon corresponds to Minerva, who is part of the Capitoline Triad (along with Jupiter and Juno). But the Greek parallels were made later, and Minerva was originally the Etruscan Menrva who "changed citizenship", the goddess of motherhood and craft; she was also a protector of the cities, portrayed in military armament and with a spear, was part of the Etruscan triad (along with Tinia and Uni) (Nemirovskiy, 1991, p. 361). Having "enticed" the goddess of their enemies, the Romans could not fail to find in her the similar features with the patroness of their teachers.

However, the Minerva for the Romans is not at all the same as Athena for the Greeks, and the matter is not only in its national sympathies and political projects. Unlike the Greeks, whose gods besides external anthropomorphism were human-like also in actions, the Romans were inclined to perceive gods as abstractly universal cosmic entities. If Greek mythology is dramatic (the amorous adventures of the immortals, their quarrels and intrigues, causing the indignation of philosophers by their simplicity, were considered by most Hellenes to be quite permissible pastime), then Roman religiousness stays away from all this. An exception can be considered poetic

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

works created as direct imitation of Greek originals, which, incidentally, have almost no religious significance. Therefore, Minerva is Athena, and not Athena, Venus is both Aphrodite and not Aphrodite, and of course Jupiter is the one the Greeks honored under the name "Zeus", but this is "not quite" Zeus.

The supreme god of the Romans is not at all like the hero-lover who is fed up with power; he is the universal principle that rules the world and can manifest himself in a particular personality. The Olympians dispelled the boredom of eternal life by rivalry with each other, in which they gladly involved the mortals, while the Roman gods did not confront each other at all, not because of corporate ethics, but because the entire Roman pantheon represented different aspects of the unified cosmic principle. So, Mars is an expression of the power of Jupiter, Ceres – fertility, Venus – love, etc. This multidimensionality of the supreme deity partly corresponds with the concept of "hypostasis" in Neo-Platonists and in Christian theology.

No matter what thunders and lightning Christian writers threw at the pagans, they themselves, with all their desire, could not completely get rid of pagan intellectual patterns when adapting the Middle Eastern religion to forms acceptable to the descendants of Romulus and the heirs of Athena. These latter (Greeks) relatively easily accepted Christianity to a large extent precisely through the traditions of the Roman religion of Jupiter, since, although the cult of Olympians was preserved in Greece conquered by Rome, the ideas were undoubtedly intertwined. Ye. M. Shtaerman (1991) noted that "... as the monotheistic tendencies increased, Jupiter was considered not only as supreme, but as the only god ("everything is full of Jupiter"), as the soul or mind of the world, the ether that generates and accepts into itself" (p. 647). Roman (and already under its influence – Greek) polytheism in its most elite version turned out to be much more universal (and therefore less "pagan") than the strict monotheism of the Old Testament, tied to the interests and history of only one people (however, there is an opinion that a clear transition to monotheism among the Jews was outlined only in the Roman period of their history, in particular, by Philo of Alexandria, and in the Hebrew Bible it is virtually absent (Serandour, 2005)). The Roman religious paradigm basically allowed the reduction of all divine aspects to one Personality. Of course, it was not monotheism in the truest sense of the word; rather, Jupiter embodied the supreme will of the "community of gods", which acted as one.

As Christopher Jones (2012) notes, many pagans are inclined to monotheism or to modified monotheism, who considered one god to be far superior to all others. There is even the term "pagan monotheism", which was devised to describe monotheistic tendencies in the Greco-Roman world (Mitchell, & Van Nuffelen, 2010; Van Nuffelen, 2012). Such a construction is not devoid of meaning, but it may be misunderstood, given the tradition of using the respective terminology.

In essence, monotheism and polytheism are habitual clichés that have a very conventional relation to the content of belief in the supernatural. Pure monotheism is extremely rare; it is not so much a religion as a philosophical concept. Christian theologians and mystics used up a lot of paper, describing the angelic hierarchy. With their vigorous imagination, pious authors tried to level out the simple idea that an omnipotent and self-sufficient God does not need helpers or a bureaucratic apparatus. Protestantism is closer to the idea of monotheism than Catholicism and Orthodoxy (with their cult of saints and the Virgin Mary), but it is also far from pure monotheism, because Protestant theologians cannot ignore those places in the Bible where angels and demons are mentioned (by the way, what do the latter expect, entering into the struggle with the *Almighty*?).

It is quite another thing if monotheism is declared in milder forms, sprouting through polytheism in the form of one of its versions, as is the case with the Roman religion. Jupiter could have many aspects, so there was no contradiction in the appearance of "new" gods, for these gods

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

were only other forms of worship of Jupiter. And there was no contradiction in his veneration under various names. If Jupiter manifested himself here and in this way, it is logical to worship him in that way, if there and in other way, then he will be worshipped accordingly. The main gods are the main aspects ("hypostases"), the minor gods corresponded to the minor aspects (minor from the point of view of the interests of the whole community, but for the current interests of a particular person this aspect could turn out to be the most important, and for another person – the other one). The main gods had their official (appointed by the community) priests – pontifices, and the pontifex board were headed by a great pontifex, which symbolized the integrity of the cult. At the same time, Jupiter was not directly positioned either as the only one or as the almighty.

Ted Peters counted nine different conceptual models of God: atheism, agnosticism, deism, theism, pantheism, polytheism, henotheism, pantheism, and eschatological pantheism (Peters, 2007). If we talk about the Roman religion, it seems to me that it is closest to *henotheism*. The latter is a point of view, according to which there are many gods, but all of them are subject to one supreme god and carry out his will. Dirk Baltzly even claims that henotheism was the dominant approach to the gods among the pagan philosophers of antiquity (Baltzly, 2016), and it is difficult to disagree.

Judean monotheism was not only unwilling to part with its "paganism" (as a national commitment to the detriment of the universal), but also refused to recognize the possibility of considering the God of Abraham, Isaac and Jacob in "aspects", even if they were hypostases of Trinity; the expected Messiah must be a divine Messenger and a King, but not God. This, by the way, is one of the reasons why, for the most part, the Jewish people did not accept Christianity. And the same hypothesis explains the fact that the distance between universalist polytheism and universalist monotheism occurred much shorter than between the monotheistic paganism of the Old Testament and the universal monotheism of the New one.

Originality

The multiplicity of Greek mythology to a large extent contributed to the diversity of expression forms of the Greek genius, who manifested himself in various fields of cultural activity, without being concerned about bringing the results to a certain unity – political, philosophical, religious-dogmatic. The myths, in which people chose gods, can be seen as a symbol of the mutual obligations of people and celestials, and hardly any other culture could have the idea of man as the measure of all things, at least in the Protagorean sense. Although religion was a state (polis) creed, there were many cults and interpretations far removed from any kind of Olympic orthodoxy (the Orphic movement, the Pythagorean order, etc.). Philosophy itself appears as an intellectual interpretation of religious experience. The variability and selectivity of the ideological system provoked a creative understanding of reality and in many respects contributed to the formation of the "Greek miracle".

The poverty of the mythological component of the Roman world outlook system was compensated by a clear awareness of the unity of the community, which for all historical vicissitudes had always remained an unchanging ideal, and which was conceived as a reflection of the unity of the heavens. The Romans were neither inclined to create grandiose mythological constructions, nor to reflect on the place of the divine in the world. However, they were scrupulous about the observance of standard religious procedures in order to be confident in the approval of their actions from heaven. The auspices that accompanied each more or less significant event in the life of both the Roman community and the individual citizen were a symbol of such a strategy (the need to maintain *pax deorum*). And if Greek anthropology developed under the sign of creative diversity, then the sign of Roman anthropology was the integrity of the collective, which was the only environment where a person could realize himself.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

These two approaches to the divine predetermined the formation of two interacting, but conceptually different anthropological models of Antiquity.

Conclusions

I suppose it would not be a great exaggeration to assert that Western ideas about divinity are invariants of two main theological concepts – "Greek" (naturalism and paganism) and "Roman" (transcendentalism and henotheism). Of course, we are talking about ideal types, so these two tendencies can co-exist in the same society. So, speaking of Greek naturalism and paganism, I have in mind the popular religion, and not the philosophical speculations, which were often far from both of them. In Roman society too, besides monotheistic (henotheistic) tendencies, the researcher will easily find both pagan and naturalistic tendencies. Nevertheless, the selected ideal types allow a deeper understanding of the culture of both the two ancient societies and their heirs.

The mole of history turned out to be a great joker. The Roman trend continued to be implemented by the anti-Roman religion, which took the Roman form and the Roman name. Modern "Romans" are trying to get rid of the last elements of religious naturalism, so it is not surprising that at the Second Vatican Council the Roman Church made fasts non-binding, and the "Roman" Protestants proclaimed renunciation thereof even earlier. On the other hand, it is not by chance that it was the Greek tradition that retained the fast and many other "Hellenic" elements when the two "Roman" branches of Christianity abandoned them in whole or in part. Patterns can be fancily transformed, but the observational view will still be able to identify their lineage. Thus, iconoclasm was a Byzantine version of the Reformation, promoted by the Isaurian emperors and failed due to the strong Hellenistic naturalistic lobby. I believe that the reader will have no difficulty to draw other parallels.

REFERENCES

- Apollodorus. (1921). *The Library* (Vol. I). J. G. Frazer (Ed.), Trans. London: W. Heinemann. (in English)
- Areopagite, D. (1899). *Works* (Vol. 2). J. Parker, Trans. London: James Parker and Co. (in English)
- Baltzly, D. (2016). Divine immutability for Henotheists. *Sophia*, 55(2), 129-143. doi: 10.1007/s11841-015-0472-2 (in English)
- Beard, M. (2015). *SPQR: A History of Ancient Rome*. New York: Liveright. (in English)
- Bremmer, J. N. (1994). *Greek Religion* (Vol. 24). Oxford: Oxford University Press. (in English)
- Burkert, W. (1985). *Greek Religion*. J. Raffan, Trans. Cambridge: Harvard University Press. (in English)
- Carandini, A. (2011). *Rome: Day one*. S. Sartarelli, Trans. Princeton: Princeton University Press. (in English)
- Coogan, M., Brettler, M., Newsom, C., & Perkins, P. (Eds.). (2010). *The new Oxford annotated Bible with apocrypha: New revised standard version* (4 Edit.). New York: Oxford University Press. (in English)
- Cornell, T. J. (1995). *The Beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000-264 BC)*. London: Routledge; New York: Taylor & Francis Group. (in English)
- DuBois, P. (2014). *A Million and one Gods: The persistence of polytheism*. Cambridge: Harvard University Press. (in English)
- Fustel de Coulanges, N.-D. (2010). *Drevniy gorod. Religiya, zakony, instituty Gretsii i Rima*. L. Igorevskiy, Trans. from Engl. Moscow: Tsentrpoligraf. (in Russian)
- Goldhill, S. (2004). *Love, sex, & tragedy: How the ancient world shapes our lives*. Chicago: University of Chicago Press. (in English)
- Halapsis, A. V. (2015). On the nature of the Gods, or epistemological polytheism as history comprehension method. *European Philosophical and Historical Discourse*, 1(1), 53-59. (in English)
- Halicarnassus, D. (1960). *The Roman Antiquities* (Vol. 1, Books 1-2). E. Cary, Trans. Cambridge: Harvard University Press. (in English)

