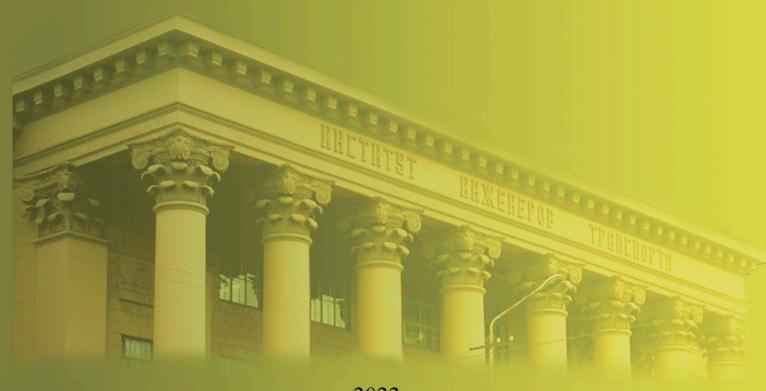# АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Philosophy of Human-Centrism in the System of Anthropological Studies

Purpose. The basis of the presented research is a philosophical and methodological analysis of the human-centrism concept as a new intellectual strategy of comprehending and understanding the prospects of human existence in a situation of information-digital reality, which provides for the consistent solution of the following problems: 1) to make an explication of the conceptual content and semantic loading of human-centrism in the discourses of social philosophy and philosophical anthropology; 2) to analyse the theoretical significance and methodological role of human-centrism in the information-digital reality; 3) to characterize the main parameters of the problematic field of human-centrism in overcoming the crisis of identity and preserving the system of universal human values. **Theoretical basis.** The objective logic of unfolding of the modern information-digital world transforms philosophical anthropology into a new level of comprehending the human existence. Human-centrism interacts with philosophical anthropology and evaluates it from the point of its metaphilosophical, axiological-existential and methodological content. The assertion of human-centrism is caused by the identity crisis in the context of civilizational transformations, which as a result of the cumulative effect of information technology have a powerful influence on all aspects of human life and thinking. The philosophy of human-centrism as a life-affirming factor determines the development and adaptation of human self-consciousness to the modern socio-cultural environment, determined by information and technological processes. **Originality.** It is substantiated that human-centrism as a new strategy of modern philosophical and anthropological discourses opens new cognition perspectives of the essence of human in the information-digital reality and contributes to the construction and implementation of new dimensions of identity in interaction with a qualitatively different level of world attitude. **Conclusions.** The assertion of information-digital reality gives rise to a new type of philosophical and anthropological paradigm, a qualitative manifestation of which is the theory and methodology of human-centrism. It is characterized by a modern level of philosophical reflection, which allows preserving and at the same time renewing the system of universal human values. On this basis, human-centrism is a way of complementarity of all aspects of human life, who reconstructs themselves in a situation of new anthropological dimensions.

Keywords: human-centrism; philosophical anthropology; philosophy; values; information-digital reality

Introduction

The world of life today is much more complex than it was a quarter of a century ago, when humanity met the third millennium with enthusiasm and great hopes. But everything that was perceived by the then generation as "post-" in the current historical dimension becomes "proto-" – not the end, but the first sketch of a new, neurospace era, the main drive of which is the information-digital environment. The cumulative influence of information technology has gained such power that it moved far beyond the "environment", becoming a large-scale infosphere. Its main content is the interaction of the brain and computer, technology and organics, creation of artificial intelligence, working atoms and quanta, bringing all domestic processes to the speed of

thought, implemented in the projects of smart home, smart city, smart economy, etc. An important role in creating Scientist myths and predictions about the new reality was played by philosophical and popular science reflection, which pathetically proclaimed confidence in the possibilities of new technologies and man-made civilization. Its main drivers today are big data, the Internet of Things, virtual and augmented reality, 3D printing, cryptocurrency and a number of other achievements. However, in their space as an infosphere, it becomes less and less room for a human. After all, under the influence of modern information technology not only the value and meaning of their life is changing, but also the psychophysical data, forcing the brain to function in a different way, which ultimately leads to the identity change.