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

- Jones, C. P. (2012). The Fuzziness of "Paganism". *Common Knowledge*, 18(2), 249-254. doi: 10.1215/0961754X-1544932 (in English)
- King, C. (2003). The Organization of Roman religious beliefs. *Classical Antiquity*, 22(2), 275-312. doi: 10.1525/ca.2003.22.2.275 (in English)
- Losev, A. F. (1991). Afina. In Y. M. Meletinskiy (Ed.), *Mifologicheskii slovar* (pp. 72-73). Moscow: Sovetskaya entsiklopediya. (in Russian)
- Losev, A. F. (1991). Zevs. In Y. M. Meletinskiy (Ed.), *Mifologicheskii slovar* (pp. 220-221). Moscow: Sovetskaya entsiklopediya. (in Russian)
- Mikalson, J. D. (2010). *Ancient Greek religion* (2 Edit.). Malden: Wiley-Blackwell. (in English)
- Mitchell, S., & Van Nuffelen, P. (Eds.). (2010). *One God: Pagan monotheism in the Roman Empire*. Cambridge: Cambridge University Press. (in English)
- Momigliano, A. (1990). *The classical foundations of modern historiography*. Berkeley: University of California Press. (in English)
- Nemirovskiy, A. I. (1991). Menrva. In Y. M. Meletinskiy (Ed.), *Mifologicheskii slovar* (p. 361). Moscow: Sovetskaya entsiklopediya. (in Russian)
- Parker, R. (2005). *Polytheism and society at Athens*. New York: Oxford University Press. (in English)
- Peters, T. (2007). Models of God. *Philosophia*, 35(3-4), 273-288. doi: 10.1007/s11406-007-9066-8 (in English)
- Plato. (1997). *Complete Works*. J. M. Cooper, & D. S. Hutchinson (Eds.). Indianapolis: Hackett. (in English)
- Plutarch. (1967). *Lives* (Vol. I). B. Perrin, Trans. Cambridge: Harvard University Press. (in English)
- Polinskaya, I. (2013). *A local history of Greek polytheism: Gods, people, and the land of Aigina, 800-400 BCE*. (XXVIII, Book 178). Leiden: Brill. (in English)
- Price, S. (1999). *Religions of the ancient greeks*. Cambridge: Cambridge University Press. (in English)
- Rodríguez-Mayorgas, A. (2010). Romulus, Aeneas and the cultural memory of the Roman Republic. *Athenaeum*, 98(1), 89-109. (in English)
- Serandour, A. (2005). On the appearance of a monotheism in the religion of Israel (3rd Century BC or Later?). *Diogenes*, 52(1), 33-45. doi: 10.1177/0392192105050601 (in English)
- Shtaerman, Y. M. (1991). Yupiter. In Y. M. Meletinskiy (Ed.), *Mifologicheskii slovar* (pp. 646-647). Moscow: Sovetskaya entsiklopediya. (in Russian)
- Sissa, G., & Detienne, M. (2000). *The daily life of the Greek Gods*. J. Lloyd, Trans. Stanford: Stanford University Press. (in English)
- Van Nuffelen, P. (2012). Beyond categorization "Pagan monotheism" and the study of ancient religion. *Common Knowledge*, 18(3), 451-463. doi: 10.1215/0961754X-1630332 (in English)
- Vernant, J.-P. (1993). Greek religion. In M. Eliade (Ed.), *The Encyclopedia of Religion* (Vol. 6, pp. 99-118). New York: Macmillan Publishing. (in English)
- Versnel, H. S. (2011). *Coping with the Gods: Wayward readings in greek theology*. Leiden: Brill. (in English)
- Wiseman, T. P. (1995). *Remus: A roman myth*. Cambridge: Cambridge University Press. (in English)

LIST OF REFERENCE LINKS

- Apollodorus. The Library / Apollodorus ; Ed. and Trans. by J. G. Frazer. – London : W. Heinemann, 1921. – Vol. I. – 473 p.
- Areopagite, D. Works / D. Areopagite ; Trans. by J. Parker. – London : James Parker and Co., 1899. – Vol. II. – 168 p.
- Baltzly, D. Divine Immutability for Henotheists / D. Baltzly // Sophia. – 2016. – Vol. 55, Iss. 2. – P. 129-143. doi: 10.1007/s11841-015-0472-2
- Beard, M. SPQR: A History of Ancient Rome / M. Beard. – New York : Liveright, 2015. – 608 p.
- Bremmer, J. N. Greek Religion / J. N. Bremmer. – Oxford : Oxford University Press, 1994. – Vol. 24 : Greece & Rome: New Surveys in the Classics. – 121 p.
- Burkert, W. Greek Religion / W. Burkert ; Trans. by J. Raffan. – Cambridge : Harvard University Press, 1985. – 493 p.
- Carandini, A. Rome: Day One / A. Carandini ; Trans. by S. Sartarelli. – Princeton : Princeton University Press, 2011. – 184 p.
- The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version / Eds. by M. Coogan, M. Brettler, C. Newsom, P. Perkins. – 4 Edit. – New York : Oxford University Press, 2010. – 2416 p.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

- Cornell, T. J. *The Beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000–264 BC)* / T. J. Cornell. – London : Routledge ; New York : Taylor & Francis Group, 1995. – 527 p.
- DuBois, P. *A Million and One Gods: The Persistence of Polytheism* / P. duBois. – Cambridge : Harvard University Press, 2014. – 208 p.
- Фюстель де Куланж, Н.-Д. *Древний город. Религия, законы, институты Греции и Рима* / Н.-Д. Фюстель де Куланж ; пер. с англ. Л. Игоревского. – Москва : Центрполиграф, 2010. – 414 с.
- Goldhill, S. *Love, Sex, & Tragedy: How the Ancient World Shapes Our Lives* / S. Goldhill. – Chicago : University of Chicago Press, 2004. – 345 p.
- Halapsis, A. V. *On the Nature of the Gods, or Epistemological Polytheism as History Comprehension Method* / A. V. Halapsis // *Evropský Filozofický a Historický Diskurz*. – 2015. – Sv. 1, Vyd. 1. – S. 53–59.
- Halicarnassus, D. *The Roman Antiquities* : in 7 Vol. / D. Halicarnassus ; Trans. by E. Cary. – Cambridge : Harvard University Press, 1960. – Vol. I, Books 1-2. – 553 p.
- Jones, C. P. *The Fuzziness of "Paganism"* / C. P. Jones // *Common Knowledge*. – 2012. – Vol. 18, Iss. 2. – P. 249–254. doi: 10.1215/0961754X-1544932
- King, Ch. *The Organization of Roman Religious Beliefs* / Ch. King // *Classical Antiquity*. – 2003. – Vol. 22, № 2. – P. 275–312. doi: 10.1525/ca.2003.22.2.275
- Лосев, А. Ф. *Афина* // *Мифологический словарь* / под ред. Е. М. Мелетинского. – Москва : Советская энциклопедия, 1991. – С. 72–73.
- Лосев, А. Ф. *Зевс* / А. Ф. Лосев // *Мифологический словарь* / под ред. Е. М. Мелетинского. – Москва : Советская энциклопедия, 1991. – С. 220–221.
- Mikalson, J. D. *Ancient Greek Religion* / J. D. Mikalson. – 2 Edit. – Malden : Wiley-Blackwell, 2010. – 256 p.
- One God: Pagan Monotheism in the Roman Empire* / Eds. by S. Mitchell, P. Van Nuffelen. – Cambridge : Cambridge University Press, 2010. – 250 p.
- Momigliano, A. *The Classical Foundations of Modern Historiography* / A. Momigliano. – Berkeley : University of California Press, 1990. – 162 p.
- Немировский, А. И. *Менрва* / А. И. Немировский // *Мифологический словарь* / под ред. Е. М. Мелетинского. – Москва : Советская энциклопедия, 1991. – с. 361.
- Parker, R. *Polytheism and Society at Athens* / R. Parker. – New York : Oxford University Press, 2005. – 576 p.
- Peters, T. *Models of God* / T. Peters // *Philosophia*. – 2007. – Vol. 35, Iss. 3–4. – P. 273–288. doi: 10.1007/s11406-007-9066-8
- Plato. *Complete Works* / Plato ; Eds. by J. M. Cooper, D. S. Hutchinson. – Indianapolis : Hackett Publishing Co., 1997. – 1808 p.
- Plutarch. *Lives* / Plutarch ; Trans. by B. Perrin. – Cambridge : Harvard University Press, 1967. – Vol. 1. – 582 p.
- Polinskaya, I. *A Local History of Greek Polytheism: Gods, People, and the Land of Aigina, 800–400 BCE* / I. Polinskaya. – Leiden : Brill, 2013. – XXVIII, Book 178 : Religions in the Graeco-Roman World. – 719 p.
- Price, S. *Religions of the Ancient Greeks* / S. Price. – Cambridge : Cambridge University Press, 1999. – 230 p.
- Rodríguez-Mayorgas, A. *Romulus, Aeneas and the Cultural Memory of the Roman Republic* / A. Rodríguez-Mayorgas // *Athenaeum*. – 2010. – Vol. 98 (1). – P. 89–109.
- Serandour, A. *On the Appearance of a Monotheism in the Religion of Israel (3rd Century BC or Later?)* / A. Serandour // *Diogenes*. – 2005. – Vol. 52, Iss. 1. – P. 33–45. doi: 10.1177/0392192105050601
- Штаерман, Е. М. *Юпитер* / Е. М. Штаерман // *Мифологический словарь* / под ред. Е. М. Мелетинского. – Москва : Советская энциклопедия, 1991. – С. 646–647.
- Sissa, G. *The Daily Life of the Greek Gods*. / G. Sissa, M. Detienne ; Trans. by J. Lloyd. – Stanford : Stanford University Press, 2000. – 312 p. – (Series: Mestizo spaces / Espaces métissés).
- Van Nuffelen, P. *Beyond Categorization "Pagan Monotheism" and the Study of Ancient Religion* / P. Van Nuffelen // *Common Knowledge*. – 2012. – Vol. 18, Iss. 3. – P. 451–463. doi: 10.1215/0961754X-1630332
- Vernant, J.-P. *Greek Religion* / J.-P. Vernant // *The Encyclopedia of Religion* / Ed. M. Eliade. – New York, 1993. – Vol. 6. – p. 99–118.
- Versnel, H. S. *Coping with the Gods: Wayward readings in greek theology* / H. S. Versnel. – Leiden : Brill, 2011. – 594 p.
- Wiseman, T. P. *Remus: A Roman Myth* / T. P. Wiseman. – Cambridge : Cambridge University Press, 1995. – 260 p.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