The stability of the identity was based on a balance between the depersonalization of the human in the masses and their need for self-determination. In the information-digital reality, which activates the aspirations and motivations of human, this delicate balance is destroyed and gradually becomes unpopular. This is a result of the "marginalization of the production processes 'to the margins' of public life, which give place to a more diverse set of roles that human performs today for a limited period. Accordingly, a human identity becomes changeable, uncertain and insignificant" (authors' transl.) (Proleiev, 2021, p. 228).

A sign of today is the "exclusion" from the intense intellectual activity of the productive imagination as "imaginaire instituant", inseparable from the collective identity associated with "a certain form of imagination or image of things" (authors' transl.) (Descombes, 2015, p. 74). Imagination is especially important for the formation of identity. "Thus Luther", says Fukuyama (2020), "is responsible for the notion, central to questions of identity, that the inner self is deep and possesses many layers that can be exposed only through private introspection" (p. 39). However, due to the widespread expansion of man-made activities, determining the influence of the infosphere, human loses not only the ability to productive imagination, but also to reflection, which is "an important mechanism for regulating human activity since the cognitive revolution as the first transformational step of civilization" (authors' transl.) (Liubyvyi, 2021, p. 48).

As a result, human quite passively find their place in the community and do not seek to realize themselves through belonging to it. Now self-determination is performed not through the assertion of "I" in the context of sociality, but because of their willingness to play one or another role. The passionate work of the productive imagination is replaced by formal recognition, according to which the centre of gravity is not a social place reached due to professionalism, but a personal orientation to realize oneself in the plurality of the global world. In this situation, identity is not revoked and passed into the history, but rather "becomes something external and subordinate in the semantic horizon to self-determination and human life" (authors' transl.) (Proleiev, 2021, p. 229).

An important means of overcoming the identity crisis, which may be exacerbated in a situation of tense social relations, is the use of reflected new philosophical-anthropological and socio-philosophical contexts. According to them, one needs to create and form one's own identity in a new, information-digital reality. This is achieved by the development of reflexive abilities for self-construction based on self-determination of one's own identity (Descombes, 2015).

In the face of uncertainty, growing challenges, threats to the important task of overcoming the identity crisis and confronting structuring of humanity like a tribal society (Türcke, 2019, pp. 7-8), it is important to oppose an alternative that in its intellectual-cognitive power can be a way to preserve and reproduce the real human existence. Such an alternative is human-centrism, whose reflections in the culture of self-sufficient infosphere, which human is completely subordinated to, require philosophical and anthropological comprehension.

Purpose

The review set the analysis of human-centrism, the intellectual reflections of which can simulate new strategies for preserving and developing human identity in the context of information-digital reality as a purpose. The radical transformation of the typical image of human performed under the influence of the infosphere, involves the solution of the following problems: 1) to make a conceptual explication of the content and semantic load of human-centrism in the modern social philosophy and philosophical anthropology; 2) to perform a theoretical and methodological analysis of the importance and role of human-centrism in preserving and developing of human integrity in terms of their subordination to the virtues of the infosphere; 3) to characterize the main parameters of the problematic field of human-centrism in overcoming the identity crisis and preserving and reproducing the system of universal human values.

Statement of basic materials

The term "human-centrism", despite its external identity with anthropocentrism, which was formed during the Renaissance, is qualitatively different from it. Anthropocentrism demonstrates a change in the cognition paradigm – from theocentricism, when the meaning of cognitive activity is God, to human. The birth of modern human occurs in a situation where they are surrounded by the private world with all its protective barriers, layered on each other. In contrast to this world, a human stands out from all the links of social life: the family, the traditional community, the whole mass of subjects obeying certain laws. Individual self-awareness, which focuses on participation in social life for the common good, comes from the resistance to collectivism (Ariés & Duby, 1999, p. 643).