О. В. ХАЛАПСИС^{1*}

^{1*} Дніпропетровський державний університет внутрішніх справ (Дніпро, Україна), е-пошта prof.halapsis@gmail.com, ORCID 0000-0002-9498-5829

МІРА ВСІХ БОГІВ: РЕЛІГІЙНІ ПАРАДИГМИ АНТИЧНОСТІ ЯК АНТРОПОЛОГІЧНІ ІНВАРІАНТИ

Метою статті є реконструкція давньогрецької і давньоримської моделей релігійності як антропологічних інваріантів, що визначають патерни мислення й буття наступних епох. **Теоретичний базис.** Автор застосував положення Протагора про те, що "людина є мірою усіх речей" до реконструкції релігійної сфери культури. Я виходжу з того, що кожна історична спільнота людей має набір властивих їй уявлень про принципи реальності, на підставі яких виникають унікальні "всесвіти смислів". Історичний простір набуває антропологічних властивостей, які визначають специфічну міфологію відповідних суспільств, а також їх духовних спадкоємців. Зокрема, релігійні моделі Стародавньої Греції та Стародавнього Риму справили величезний вплив на формування світогляду християнської цивілізації Заходу. **Наукова новизна.** Мультисюжетність олімпійської міфології сприяла різноманіттю форм вираження грецького генія, який проявив себе в різних областях культурної діяльності, котрі не зводилися до політичної, філософської або релігійної єдності. Бідність римської міфології компенсувалася чітким усвідомленням єдності громади, яка при всіх історичних перипетіях завжди залишалася незмінним ідеалом, і мислилась як відображення єдності небес. Ці два підходи до божественного визначили формування двох взаємодіючих, але концептуально різних антропологічних парадигм Античності. **Висновки.** Західні концепції божественності є інваріантами двох основних теологічних концепцій – "грецької" (натуралізм та язичництво) і "римської" (трансценденталізм і генотеїзм). Йдеться про ідеальні типи, тому ці дві тенденції можуть співіснувати в одному суспільстві. Римський тренд продовжила реалізовувати антиримська релігія, яка прийняла римські форми і римське ім'я. Іконоборство було візантійським варіантом Реформації, який просували імператори-ісаврійці та який був провалений завдяки сильному еллінському натуралістичному лобі. Сучасні "римляни" прагнуть позбутися останніх елементів релігійного натуралізму, а сучасні "греки" намагаються зберегти еллінські елементи в християнстві. Патерни можуть трансформуватися, але спостережливий погляд все ж зможе ідентифікувати їх родовід. Розроблена модель дозволяє глибше зрозуміти культуру як двох античних суспільств, так і світогляд західної людини.

Ключові слова: генотеїзм; політеїзм; монотеїзм; людина; Античність; релігія; міф; язичництво; антропологія

А. В. ХАЛАПСИС^{1*}

^{1*} Днепропетровский государственный университет внутренних дел (Днепро, Украина), е-почта prof.halapsis@gmail.com, ORCID 0000-0002-9498-5829

МЕРА ВСЕХ БОГОВ: РЕЛИГИОЗНЫЕ ПАРАДИГМЫ АНТИЧНОСТИ КАК АНТРОПОЛОГИЧЕСКИЕ ИНВАРИАНТЫ

Целью статьи является реконструкция древнегреческой и древнеримской моделей религиозности как антропологических инвариантов, определяющих паттерны мышления и бытия последующих эпох. **Теоретический базис.** Автор применил положение Протагора о том, что "человек есть мера всех вещей" к реконструкции религиозной сферы культуры. Я исхожу из того, что каждая историческая общность людей обладает набором присущих ей представлений о принципах реальности, на основании которых возникают уникальные "вселенные смыслов". Историческое пространство приобретает антропологические свойства, которые определяют специфическую мифологию соответствующих обществ, а также их духовных наследников. В частности, религиозные модели Древней Греции и Древнего Рима оказали огромное влияние на формирование мировоззрения христианской цивилизации Запада. **Научная новизна.** Мультисюжетность олимпийской мифологии способствовала многообразию форм выражения греческого гения, который проявил себя в разных областях культурной деятельности, не сводимых к политическому, философскому или религиозному единству. Бедность римской мифологии компенсировалась четким осознанием единства

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

общины, которое при всех исторических перипетиях всегда оставалось неизменным идеалом, и которое мыслилось как отражение единства небес. Эти два подхода к божественному предопределили формирование двух взаимодействующих, но концептуально различных антропологических парадигм Античности.

Выводы. Западные концепции божественности являются инвариантами двух основных теологических концепций – "греческой" (натурализм и язычество) и "римской" (трансцендентализм и генотеизм). Речь идет об идеальных типах, поэтому эти две тенденции могут сосуществовать в одном обществе. Римский тренд продолжила реализовывать антиримская религия, принявшая римские формы и римское имя. Иконоборчество было византийским вариантом Реформации, продвигавшимся императорами-исаврами и провалившимся благодаря сильному эллинскому натуралистическому лобби. Современные "римляне" стремятся избавиться от последних элементов религиозного натурализма, а современные "греки" пытаются сохранить эллинские элементы в христианстве. Паттерны могут причудливо трансформироваться, но наблюдательный взгляд все же сможет идентифицировать их родословную. Разработанная модель позволяет глубже понять культуру как двух античных обществ, так и мировоззрение западного человека.

Ключевые слова: генотеизм; политеизм; монотеизм; человек; Античность; религия; миф; язычество; антропология

Received: 23.03.2018

Accepted: 20.11.2018

UDC 130.122

M. G. KOKHANOVSKA^{1*}^{1*}Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail mariyakokhanovska@gmail.com, ORCID 0000-0001-5267-5737

ADEQUATE ANTHROPOLOGY OF KAROL WOJTYŁA

Purpose. The article is aimed to introduce Karol Wojtyła's anthropological teaching into the philosophical discourse through the systematization of anthropological issues in his philosophical and theological works. Provision of insight into the peculiar features of his adequate anthropology implies the fulfillment of the following tasks: first, identification of the methodology and the meaning of the principal concepts; secondly, study of the thinker's key ideas; thirdly, presentation of the periodization of his anthropological doctrine development. **Theoretical basis** comprises of Karol Wojtyła's works written before and during the pontificate, excluding his poetic writing. The fulfillment of tasks involves processing the substantial database of academic research devoted to Karol Wojtyła's *views*. It will help identify less-explored issues in Karol Wojtyła's legacy, as well as contradictory aspects in the interpretation of the thinker's ideas. In view of the growing interest of philosophical anthropology to everyday life, this aspect of Karol Wojtyła's teaching is an important point in the analysis of his philosophical and anthropological considerations. Therefore, general research methods and approaches will help study Karol Wojtyła's *views* on the nature of a human being, as well as individual and social dimensions of a person's life. **Originality** lies in systematizing Karol Wojtyła's anthropological ideas (in particular, through the study of all the thinker's Polish-language works excluding poetry). The disclosure of the methodology, the key concepts and their interpretations, and the periodization of the development of Karol Wojtyła's anthropological views can reveal his connection with the philosophical trends and define his place in modern philosophy. **Conclusions.** Wojtyła justifies the need for a new anthropological doctrine with an inappropriate place of a human being in the value system of the modern world, as he or she has evolved from the aim of everything ever created to the means. The basis of the new doctrine of a human being, namely adequate anthropology, is, according to him, human identity, dignity and "moral greatness". Karol Wojtyła's "new human being" is the result of an integrated approach to studying the anthropological issues of the present and the response to "cultural impoverishment" and "the decline of mankind".

Keywords: adequate anthropology; experience; Karol Wojtyła; cognition; truth; freedom; personality formation

Introduction

In the Ukrainian philosophical tradition, the legacy of Karol Wojtyła was not thoroughly and systematically investigated. The works of Ukrainian scholars reveal only certain aspects of his teaching, and rather in historical, than in philosophical context. Taking into account insufficient attention to the doctrines of Karol Wojtyła in scientific and academic discourse, the author of the article seeks to draw attention to the original and actual for the present philosophical and anthropological views of Karol Wojtyła. Accordingly, the article is based not only on the most famous works of the thinker, written both during the pontificate period and before, but also on the little-studied ones, notably, in Ukraine.

Karol Wojtyła is known for his works both in the field of philosophy and theology. Accordingly, in the works of the thinker, certain concepts acquire a peculiar interpretation, there are often new discoveries. The anthropological teaching of Karol Wojtyła is an attempt to generalize philosophical, natural sciences, as well as theological aspects of the study of human nature. It is a response to the problem accentuated by M. Scheler concerning manifold ways of understanding a human, caused by study thereof in various branches of knowledge.

Analysis of the philosophical and theological legacy of Karol Wojtyła makes it possible to state that his research is grounded on the need to solve problems that are primarily related to the inner world of man: the development of spiritual, religious and moral dimensions of his

transcendence, and therefore the formation of a personality. In view of the variety of anthropological problems raised by the thinker, a detailed analysis of his numerous works is required in order to identify the features of his anthropological doctrine.

Purpose

The purpose of the paper is to identify the features of the anthropological teachings of Karol Wojtyła through the study of his philosophical and theological works and to determine the periodization of his anthropological legacy.

Statement of basic material

Philosophical and anthropological considerations of Karol Wojtyła are characterized by a wide range of issues under study. Study of historiography allows to talk about the problem of systematizing the thinker's views. The author of this article, first of all, relates to the writings of Polish scholars of the philosophical and theological legacy of Karol Wojtyła. This is explained by their significant amount in this country, whose works are aimed at studying his views, as well as by the need to understand the context in which the main ideas of Karol Wojtyła were formed. In order to as accurately as possible study the meaning of the concepts introduced by Karol Wojtyła in his first philosophical writings, as well as while analysing his accents, the author uses the original works of the thinker written in Polish.

The interpretation of the features of Karol Wojtyła's anthropology allows Polish scholars M. Grabowski (2004, p. 15) and M. Mróz to investigate it as "adequate anthropology." Another Polish researcher, J. Kupczak, candidate of moral theology, rector of the Philosophical and Theological Collegium of the Dominican Fathers in Krakow (Poland) outlines it as the theological anthropology, although, studying the four-volume work of Carol Wojtyła "Man and Woman He Created Them...", writes about the theological anthropology of the thinker, sometimes using the expression "philosophical anthropology". In the same work, we can also distinguish two important aspects of this review: analysis of the method of Karol Wojtyła and his interpretation of the transcendental dimension of man.

The study of Karol Wojtyła's works reveals not only the problem of attributing him to a certain school, but also the periodization of his creative development. Determining periodization in the context of the development of anthropological issues will contribute to the study of philosophical and anthropological views of the thinker.

One example of the periodization of Karol Wojtyła's scientific works is the method proposed by H. Piliś. He singles out three periods: 1946-1959, 1960-1978, the beginning of the third period – 1978. If the first period is characterized by the thinker's interest in philosophical anthropology, personalism, ethics and thomism, and the main problems arising in his works are values and moral norms, then the second period is characterized by solution of these problems within the limits of philosophical anthropology and ethics. The peculiarity of the third period is the theological style of the interpretation of anthropological perspective and the emphasis on its social dimension (Piliś, 2002, p. 11).

In accordance with J. Keller's (1983, p. 9) periodization, the first period is considered as Karol Wojtyła's interest in Catholic mysticism (the author limits this period to approximately 50-s of the 20th century), the second period, according to J. Keller, relates to the thinker's interest in Catholic ethics and phenomenology of M. Scheler 1874-1928. This period lasted until about 1959. The third period is characterized by the researcher as the interest in social and

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ecclesiological issues (lasted until October 1979). However, J. Keller's periodization does not reveal the basic ideas of Karol Wojtyła. Emphasizing the philosophic-anthropological doctrine of the thinker, the author of the article will base the research on her own periodization, which, however, does not include his poetry writing, which does not always accurately reflect his philosophical and anthropological ideas:

The 1st period: early (1948-1953) – the methodology is being established. The starting points of Karol Wojtyła are an appeal to experience, the principle of realism, the study of a person in accordance with their nature.

The 2nd period: classical (1954-1978) is characterized by an appeal to the moral and ethical aspect of anthropological issues. An individual dimension of human being is studied. The following problems are being raised: human nature, originality of human being, questions of soul and body, formation of a person, system of their values, realization of freedom (on an individual level) and its connection with responsibility.

The 3rd period: late (October 1978–April 2005) – a significant place in the analysis of anthropological issues is occupied by theological perspective. The study of the social dimension of human existence prevails. Karol Wojtyła analyzes the cultural and economic transformations of modern society, scientific and technological development, based on the place of a man within them. He creates an ideal society model on the example of the European continent. The thinker points to the necessary changes through which a person should be seen as the goal of development in all spheres of society, and the rule of man in the world would be in line with their essence. In the third period, Karol Wojtyła continues the study of the religiousness of a modern man. However, if in the second period, he focused on the essence of religiosity, then later – on the causes of its transformations. During the third period, the problem of God becomes more and more evolving, resulting in the study of the religious dimension of human transcendence in general, as well as faith and reason.

Considering the study of Carol Wojtyła's methodology, which was established in the first period, the works of the Polish and American (Billias, Curry, & McLean, 2008) researchers are significant. Their analysis helps to outline the place of the thinker in philosophical anthropology and philosophy in general. Thus V. Hertich, on the basis of the Encyclical Letter *Fides et Ratio*, analyzes the process of cognition in detail, its importance for the disclosure of anthropological issues, as well as the tasks of philosophy and theology and their interaction. Adequate interpretation of the result of the cognitive process and the desire to comprehend the truth are attributed by the author to the main objectives of Karol Wojtyła's philosophical research, since the truth is connected with the realization of freedom, and hence – with the formation of a person. The methodology of Karol Wojtyła was also analyzed by his apprentice A. Pultavsky, P. Yarotsky addressed the question of interaction between faith and reason.

In his first philosophical works, Karol Wojtyła raises questions about the relevance of the study of anthropological issues, and also substantiates his own method of studying the human being. In particular, in the book "Considerations on the Essence of Man", published on the basis of the cycle of lectures by Carol Wojtyła for the academic community of Krakow, he defines the starting point of his reasoning – realism, which means that "our mind reaches things in itself" (Wojtyła, 1999, p. 17). Thus, the thinker shows his kinship with the philosophy of T. Aquinas 1225-1274. The first subject of cognition Karol Wojtyła calls individual beings, the interpretation of which is carried out during cognition. Among them the key to study is the existence of man.

The Second Vatican Council played an important role in establishing the methodology and the anthropological views of Karol Wojtyła. In this regard, the value has his work "Sources of

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

Renewal: The Implementation of Vatican II", in which Karol Wojtyła evaluates the decisions of the Council.

The essential aspect through which Karol Wojtyła's methodology insights are revealed is cognition. He emphasizes the existence of objective truth about man and the possibilities of its cognition. In this context, one should note Karol Wojtyła's works (Jan Paweł II, & Kupczak, 2006) devoted to the analysis of truth in various aspects of human life. In the Encyclical Letter *Fides et Ratio* Karol Wojtyła examines the relationship between faith and reason, argues the importance of both ways of cognition in order to comprehend the truth. However, in the work "Considerations on the Essence of Man", the problem of cognition is revealed based on the author's justification of the cognition of the world and God, which gives rise to the need for responsibility and is the basis for understanding the human nature. The work "Revolution of the Spirit: Social Doctrine of the Church in the View of Cardinal Karol Wojtyła" refers to the need for human cognition. In the work "Man in the field of responsibility" the author raises questions of interpretation and understanding.

The understanding of man Karol Wojtyła carries out on the basis of the experience by which he understands one of the sources to reveal the human essence, since it is in the experience that a person appears to be a "special" *suppositum* and, at the same time, a particular "self" (Wojtyła, 2000, p. 375). Analysing whether K. Wojtyła can be considered a Cartesian, Z. Holub comes to a negative conclusion, emphasizing the originality of his philosophical considerations and the importance of his idea of human cognition through experience and *suppositum* (Holub, 2015, p. 358). In the experience Karol Wojtyła sees the condition of integrity and identity of "self", the possibility of experiencing own identity and other personality. Since experience is an experience of "something" or "someone", "the subject-person is given in the experience also objectively" (Wojtyła, 2000, p. 376). It is the objectivity of experience that the thinker calls its essence. Karol Wojtyła emphasizes that when examining experience as a condition for cognition he does not mean separate aspects of everyday experience, but the experience that allows us to speak about the scientific approach. It is about studying those "initial experiences, in which the whole and unconditional originality of that reality, which is a person, is manifested" (Grabowski, 2004, p. 23). He describes systematization of various experiences about a person as a task of philosophy.

Re-focusing from Carol Wojtyła's methodology onto the basics of his philosophical anthropology, it is worth noting that the work "Revolution of the Spirit: Social Doctrine of the Church in the View of Cardinal Karol Wojtyła" reveals the need to protect the moral order, in particular, from the threat of misunderstanding of its nature. In the book "Considerations on the Essence of Man" Karol Wojtyła writes about consciousness as a characteristic feature that distinguishes man from other beings, analyses freedom of will. The collection "So that Christ will use us" presents the Karol Wojtyła's works written before his pontificate. They analyse the nature of man, moral issues, thomism from a personalistic point of view, substantiate the issue of human consideration as a person, individual aspects of the decisions of the Second Vatican Council. The apostolic exhortation *Familiaris Consortio: The Role of the Christian Family in the Modern World* is important for the study of Karol Wojtyła's thoughts on the nature of man, as well as the other works. The connection between the individual and social being of man is traced by an example of thinker's view on solidarity, since this concept receives not so much the moral content as it reveals the desire and engagement of a particular person in activity in favour of the good of others. It is interpreted as "a persistent and dramatic desire for human involvement in activities for the common good" (Ioannes Paulus PP. II, 1987) part 38.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

The thinker turns to various philosophical schools and concepts, borrowing certain ideas, however, as a theologian and Christian philosopher, he forms his anthropological doctrine based on the Bible, and therefore agrees them with God's Revelation. The basis of his anthropology is the understanding of man as the greatest value and the derivation of human dignity from God. The future Pope emphasizes the human rights that the Creator provided to man (Beyer, 2014, p. 73). Man as the image and likeness of God must responsibly fulfill their mission of a co-worker – their activities must conform to the Divine Law. Relationship with God Karol Wojtyła refers to the characteristics that distinguish a person from other beings. However, the transformation of the existing world must be preceded by the transformation of man. The sensitivity of a person to the needs of others and the environment in general, motivation is a significant element in the development of society (Waleszczuk, 2017).

Karol Wojtyła outlines his anthropology as "adequate". He introduces the concept of "adequate anthropology" in his work "Man and Woman He Created Them: Christ Refers to "the Beginning" (Jan Paweł II, & Styczeń, 1998). Its task is to study a person according to its humanity. According to the thinker, the basis of anthropological considerations must be human nature intact by sin. His adequate anthropology is based on the analysis of experience, and its purpose is to protect against natural reductionism, while the experience is analyzed in the context of personalism and phenomenology (Holub, & Mazur, 2017, p. 81).

Elements of adequate anthropology are, according to Karol Wojtyła, in the Bible. He sees the second section of the Book of Genesis as the basis for anthropological considerations. He singles out the "main anthropological truths: man is the summit of everything created in the visible world; the human race, originating from man and woman, crowns the creation work; both male and female are human beings, both are created after the image of God" (John Paul II, 1988) part 3, par 6. Therefore, revealing the essence of man, he proceeds from the understanding of man as the greatest value, as free and responsible being, and refers the religious dimension of their transcendence to the basic moments of the personality formation. Among the features of human existence, Karol Wojtyła mentions the creation of man "after the image and likeness of God". Only a man, according to Karol Wojtyła, God "wanted for themselves". He calls their vocation the discovery of own humanity to find themselves as a person, while the vocation to rule preconditions the presence of reason. The thinker emphasizes that only a person has the ability to love and be loved, only a person creates a culture and can manifest expression and affirmation in culture.

The basis of the disclosure of anthropological issues in Karol Wojtyła's writings is the essence of man. The nature of man, in the understanding of the thinker, means the essence of human being, which forms the basis of human activity, he defines it as the unity of the soul and body, spiritual and biological characteristics, as well as "other properties that are necessary for man to be able to follow their purpose" (Ioannes Paulus PP, II, 1993) part 50. Karol Wojtyła performs the study of man on the basis of the analysis of human individual and social life.

Originality

The study of the philosophical and theological works of Karol Wojtyła allowed to make periodization of his creative legacy in the context of philosophical anthropology. Thus during the first period (early, 1948-1953) Karol Wojtyła's methodology was established, during the second period (classical, 1954-1978) the moral and ethical issues dominated in the works, the third period (late, October 1978–April 2005) was characterized by the predominance of theological perspective.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

It is revealed that the anthropological doctrine of Karol Wojtyła synthesizes the methodological foundations and basic ideas of personalism, thomism, phenomenology, offers a holistic vision of human nature as a result of the synthesis of social, biological, spiritual, religious and moral aspects of human existence.

The work presented the determined peculiarity of the anthropological doctrine of Karol Wojtyła, defined by him as an adequate anthropology, and the basic notions, on which his anthropological doctrine is based: dignity, experience, personality, spirituality, religiosity, morality, truth, life, value, freedom, self-formation, goodness, responsibility.

Conclusions

The anthropological doctrine of Karol Wojtyła is based on the practical aspects of human life, relates to their individual and social dimensions, covers a wide range of issues of self-realization of a person, realization of freedom, bioethics, humanization of scientific and technological development. It has the applied value, because it reveals a way of solving the main problems of the life-time issues connected with personality formation.

Appeal to morality, spirituality and religiosity predetermines the peculiarity of Karol Wojtyła's anthropology, namely, "adequate anthropology". Herewith, the thinker views spirituality through the notion of "goodness", "truth", "beauty", through the analysis of free will and the value system formation, while the religion is interpreted within the context of justice concept. Karol Wojtyła derives the moral standards from the Christian Revelation. The essence of human existence is explored by Karol Wojtyła through applying to experience. Since he sees experience as the condition of human cognition, integrity and identity of the "self", he emphasizes the importance of experience.