In the future, the problem of human becomes the relevance of philosophical concepts, each of which defined its program of understanding the meaning of their existence and mission. The galaxy of thinkers tried to reproduce and continue the evolution of philosophical and anthropological thought in their own way. Some thinkers, in particular E. Cassirer, sees the actual anthropological subject in the origins and sources of philosophizing, and to some extent even in mythology. Along with this, philosophical anthropology is defined as a successor of the mystical-religious doctrine of human, considering it the main issue of philosophy. For E. Fromm, the philosophy of humanology emerged only in the 20th century. If for M. Scheler this subject starts to develop linearly and consistently in European philosophy, then for M. Buber the genesis of philosophical and anthropological views is dramatic, commensurate with the "existential well-being of man, and, thus, is debatable" (authors' transl.) (Kremen, 2009, p. 9).

Discussions and disagreements in the theoretical field of philosophical anthropology will require a new statement of the problem of human. Which causes prioritizing the concept of human-centrism, full of deep philosophical meaning. Talent, cognition, corporeality, spirituality, morality, egoism, education, aggression, intelligence, narrow-mindedness – all these are fragments of constantly changing characteristics of human. They reveal various aspects of their socio-cultural, moral and psychological essence. Although in the process of realizing their potential, they do not exhaust the infinite content of human. In human-centrism, it is primarily multidimensional, pluralistic in its uniqueness and soleness. This testifies to its existential fullness, so necessary for the "reconstruction of human – unique, true, deep" (Shabanova, 2020).

Except the philosophical context, human-centrism focuses on the development of human self-consciousness, opens new perspectives on understanding its modern essence, which does not re-

main stable, but constantly changes under the influence of social, economic and technological processes. As the history of society shows, the dominant image of human, existing at different times, was asserted in the various national or regional modifications; it was the personification of a particular era, and played a significant role in self-determination of historical, social and cultural creativity, "becoming a marker on the path of development of human civilization" (authors' transl.) (Kultaieva, 2020, p. 11). In this regard, M. Zichy (2017) proposes to consider the image of human not at the metatheoretical level of philosophical anthropology, but in the space of the living world. From our point of view, human-centrism corresponds to the parameters of the living world in its multidimensionality.

Human-centrism fits into the concept of "postmodernity", which Z. Bauman (2000), the author of many works on the sociology of postmodernism, introduced at the end of the last century. At the beginning of the zero years, the post-modern discourse fatigue resulted in the search for new terms to justify the socio-cultural reality of modernity. It was proposed to support the adequate for the modern era term "post-postmodernism" (Hutcheon, 2002), which J. Nealon (2012) identifies with the cultural logic of capitalism. In a wide range of socio-cultural realities in 2010, the leadership of metamodernism is asserted, which displaces the concept of "postmodernism" from the philosophical discourse (Shabanova, 2020). Postmodernism defines the problem of human in the era of digitalization as the main subject of its comprehension. Human-centrism conceptualizes this problem in the subject field of the philosophy of education, which offers the prospect for critical reflection in the context of the development of human identity. And human identity, in turn, is inextricably linked with humanism, which preserves the essential features of human: subjectivity, self-identity, activity, independence, freedom of choice.

However, as society enters the socio-technical stage of development, a deep crisis of humanism begins. Society ceases to be human and becomes human-machine. That is, technology starts replacing not only the physical but also the intellectual power of human. The initiative and the final solution of questions about their interaction with the external environment passes to technology. If at the beginning of their development the sciences of human interaction with technology were concerned with the adaptation of technology to human, now the vector is moving to the technology.

It is safe to say that man-made civilization puts an end to the era of traditional humanism. "Can we talk about humanism after Auschwitz?", J. F. Lyotard is asking. But the shock of Auschwitz was overcome by the existentialism of A. Camus, J.-P. Sartre, M. Merleau-Ponty and others. However, at the end of the 20th century there was a sharp gap between the generations, caused by the achieved material prosperity and scientific and technological revolution. Acceleration of the rhythm of life through the car and the plane provided the dynamics and mobility of human, but became an obstacle to their rooting in themselves. People have no time or desire to think about others, as well as about their own development. The new was mesmerizing, the spirit could not resist material temptations (Tison-Braun, 1968).