REFERENCES

- Beyer, G. J. (2014). John XXIII and John Paul II: The human rights Popes. *Ethos*, 27(2), 50-91. doi: 10.12887/27-2014-2-106-04 (in English)
- Billias, N. M., Curry, A. B., & McLean, G. F. (Eds.). (2008). *Karol Wojtyła's philosophical legacy* (Vol. 35). Washington, D. C: Council for Research in Values and Philosophy. (in English)
- Grabowski, M. (Ed.). (2004). *O antropologii Jana Pawła II*. Torun: Wydawnictwo Uniwersytetu Mikołaja Kopernika. (in Polish)
- Holub, G. (2015). Karol Wojtyła and René Descartes. A comparison of the anthropological positions. *Anuario Filosofico*, 48(2), 341-358. (in English)
- Holub, G., & Mazur, P. (2017). The experience of human being in the thought of Karol Wojtyła. *Filosofija. Sociologija*, 28(1), 73-83. (in English)
- Ioannes Paulus PP. II. (1987). Sollicitudo Rei Socialis. *Encyclica*. Retrieved from w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html (in English)
- Ioannes Paulus PP. II. (1993). Veritatis Splendor. *Encyclica*. Retrieved from http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html (in English)
- Jan Paweł II, & Styczeń, T. (Ed.). (1998). *"Mężczyzną i niewiastą stworzył ich..."*. Chrystus odwołuje się do "początku". *O Jana Pawła II teologii ciała* (Vol. 1). Lublin: Katolicki Uniwersytet Lubelski. (in Polish)
- Jan Paweł II, & Kupczak, J. (Ed.). (2006). *Prawda antologia tekstów*. Kraków: Wydawnictwo Naukowe Papieskiej Akademii Teologicznej. (in Polish)
- John Paul II. (1988). Mulieris Dignitatem. *Apostolic Letter*. Retrieved from w2.vatican.va/content/john-paul-ii/en/apost_letters/1988/documents/hf_jp-ii_apl_19880815_mulieris-dignitatem.html (in English)
- Keller, J. (1983). *Filozofia i myśl społeczna Jana Pawła II*. Warszawa: Państwowe Wydawnictwo Naukowe. (in Polish)
- Piłuś, H. (2002). *Człowiek w filozofii Karola Wojtyły – Jana Pawła II*. Warszawa: Towarzystwo Wiedzy Powszechnej. (in Polish)

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

- Waleszczuk, Z. (2017). Sensibilität und motivation zum sozialen handeln in der auffassung Karol Wojtylas. *The Person and the Challenges. The Journal of Theology, Education, Canon Law and Social Studies Inspired by Pope John Paul II*, 7(1), 63-75. doi: 10.15633/pch.1981 (in German)
- Wojtyła, K. (1999). *Rozważania o istocie człowieka*. Kraków: Wydawnictwo WAM. (in Polish)
- Wojtyła, K. (2000). *Osoba i czyn oraz inne studia antropologiczne. Seria: Źródła i Monografie*. Lublin: Towarzystwo Naukowe KUL. (in Polish)

LIST OF REFERENCE LINKS

- Beyer, G. J. John XXIII and John Paul II: The Human Rights Popes / G. J. Beyer // *Ethos*. – 2014. – Vol. 27, № 2 (106). – P. 50–91. doi: 10.12887/27-2014-2-106-04
- Karol Wojtyła's Philosophical Legacy / Eds. by N. M. Billias, A. B. Curry, G. F. McLean. – Washington, D. C. : Council for Research in Values and Philosophy, 2008. – Vol. 35. – 352 s.
- O antropologii Jana Pawła II / Red. M. Grabowski. – Toruń : Wydawnictwo Uniwersytetu Mikołaja Kopernika, 2004. – 230 s.
- Holub, G. Karol Wojtyła and René Descartes. A Comparison of the Anthropological Positions / G. Holub // *Anuario Filosófico*. – 2015. – Vol. 48, No. 2. – P. 341–358.
- Holub, G. The Experience of Human Being in the Thought of Karol Wojtyła / G. Holub, P. Mazur // *Filosofija. Sociologija*. – 2017. – Vol. 28, Iss. 1. – P. 73–83.
- Ioannes Paulus PP. II. Sollicitudo Rei Socialis [Virtual Resource] / Ioannes Paulus PP. II // *Encyclica*. – 1987. – 30 December. – 51 p. – Access Mode: w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html – Title from Screen. – Date of Access: 18 October 2018.
- Ioannes Paulus PP. II. Veritatis Splendor [Virtual Resource] / Ioannes Paulus PP. II // *Encyclica*. – 1993. – 6 August. – 95 p. – Access Mode: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html – Title from Screen. – Date of Access: 18 October 2018.
- Jan Paweł II. "Mężczyzną i niewiastą stworzył ich...". Chrystus odwołuje się do "początku". O Jana Pawła II teologii ciała / Jan Paweł II ; red. T. Styczeń. – Lublin : Katolicki Uniwersytet Lubelski, 1998. – T. 1. – 240 s.
- Jan Paweł II. Prawda antologia tekstów / Jan Paweł II ; red. J. Kupczak. – Kraków : Wydawnictwo Naukowe Papieskiej Akademii Teologicznej, 2006. – 236 s.
- John Paul II. Mulieris Dignitatem [Virtual Resource] / John Paul II // *Apostolic Letter*. – 1988. – 15 August. – 53 p. – Access Mode: w2.vatican.va/content/john-paul-ii/en/apost_letters/1988/documents/hf_jp-ii_apl_19880815_mulieris-dignitatem.html – Title from Screen. – Date of Access: 18 October 2018.
- Filozofia i myśl społeczna Jana Pawła II / [J. Keller]. – Warszawa : Państwowe Wydawnictwo Naukowe, 1983. – № 17 : *Studia Religioznawcze*. – 246 s.
- Piłus, H. Człowiek w filozofii Karola Wojtyły – Jana Pawła II / H. Piłus. – Warszawa : Towarzystwo Wiedzy Powszechnej, 2002. – 419 s.
- Waleszczuk, Z. Sensibilität und Motivation zum sozialen Handeln in der Auffassung Karol Wojtylas / Z. Waleszczuk // *The Person and the Challenges. The Journal of Theology, Education, Canon Law and Social Studies Inspired by Pope John Paul II*. – 2017. – Vol. 7, № 1. – P. 63–75. doi: 10.15633/pch.1981
- Wojtyła, K. *Rozważania o istocie człowieka* / K. Wojtyła. – Kraków : Wydawnictwo WAM, 1999. – 129 s.
- Wojtyła, K. *Osoba i czyn oraz inne studia antropologiczne. Seria: Źródła i Monografie* / K. Wojtyła. – Lublin : Towarzystwo Naukowe KUL, 2000. – 543 s.

М. Г. КОХАНОВСЬКА^{1*}

^{1*}Львівський національний університет імені Івана Франка (Львів, Україна), ел. пошта mariyakokhanovska@gmail.com, ORCID 0000-0001-5267-5737

АДЕКВАТНА АНТРОПОЛОГІЯ КАРОЛЯ ВОЙТИЛИ

Мета. Стаття покликана ввести у філософський дискурс антропологічне вчення Кароля Войтили через систематизацію антропологічної проблематики у його філософських та богословських працях. Розкриття особливостей його адекватної антропології передбачає виконання завдань: по-перше, виявлення методології та значення основних понять; по-друге, вивчення ключових ідей мислителя; по-третє, представлення періодизації

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

розвитку його антропологічного вчення. **Теоретичний базис** становлять праці Кароля Войтили, написані до і під час понтифікату, однак за винятком його поетичної творчості. Виконання завдань передбачає опрацювання значної бази наукових досліджень, присвячених поглядам Кароля Войтили. Вони сприятимуть виявленню малодосліджених проблем у спадщині Кароля Войтили, а також суперечливих аспектів у трактуванні ідей мислителя. Зважаючи на зріст зацікавлення у філософській антропології повсякденністю, цей аспект вчення Кароля Войтили є важливим моментом для аналізу його філософсько-антропологічних міркувань. Тому загальнонаукові методи та підходи сприятимуть вивченню поглядів Кароля Войтили на природу людини та індивідуальний і суспільний вимір буття особи. **Наукова новизна** полягає у систематизації антропологічних ідей Кароля Войтили (зокрема, завдяки вивченню усіх польськокомовних праць мислителя, за винятком поезії). Розкриття методології, ключових понять та їх тлумачень, періодизації розвитку антропологічних поглядів Кароля Войтили дозволяють виявити його зв'язок із філософськими течіями та визначити його місце у сучасній філософії. **Висновки.** Кароль Войтила обґрунтовує потребу у новому антропологічному вченні неналежним місцем людини у ціннісній системі сучасного світу, адже вона перетворилася із мети усього сотвореного на засіб. Основою нового вчення про людину – адекватної антропології – у нього виступає людська ідентичність, гідність та "моральна велич". "Нова людина" Кароля Войтили є результатом комплексного підходу до вивчення антропологічної проблематики сучасності, відповіддю на "культурне зубожіння" та "занепад людства".

Ключові слова: адекватна антропологія; досвід; Кароль Войтила; пізнання; правда; свобода; становлення особи

М. Г. КОХАНОВСКАЯ^{1*}

^{1*} Львовский национальный университет имени Ивана Франко (Львов, Украина), эл. почта mariyakokhanovska@gmail.com, ORCID 0000-0001-5267-5737

АДЕКВАТНАЯ АНТРОПОЛОГИЯ КАРОЛЯ ВОЙТЫЛЫ

Цель. Статья призвана ввести в философский дискурс антропологическое учение Кароля Войтылы через систематизацию антропологической проблематики в его философских и богословских трудах. Раскрытие особенностей его адекватной антропологии предусматривает выполнение задач: во-первых, выявление методологии и значения основных понятий; во-вторых, изучение ключевых идей мыслителя; в-третьих, представление периодизации развития его антропологического учения. **Теоретический базис** составляют труды Кароля Войтылы, написанные до и во время понтификата, однако за исключением его поэтического творчества. Выполнение задач предусматривает изучение значительной базы научных исследований, посвященных взглядам Кароля Войтылы. Они будут способствовать выявлению малоисследованных проблем в наследии Кароля Войтылы, а также противоречивых аспектов в трактовке идей мыслителя. Несмотря на рост интереса в философской антропологии к повседневности, этот аспект учения Кароля Войтылы является важным моментом для анализа его философско-антропологических взглядов. Поэтому общенаучные методы и подходы будут способствовать изучению взглядов Кароля Войтылы на природу человека, а также индивидуальное и общественное измерение бытия человека. **Научная новизна** заключается в систематизации антропологических идей Кароля Войтылы (в частности, благодаря изучению всех польскоязычных работ мыслителя, за исключением поэзии). Раскрытие методологии, ключевых понятий и их толкований, периодизации развития антропологических взглядов Кароля Войтылы позволяют выявить его связь с философскими течениями и определить его место в современной философии. **Выводы.** Кароль Войтыла обосновывает потребность в новом антропологическом учении ненадлежащим местом человека в ценностной системе современного мира, ведь он превратился из цели всего сотворенного в средство. Основой нового учения о человеке – адекватной антропологии – у него выступает человеческая идентичность, достоинство и "нравственное величие". "Новый человек" Кароля Войтылы является результатом комплексного подхода к изучению антропологической проблематики современности, ответом на "культурное обнищание" и "упадок человечества".

Ключевые слова: адекватная антропология; опыт; Кароль Войтыла; познание; правда; свобода; становление личности

Received: 10.04.2018

Accepted: 23.11.2018

O. A. BAZALUK^{1*}

^{1*}Pereiaslav-Khmelnytskyi Hryhorii Skovoroda State Pedagogical University (Pereiaslav-Hmelnytskyi, Ukraine),
e-mail bazaluk@ukr.net, ORCID 0000-0002-1623-419X

THE ONTOLOGY OF EXISTENCE: THE NEXT PARADIGM.

A review of the book "THE IDEA OF THE WORLD: A MULTI-DISCIPLINARY ARGUMENT FOR THE MENTAL NATURE OF REALITY", by Bernardo Kastrup

In recent decades, attempts to create and argue a new ontology of existence that could provide a robust alternative to the mainstream physicalist metaphysics have been made in science and philosophy. A new book by Bernardo Kastrup (2019, 312 p.), a well-known specialist in the field of philosophy of mind and neuroscience of consciousness, offers the author's conceptually clear and rigorous formulation of the philosophical system. The author proves that appearance and reality in ontology are fundamentally experiential. A universal phenomenal consciousness is the sole ontological primitive, which patterns of excitation constitute existence, and a human being is dissociated mental complexes of this universal consciousness, surrounded like islands by the ocean of its mentation. Kastrup's idea of the World has an idealist ontological underpinning. The author contrasts his vision of the world with the existing ideas of the world perception, such as physicalism, microexperientialism and cosmopsychism. The quality of the argument, which is given in the book, suggests the revival of the philosophy of idealism as the next paradigm, according to which a form of universal mind will be viewed as nature's sole fundamental entity.

Keywords: ontology; reality; man; universal phenomenal consciousness; philosophy of idealism; philosophy of mind

I first got acquainted with the research of Bernardo Kastrup having read his two articles *Making Sense of the Mental Universe* (Kastrup, 2017) and *The Next Paradigm* (Kastrup, 2018), as well as the article of Horokhov S. and Zhukova G. (2018) *Contemporary Cosmological Paradigms and Their Impact on Educational Research*, in which the authors appeal to the work of Kastrup. I was interested in his research. The articles were perceived as fragments of the author's large-scale intention to overcome the existing paradigm of the materialistic perception of the Universe. After a more deep analysis of the work of Bernardo Kastrup I found six books more having been published by iff Books. Iff Books specializes in publishing books that augment our understanding of the human condition, society and civilization, and the world or universe in which we live. Dr. Kastrup has proven to be one of the most famous and compelling critics of the present-day materialist worldview. In his new book, Bernardo Kastrup *revives* the philosophy of idealism in fact, presents an analytic, rigorous articulation of ontology of idealism according to which reality is entirely mental. I have found out that in essence, Dr. Kastrup and me work on the same scientific problem. We constitute a new paradigm of world perception, in which rationalism and its derivatives humanism and metaphysics occupy an important, but not decisive place. However, if I consider a new paradigm, relying mainly on Neo-Platonism, philosophical anthropology and neurophilosophy (Bazaluk, 2015; Bazaluk, 2018), then Dr. Kastrup builds his argumentation based on the modern research in the field of philosophy of mind and neuroscience of consciousness. This approach makes the argument more modern, pointed and convincing.

Dr. Kastrup's new book consists of the 10 academic papers published previously in a relatively short period of time 2016-2018. The author uses an interdisciplinary approach that greatly enriches the description of the ontology of reality. With every read page of the text, the reader is convinced of the competence of the author, his free possession of knowledge and methods of philosophy of mind, neuroscience of consciousness, psychology and foundations of physics. We emphasize that each of the 10 papers was published in the leading scientific journals on the rele-

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

vant profiles: *Europe's Journal of Psychology* (EJOP); *Disputatio*; *Journal of Consciousness Exploration and Research*; *Philosophy and Cosmology*; *SAGE Open*. The publication in a reputable journal that uses the Peer-review process confirms the high professional level of the author.

The main idea of the book consists in description and protection of the ontology of reality, which according to the author "is fundamentally experiential" (Kastrup, 2019, p. 6). One of the key statements of the author is "A universal phenomenal consciousness is the sole ontological primitive, whose patterns of excitation constitute existence" (Kastrup, 2019, p. 6). This statement, in fact, is a continuation of the ideas of Plotinus (1952) and the Neo-Platonists about the Universal Soul and the Divine Intelligence. Pierre Hadot (2005), a well-known expert in the history of the philosophy of antiquity and the Middle Ages, formulated these ideas as follows: "the soul must rise from its individual level to the level of the Universal Soul or even the Divine Intelligence, in which the whole ideal system of the Universe is located" (p. 211). However, Bernardo Kastrup considers the fundamental heritage of Neoplatonism reinterpreting the foundational theoretical inferences of the clinical approach called "depth psychology". The author addresses an issue of great significance for philosophy of mind: whether there are indeed unconscious mental processes. In Chapter 9 the author argues his negative answer. Dr. Kastrup (2019) submit that «this is due to misinterpretation of the observations: the *subset* of consciousness called "meta-consciousness" in the literature is often mistaken for consciousness proper, thereby artificially creating space for an "unconscious"» (p. 151). The author suggests hypothesis, according to which "all mental processes may in fact be conscious, the *appearance* of unconsciousness arising from our dependence on self-reflective introspection for gauging awareness" (Kastrup, 2019, p. 151). The denial of the fact, that the human psyche comprises two main subdivisions: a conscious and an unconscious segment, allows the author to conclude "that all mental processes may be conscious, but that consciousness itself may be fundamental" (Kastrup, 2019, p. 170).

The key idea of the book consists in the statement that men are "dissociated mental complexes of universal consciousness, surrounded like islands by the ocean of its mentation" (Kastrup, 2019, p. 6); that "the inanimate universe we see around us is the extrinsic appearance of a possibly instinctual but certainly elaborate universal thought, much like a living brain is the extrinsic appearance of a person's conscious inner life" (Kastrup, 2019, p. 6). In fifteen chapters of the book, Bernardo Kastrup reinforces a conceptual exposition with metaphors, trying to evoke in his readers a felt sense of the world he was describing.

Personally, I was convinced by Kastrup's ontology of existence. I was especially impressed with Dr. Kastrup's intention. While reading the book, I found that the article *Making Sense of the Mental Universe*, which I had read earlier, turned out to be Chapter 6, and perhaps the key chapter of the book. That is, the author foresaw the end result of his work. He turned the idea of his book into a transformer, which is disassembled into 10 academic papers easily and folded into the finished book. This allowed him to arouse interest in his *Idea of the World* among specialists who represent various scientific fields: psychologists, philosophers, cosmologists, etc. To those scientists, who were interested in the proposed idea of the world, the author proposed the whole book, the assembled structure in which the philosophy of idealism was presented in a new, revived state.

As a wish for the future, I would like to say what exactly was not enough for me after reading *The Idea of the World*. Martin Heidegger wrote that according to Plato, the founder of the philosophy of idealism, the "image" for the idea of all ideas is "ἡ τοῦ ἀγαθοῦ ἰδέα" or "the idea of the good"; the ascent to the vision of the highest idea is *paideia* (education), which forms "the

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

correctness of the gaze" (Heidegger, 1998). Bernardo Kastrup showed that for him the "image" for the idea of all ideas is cosmic consciousness. However, what does this image of a higher idea give people: an idealist ontology, The Next Paradigm? And that's all? Pierre Hadot distinguished fundamentally between "doing philosophy and producing discourse about philosophy" (Hadot, 2005). Heidegger attributed the philosophers who built and mastered in their grandiose speculative constructions to *das Man*, or to not true presence. I consider it is very important that Bernardo Kastrup would explain the path to the ascent to the vision the highest idea, i.e. open the philosophy of idealism as a way of life in his subsequent books.

REFERENCES

- Bazaluk, O. (2015). The basic postulates of the universal evolution model "Evolving matter". *Philosophy and Cosmology*, 14(1), 11-20. (in English)
- Bazaluk, O., & Kharchenko, L. (2018). The philosophy of the cosmos as the new universal philosophical teaching about being. *Philosophy and Cosmology*, 21, 6-13. doi: 10.29202/phil-cosm/21/1 (in English)
- Hadot, P. (2005). *Philosophy as a Way of Life: Conversations with Jeannie Carlier and Arnold I. Davidson*. V. A. Vorobev, Trans. from French. Moscow: Stepanov Veter; St. Petersburg: Kolo. (in Russian)
- Heidegger, M. (1998). Plato's Doctrine of Truth. In W. McNeill (Ed.), *Pathmarks* (pp. 155-182). Cambridge: Cambridge University Press. Retrieved from <http://artsingames.free.fr/Heidegger,%20Martin%20-%20Plato's%20Doctrine%20of%20Truth.pdf> (in English)
- Horokhov, S., & Zhukova, G. (2018). Contemporary cosmological paradigms and their impact on educational research. *Philosophy and Cosmology*, 21, 14-20. doi: 10.29202/phil-cosm/21/2 (in English)
- Kastrup, B. (2017). Making sense of the mental Universe. *Philosophy and Cosmology*, 19, 33-49. (in English)
- Kastrup, B. (2018). The next paradigm. *Future Human Image*, 9, 41-51. doi: 10.29202/fhi/9/4 (in English)
- Kastrup, B. (2019). *The idea of the world: a multi-disciplinary argument for the mental nature of reality*. United Kingdom: Iff Books. (in English)
- Plotinus. (1952). The six Enneads. *Encyclopedia Britannica*. S. MacKenna, & B. Page, Trans. Retrieved from <http://www.sacred-texts.com/cla/plotenn/index.htm> (in English)