Information technology is even more tempting. Unlike the past, informational and material existence loses consistency in all parameters. This is actually all the threats of the virtual reality to the human being. The new artificial environment "scans", accepts only the information aspect of a human, introducing them as a holistic being into a state of crisis. Today, human existence in such a paradigm becomes trivial, it is manifested in a serial self-presentation on social media (Facebook, Twitter, Instagram), where the knowledge of values is reduced to the knowledge of one's selfie. Within the framework of information-digital reality, the "philosophy of the selfie" is

formed (Gumbrecht, 2019, p. 42). This is a philosophy of life far from humanism, which tries to be better than the meaningful dimensions of traditional culture, full of human values. The communicative space of the Internet, structuring the world of such a person, becomes a meeting place for semi-educated people, deprived of the "center", full of self-esteem and contempt for others. They practice active narcissism through various computer programs and platforms (Stettler, 2014).

A common feature of these "decentralized" characters, alienated from other people, is spontaneity, which is interpreted not as sincerity, but as the emergence of a real "I" opposed to the "I" generating metaphysical reflections that are perceived today as unnecessary and unnatural. M. Heidegger predicted the origins of such situation in *Letter on Humanism*, which criticizes a human capable of metaphysical reflection. Metaphysical human perceives existence as a sum of phenomena, forgetting about the ontological difference, considering the world around them as an object for scientific study and, moreover, for technical exploitation and practical use. Human themselves appear as one of the phenomena deprived of authenticity and mystery, brought to the illusory rank of master of Being, ruling over the world due to the technological progress. According to M. Heidegger, this is the basis of modern humanism. The philosopher believes that the true essence of human is their ability to be outside themselves, in the world of Being, and to perceive the relationship with Being as a dependence. Modern human, thinking human, renounce their true nature in favour of illusory sovereignty, this is the reason for its unreliability (Heidegger, 1972).

In *The Archaeology of Knowledge*, the poststructuralist M. Foucault criticizes the Logos (the Word of Reason), calling for the abandonment of any ideological and spiritual succession, presenting the history of philosophical humanism as an accumulation of contradictory and unrelated ideas. The structures of K. Lévi-Strauss and the difference between the symbolic and the imaginary of J. Lacan should be added to this. And although after the structuralism lost its intellectual domination, humanism could be reborn and rejuvenated, but this did not happen; nihilism and misanthropy continue dominating on the ruins of former beliefs and convictions. While physics, biology, medicine work wonders, knowledge about human is narrowing. People flew to the moon, but brought only stones from there. Instead of the human soul, only words remain (Tison-Braun, 1968).

From our point of view, human-centrism, whose philosophical intentions have a deep humanistic meaning, is capable of returning the "soul". In addition to the humanistic context, human-centrism emphasizes that different existential sensations can arise within the same epoch: thus, against the background of alienation an anxious intuition can appear. In contrast, soul disquiet and uncertainty during the transitional era may acquire the features of general calm, the desire not to lose optimism and courage. However, as the history of philosophical thought shows, such feelings can be typologized into different world-view attitudes, depending on what the priority is given: God, Logos, Sophia, Nature, Science, Economics, Technology, Human and so on. Therefore, the philosophical and world-view positions are conceptualized: logocentrism, anthropocentrism, economocentrism, theocentrism, technocentrism, digital centrism, etc. It is clear that these approaches and positions do not exist in perfect integrity, they productively interact, complementing each other (author's transl.) (Kremen, 2009, pp. 10-11).

In fact, this necessitated the concept of human-centrism, in which one can develop a perspective on the position of human in the modern world, affirm the anthropo-humanistic principles of its further development, especially in the situation of homo digitalis' coming into the arena of socio-cultural life. This abstract symbolization summarizes the main features of a human who

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

has mastered and applies information technology in their activity, while acting as a creator of information and digital subculture. This makes them typical construct of a new passive human, who find their realization in different kinds of entertainment (Kultaieva, 2020, p. 14).