LIST OF REFERENCE LINKS

- Bazaluk, O. The Basic Postulates of the Universal Evolution Model "Evolving Matter" / O. Bazaluk. – Philosophy and Cosmology. – 2015. – Vol. 14, Iss. 1. – P. 11–20.
- Bazaluk, O. The Philosophy of the Cosmos as the New Universal Philosophical Teaching about Being / O. Bazaluk, L. Kharchenko // Philosophy and Cosmology. – 2018. – Vol. 21. – P. 6–13. doi: 10.29202/phil-cosm/21/1
- Адо, П. Философия как способ жить: Беседы с Жанни Карлие и Арнольдом И. Дэвидсоном / П. Адо ; пер. с франц. В. А. Воробьева. – Москва : Степной Ветер ; Санкт-Петербург : ИД "Коло". – 2005. – 288 с. – (Серия: Катаксис).
- Heidegger, M. Plato's Doctrine of Truth / M. Heidegger // Pathmarks / M. Heidegger ; Ed. by W. McNeill. – Cambridge : Cambridge University Press, 1998. – P. 155–182. – Access Mode: <http://artsingames.free.fr/Heidegger,%20Martin%20-%20Plato's%20Doctrine%20of%20Truth.pdf> (Date of Access: 06 December 2018). – Title from Screen.
- Horokhov, S. Contemporary Cosmological Paradigms and their Impact on Educational Research / S. Horokhov, G. Zhukova // Philosophy and Cosmology. – 2018. – Vol. 21. – P. 14–20. doi: 10.29202/phil-cosm/21/2
- Kastrup, B. Making Sense of the Mental Universe / B. Kastrup // Philosophy and Cosmology. – 2017. – Vol. 19. – P. 33–49.
- Kastrup, B. The Next Paradigm / B. Kastrup // Future Human Image. – 2018. – Vol. 9. – P. 41–51. doi: 10.29202/fhi/9/4
- Kastrup, B. The idea of the world: a multi-disciplinary argument for the mental nature of reality / B. Kastrup. – United Kingdom : Iff Books, 2019. – 312 p.
- Plotinus. The Six Enneads [Virtual Resource] / Plotinus ; Trans. by S. MacKenna and B. Page // Encyclopedia Britannica. – 1952. – Access Mode: <http://www.sacred-texts.com/cla/plotenn/index.htm> – Title from Screen. – Date of Access: 06 December 2018.

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

О. А. БАЗАЛУК^{1*}

^{1*}Переяслав-Хмельницький державний педагогічний університет імені Григорія Сковороди (Переяслав-Хмельницький, Україна), ел. пошта bazaluk@ukr.net, ORCID 0000-0002-1623-419X

ОНТОЛОГІЯ ІСНУВАННЯ: НАСТУПНА ПАРАДИГМА.

Рецензія на книгу Бернарда Каструпа "ІДЕЯ СВІТУ: МУЛЬТИДИСЦИПЛІНАРНИЙ АРГУМЕНТ ДЛЯ МЕНТАЛЬНОГО ХАРАКТЕРУ РЕАЛЬНОСТІ"

В останні десятиліття в науці та філософії були спроби створити і затвердити нову онтологію існування, яка могла б стати надійною альтернативою існуючій фізикалістській метафізики. Нова книга Бернарда Каструпа (2019, 312 с.), відомого фахівця в галузі філософії розуму і неврології свідомості, пропонує концептуально чітку і строге формулювання філософської системи автора. Автор доводить, що прояви і реальність в онтології принципово експериментальні. Універсальна феноменальна свідомість є єдиною онтологічною основою, яка визначає спрямованість існування, а людина – це дисоційовані ментальні комплекси цієї універсальної свідомості, що оточені, подібно до островів, океаном цієї ментальності. Ідея Каструпа про світ має ідеалістичну онтологічну основу. Автор протиставляє своє бачення світу існуючим ідеям світосприйняття, таким як фізикалізм, мікроемпіризм і космопсихізм. Якість наведеної в книзі аргументації дозволяє говорити про відродження філософії ідеалізму як наступної парадигми, згідно з якою універсальний розум стане розглядатися як єдина фундаментальна сутність природи.

Ключові слова: онтологія; реальність; людина; універсальна феноменальна свідомість; філософія ідеалізму; філософія розуму

О. А. БАЗАЛУК^{1*}

^{1*}Переяслав-Хмельницький государственный педагогический университет имени Григория Сковороды (Переяслав-Хмельницкий, Украина), эл. почта bazaluk@ukr.net, ORCID 0000-0002-1623-419X

ОНТОЛОГИЯ СУЩЕСТВОВАНИЯ: СЛЕДУЮЩАЯ ПАРАДИГМА.

Рецензия на книгу Бернарда Каструпа "ИДЕЯ МИРА: МУЛЬТИДИСЦИПЛИНАРНЫЙ АРГУМЕНТ В ПОЛЬЗУ МЕНТАЛЬНОЙ ПРИРОДЫ РЕАЛЬНОСТИ"

В последние десятилетия в науке и философии осуществлялись попытки создать и утвердить новую онтологию существования, которая могла бы стать надежной альтернативой существующей физикалистской метафизике. Новая книга Бернарда Каструпа (2019, 312 с.), известного специалиста в области философии разума и неврологии сознания, предлагает концептуально четкую и строгую формулировку философской системы автора. Автор доказывает, что проявления и реальность в онтологии принципиально экспериментальны. Универсальное феноменальное сознание является единственной онтологической основой, которая определяет направленность существования, а человек – это диссоциированные ментальные комплексы этого универсального сознания, окруженные, подобно островам, океаном этой ментальности. Идея Каструпа о мире имеет идеалистическую онтологическую основу. Автор противопоставляет свое видение мира существующим идеям мировосприятия, таким как физикализм, микроэмпиризм и космопсихизм. Качество приведенной в книге аргументации, позволяет говорить о возрождении философии идеализма как следующей парадигмы, согласно которой универсальный разум станет рассматриваться как единственная фундаментальная сущность природы.

Ключевые слова: онтология; реальность; человек; универсальное феноменальное сознание; философия идеализма; философия разума

Received: 27.07.2018

Accepted: 23.11.2018

CONTECTS

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

MUDRAKOV V. V., POLISHCHUK O. S.

SOME CONSIDERATIONS ON THE TYPOLOGY OF PHILOSOPHICAL-ANTHROPOLOGICAL MODELS
(TO THE PROBLEM OF VALUE IDENTIFICATIONS OF UKRAINIANS)

7-19

RUSIN R. M., LIASHENKO I. V.

EUROPEAN PLASTIC ART IN ANTHROPOLOGICAL DIMENSION: FROM THE CLASSICS
TO THE POSTMODERNISM

20-29

DONNIKOVA I. A.

MORAL SEARCH IN MULTICULTURAL COMMUNICATION

30-41

SOCIAL ASPECT OF HUMAN BEING

BOREIKO Y. G.

EVENT AS A TRANSFORMATION OF EVERYDAY LIFE MODUS OF SOCIAL BEING

42-49

BOICHENKO M. I., YAKOVLEVA O. V., LIAKH V. V.

CIVILIZATIONAL AND INSTITUTIONAL ASPECTS OF NATIONAL SELF-IDENTIFICATION IN UKRAINE:
PHILOSOPHICAL-ANTHROPOLOGICAL APPROACH

50-61

OGNEVIUK H. Z.

ANTROPOLOGICAL APPROACHES IN LEGAL CERTAINTY RESEARCH

62-72

BLYNova O. Y., HOLOVKOVA L. S., SHEVIAKOV O. V.

PHILOSOPHICAL AND SOCIOCULTURAL DIMENSIONS OF PERSONALITY PSYCHOLOGICAL SECURITY

73-83

PAVLOVA T. S., BOBYL V. V.

THE PHENOMENON OF NEGATIVE EMOTIONS IN THE SOCIAL EXISTENCE OF HUMAN

84-93

PARKHOMENKO T. S.

PLAGIARISM AS ANTROPOLOGICAL AND SOCIAL PHENOMENON

94-106

VLASOVA O. P., MAKIESHYNA Y. V.

TRANSFORMATION OF THE GENDER DICHOTOMY OF SPIRIT AND BODY
IN POSTMODERN PHILOSOPHY AND CULTURE

107-118

THE MAN IN TECHNOSPHERE

LAZAREVA M. L.

ON THE THRESHOLD OF TECHNOLOGICAL SINGULARITY: HUMAN READINESS
TO THE NEW STAGE OF EVOLUTION

119-131

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

MALIVSKYI A. M.

DESCARTES ABOUT ANTHROPOLOGICAL GROUNDS OF PHILOSOPHY
IN THE "EARLY WRITINGS"

132-141

ZINEVYCH A. S.

THE EXISTENTIAL AND THE SPIRITUAL IN THE EXISTENTIAL ANTHROPOLOGY
OF G. MARCEL AND E. MINKOWSKI

142-157

HALAPSIS A. V.

THE MEASURE OF ALL GODS: RELIGIOUS PARADIGMS OF THE ANTIQUITY
AS ANTHROPOLOGICAL INVARIANTS

158-171

KOKHANOVSKA M. G.

ADEQUATE ANTHROPOLOGY OF KAROL WOJTYLA

172-179

BAZALUK O. A.

THE ONTOLOGY OF EXISTENCE: THE NEXT PARADIGM.

A review of the book *"THE IDEA OF THE WORLD: A MULTI-DISCIPLINARY ARGUMENT
FOR THE MENTAL NATURE OF REALITY"*, by Bernardo Kastrup

180-183

ЗМІСТ

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

МУДРАКОВ В. В., ПОЛЩУК О. С.

ДЕЯКІ МІРКУВАННЯ ЩОДО ТИПОЛОГІЇ ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ МОДЕЛЕЙ
(ДО ПРОБЛЕМИ ЦІННІСНИХ ІДЕНТИФІКАЦІЙ УКРАЇНЦІВ)

7-19

РУСІН Р. М., ЛЯШЕНКО І. В.

ЄВРОПЕЙСЬКЕ ПЛАСТИЧНЕ МИСТЕЦТВО В АНТРОПОЛОГІЧНОМУ ВИМІРІ:
ВІД КЛАСИКИ ДО ПОСТМОДЕРНІЗМУ

20-29

ДОННІКОВА І. А.

МОРАЛЬНИЙ ПОШУК В МУЛЬТИКУЛЬТУРНІЙ КОМУНІКАЦІЇ

30-41

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

БОРЕЙКО Ю. Г.

ПОДІЯ ЯК ТРАНСФОРМАЦІЯ ПОВСЯКДЕННОГО МОДУСУ СОЦІАЛЬНОГО БУТТЯ

42-49

БОЙЧЕНКО М. І., ЯКОВЛЕВА О. В., ЛЯХ В. В.

ЦИВІЛІЗАЦІЙНІ ТА ІНСТИТУЦІЙНІ АСПЕКТИ НАЦІОНАЛЬНОЇ САМОІДЕНТИФІКАЦІЇ В УКРАЇНІ:
ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИЙ ПІДХІД

50-61

ОГНЕВ'ЮК Г. З.

АНТРОПОЛОГІЧНІ ПІДХОДИ У ДОСЛІДЖЕННІ ПРАВОВОЇ ВИЗНАЧЕНОСТІ

62-72

БЛИНОВА О. Є., ГОЛОВКОВА Л. С., ШЕВЯКОВ О. В.

ФІЛОСОФСЬКІ ТА СОЦІОКУЛЬТУРНІ ВИМІРИ ПСИХОЛОГІЧНОЇ БЕЗПЕКИ ОСОБИСТОСТІ

73-83

ПАВЛОВА Т. С., БОБИЛЬ В. В.

ФЕНОМЕН ЕМОЦІЙ НЕГАТИВНОЇ СПРЯМОВАНOSTІ В СОЦІАЛЬНОМУ БУТТІ ЛЮДИНИ

84-93

ПАРХОМЕНКО Т. С.

ПЛАГІАТ ЯК АНТРОПОЛОГІЧНИЙ І СОЦІАЛЬНИЙ ФЕНОМЕН

94-106

ВЛАСОВА О. П., МАКЄШИНА Ю. В.

ТРАНСФОРМАЦІЯ ГЕНДЕРНОЇ ДИХОТОМІЇ ДУХУ І ТІЛА В ФІЛОСОФІЇ
ТА КУЛЬТУРІ ПОСТМОДЕРНУ

107-118

ЛЮДИНА У ТЕХНОСФЕРІ

ЛАЗАРЕВА М. Л.

НА ПОРОЗІ ТЕХНОЛОГІЧНОЇ СИНГУЛЯРНОСТІ: ГОТОВНІСТЬ ЛЮДИНИ
ДО НОВОГО ВИТКА ЕВОЛЮЦІЇ

119-131

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

МАЛІВСЬКИЙ А. М.

ДЕКАРТ ПРО АНТРОПОЛОГІЧНЕ ПІДҐРУНТЯ ФІЛОСОФУВАННЯ В "РАННІХ ЗАПИСАХ"

132-141

ЗІНЕВИЧ А. С.

ЕКЗИСТЕНЦІЙНЕ Й ДУХОВНЕ В ЕКЗИСТЕНЦІЙНІЙ АНТРОПОЛОГІЇ
Г. МАРСЕЛЯ І Є. МІНКОВСЬКОГО

142-157

ХАЛАПСІС О. В.

МІРА ВСІХ БОГІВ: РЕЛІГІЙНІ ПАРАДИГМИ АНТИЧНОСТІ
ЯК АНТРОПОЛОГІЧНІ ІНВАРІАНТИ

158-171

КОХАНОВСЬКА М. Г.

АДЕКВАТНА АНТРОПОЛОГІЯ КАРОЛЯ ВОЙТИЛИ

172-179

БАЗАЛУК О. А.

ОНТОЛОГІЯ ІСНУВАННЯ: НАСТУПНА ПАРАДИГМА.

Рецензія на книгу Бернарда Каструпа "ІДЕЯ СВІТУ: МУЛЬТИДИСЦИПЛІНАРНИЙ АРГУМЕНТ
ДЛЯ МЕНТАЛЬНОГО ХАРАКТЕРУ РЕАЛЬНОСТІ"

180-183

СОДЕРЖАНИЕ

АКТУАЛЬНЫЕ ВОПРОСЫ ФИЛОСОФСКОЙ АНТРОПОЛОГИИ

МУДРАКОВ В. В., ПОЛИЩУК А. С.

НЕКОТОРЫЕ РАССУЖДЕНИЯ ОТНОСИТЕЛЬНО ТИПОЛОГИИ ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИХ
МОДЕЛЕЙ (К ПРОБЛЕМЕ ЦЕННОСТНЫХ ИДЕНТИФИКАЦИЙ УКРАИНЦЕВ)

7-19

РУСИН Р. М., ЛЯШЕНКО И. В.

ЕВРОПЕЙСКОЕ ПЛАСТИЧЕСКОЕ ИСКУССТВО В АНТРОПОЛОГИЧЕСКОМ ИЗМЕРЕНИИ:
ОТ КЛАССИКИ К ПОСТМОДЕРНИЗМУ

20-29

ДОННИКОВА И. А.

ПРАВСТВЕННЫЙ ПОИСК В МУЛЬТИКУЛЬТУРНОЙ КОММУНИКАЦИИ

30-41

СОЦИАЛЬНЫЙ АСПЕКТ ЧЕЛОВЕЧЕСКОГО БЫТИЯ

БОРЕЙКО Ю. Г.

СОБЫТИЕ КАК ТРАНСФОРМАЦИЯ ПОВСЕДНЕВНОГО МОДУСА СОЦИАЛЬНОГО БЫТИЯ

42-49

БОЙЧЕНКО М. И., ЯКОВЛЕВА Е. В., ЛЯХ В. В.

ЦИВИЛИЗАЦИОННЫЕ И ИНСТИТУЦИОНАЛЬНЫЕ АСПЕКТЫ НАЦИОНАЛЬНОЙ
САМОИДЕНТИФИКАЦИИ В УКРАИНЕ: ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИЙ ПОДХОД

50-61

ОГНЕВЬЮК А. З.

АНТРОПОЛОГИЧЕСКИЕ ПОДХОДЫ В ИЗУЧЕНИИ ПРАВОВОЙ ОПРЕДЕЛЁННОСТИ

62-72

БЛИНОВА Е. Е., ГОЛОВКОВА Л. С., ШЕВЯКОВ А. В.

ФИЛОСОФСКИЕ И СОЦИОКУЛЬТУРНЫЕ КООРДИНАТЫ ПСИХОЛОГИЧЕСКОЙ
БЕЗОПАСНОСТИ ЛИЧНОСТИ

73-83

ПАВЛОВА Т. С., БОБЫЛЬ В. В.

ФЕНОМЕН ЭМОЦИЙ НЕГАТИВНОЙ НАПРАВЛЕННОСТИ В СОЦИАЛЬНОМ БЫТИИ ЧЕЛОВЕКА

84-93

ПАРХОМЕНКО Т. С.

ПЛАГИАТ КАК АНТРОПОЛОГИЧЕСКИЙ И СОЦИАЛЬНЫЙ ФЕНОМЕН

94-106

ВЛАСОВА О. П., МАКЕШИНА Ю. В.

ТРАНСФОРМАЦИЯ ГЕНДЕРНОЙ ДИХОТОМИИ ДУХА И ТЕЛА В ФИЛОСОФИИ
И КУЛЬТУРЕ ПОСТМОДЕРНА

107-118

ЧЕЛОВЕК В ТЕХНОСФЕРЕ

ЛАЗАРЕВА М. Л.

НА ПОРОГЕ ТЕХНОЛОГИЧЕСКОЙ СИНГУЛЯРНОСТИ: ГОТОВНОСТЬ ЧЕЛОВЕКА
К НОВОМУ ВИТКУ ЭВОЛЮЦИИ

119-131

АНТРОПОЛОГИЧЕСКАЯ ПРОБЛЕМАТИКА В ИСТОРИИ ФИЛОСОФИИ

МАЛИВСКИЙ А. Н.

ДЕКАРТ ОБ АНТРОПОЛОГИЧЕСКОМ ОСНОВАНИИ ФИЛОСОФСТВОВАНИЯ В "РАННИХ ЗАПИСЯХ"

132-141

ЗИНЕВИЧ А. С.

ЭКЗИСТЕНЦИАЛЬНОЕ И ДУХОВНОЕ В ЭКЗИСТЕНЦИАЛЬНОЙ АНТРОПОЛОГИИ
Г. МАРСЕЛЯ И Е. МИНКОВСКОГО

142-157

ХАЛАПСИС А. В.

МЕРА ВСЕХ БОГОВ: РЕЛИГИОЗНЫЕ ПАРАДИГМЫ АНТИЧНОСТИ
КАК АНТРОПОЛОГИЧЕСКИЕ ИНВАРИАНТЫ

158-171

КОХАНОВСКАЯ М. Г.

АДЕКВАТНАЯ АНТРОПОЛОГИЯ КАРОЛЯ ВОЙТЫЛЫ

172-179

БАЗАЛУК О. А.

ОНТОЛОГИЯ СУЩЕСТВОВАНИЯ: СЛЕДУЮЩАЯ ПАРАДИГМА.

Рецензия на книгу Бернарда Каструпа "ИДЕЯ МИРА: МУЛЬТИДИСЦИПЛИНАРНЫЙ АРГУМЕНТ
В ПОЛЬЗУ МЕНТАЛЬНОЙ ПРИРОДЫ РЕАЛЬНОСТИ"

180-183

ВИМОГИ ДО ОФОРМЛЕННЯ СТАТЕЙ

До публікації в журналі приймаються статті українською, російською 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 A4, 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:

- 1) – файл зі статтею та анотацією з ключовими словами. Назва файлу – прізвище та ініціали автора (першого співавтора) латинськими літерами, наприклад, Ivanov_II_stattia.doc.
- 2) – 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.
- 3) – 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 англійською мовою.

Науковий збірник «Anthropological Measurements of Philosophical Research» з № 14 (2018 р.) публікує тільки англomовні статті. Для комфортності читачів на сайті будуть представлені також українські (російські) переклади статей у pdf.

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),
Дніпропетровський національний університет залізничного транспорту,
вул. Лазаряна, 2,
м. Дніпро,
Україна,
49010
e-mail: ojs.diit@gmail.com
Адреса сайту журналу: <http://ampr.diit.edu.ua/>

Збірник наукових праць

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

№14 2018

(українською, російською та англійською мовами)

Відповідальний за випуск – Т. О. Колесникова

Комп'ютерне верстання – Н. В. Чумак

Літературний редактор – О. П. Варшавський

Формат 60 × 84¹/₈. Ум. друк. арк. 21,86. Тираж 27 пр. Зам. №33/02.

**Видавництво Дніпропетровського національного університету залізничного транспорту
імені академіка В. Лазаряна**

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 ділянки оперативної поліграфії:

Видавництво «Герда», 49000, м. Дніпро, пр. Д. Яворницького, 60

Свідцтво суб'єкта видавничої справи серія ДК № 397

від 03.04.2001 р.



Сборник научных трудов

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

№14 2018

(на українском, русском и английском языках)

Ответственный за выпуск – Т. А. Колесникова

Компьютерная верстка – Н. В. Чумак

Литературный редактор – А. П. Варшавский

Формат 60 × 84¹/₈. Усл. печ. лист. 21,86. Тираж 27 пр. Зам. № 33/02.

**Издательство Днепропетровского национального университета железнодорожного транспорта
имени академика В. Лазаряна**

Адрес редакции, издателя:

ул. Лазаряна, 2, ком. 468, г. Днипро, 49010, Украина

Тел.: +38 (056) 371-51-05

E-mail: ojs.diit@gmail.com

Адрес участка оперативной полиграфии:

Издательство «Герда», 49000, г. Днипро, пр. Д. Яворницкого, 60

Свидетельство субъекта издательского дела серия ДК № 397

от 03.04.2001 г.



Proceedings Scientific Publication

ANTHROPOLOGICAL MEASUREMENTS OF PHILOSOPHICAL RESEARCH

No.14 2018

(in Ukrainian, Russian and English languages)

Responsible for issue – Т. О. Kolesnykova

Desktop publishing – N. V. Chumak

Literary editor – O. P. Varshavskyi

Format 60 × 84¹/₈. Conventional printed sheet 21,86. Circulation 27. Order no. 33/02.

Publication of Dnipropetrovs'k National University of Railway Transport named after Academician V.Lazaryan

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