This circumstance is caused by the expansion of symbolic orders and virtual realities, as a result of which people do not act, but are defined, show themselves in one form or another. A self-sufficient information environment has emerged. Human is completely subordinated to and absorbed by it. The reality in this environment is eliminated by a set of various heterogeneous effects. They "are not a manifestation of something, but in one way or another are inspired by the information environment itself" (authors' transl.) (Proleiev, 2021, p. 220). In practice, reality does not disappear at all, but turns into a socio-cultural relic, a remnant of past life forms, where there is no place for human.

The assertion of the phenomenon of "a world without reality" distinguishes the status of reality as a synonym for the existing, what is. In it, modern human loses the status of self-evident reality (Berger & Luckmann, 1995, p. 48). Analysing the process of transforming reality into a game of meanings, the competition of "likes" in cyberspace, which is an attempt to attract attention to oneself, J. Baudrillard wrote that it is not even about imitation and repetition, but

It is a question of substituting the signs of the real for the real, that is to say of an operation of deterring every real process via its operational double, a programmatic, metastable, perfectly descriptive machine that offers all the signs of the real and short-circuits all its vicissitudes. Never again will the real have the chance to produce itself… (Baudrillard, 2004, p. 7)

In such conditions, a human loses socio-cultural experience, becoming a nomad.

Different assessments and characteristics of human in philosophical anthropology (religious human, intelligent human, moral human, symbolic human, virtual human, digital human, etc.) do not exhaust their content. After all, due to the growth of the level of science and the entry of information and digital technologies into human existence, the demand for the development of the creative aspect of their activity is significantly increasing. At the same time, human become creative being when they have freedom. And is it possible to be free, being in an information environment that determines all aspects of their activity? The diversity and cumulative effect of information technology has become so powerful that it has transformed the infosphere in a number of dimensions into a decisive life-forming factor of modern human. The infosphere is "a constant vis-a-vis of all human aspirations, initiatives, and places of presence. It not only plays the role of an indirect link in any action, but also increasingly becomes a source of human meanings, choices, and ultimately, the motives of life" (authors' transl.) (Proleiev, 2021, p. 242). In other words, today human as a socio-cultural actor exist due to their presence on the Internet, in the information-digital space.

Human-centrism, taking into account the creative inclinations and abilities of human – mind, imagination, cognition, intuition, will, etc., is based on their ability to generate their own personal sovereign image, which has the potential to resist destructive influences. This is, in particular, the fruitful activity of human-centrism in education, focusing on the upbringing and formation of

a creative personality. In the context of such an approach, the preservation and development of the value sphere of existence is no less relevant. It allows comprehending its boundary bases, which is related with the knowledge of the mystery of human as a thinking being. Generalization of the value sphere in one or another implementation is a key regulator of life relations, combining its form, content, method, and functions.

In the paradigm of the value sphere, human-centrism reflects a high level of philosophical reflection primarily on human. This increases the importance of human-centrism in all spheres of social existence, focusing on adaptation to its innovative content. The main thing in this process is to take into account that each created model is always unattainable, because human is only a part of it. The way that will never be completed means that values will always be inappropriate to the requirements of the new reality defined as "metamodernism". On this way it is a tactic of accepting the fullness of reality by choosing between the possible extremes produced by previous epochs. "Premodernism is the golden age of humanity, striving for eternal values. Modernism is an attempt to transform the world through rationality. Postmodernism loses its meaning, hence deconstruction, criticism, nihilism" (Shabanova, 2020, p. 127). Given that metamodernism human in the conditions of "pressure" of information-digital reality "miss" the meaning, seek to reconstruct themselves, the task of human-centrism is to reproduce the semantic expediency of the world and human in it.

In terms of world-view, human-centrism is the main, most adequate way of understanding the essence of the individual in a situation where people seek "confirmation of the authenticity of their existence" (authors' transl.) (Precht, 2020, p. 5). Reflection on human-centrism cultivates thought-reflective type of cognition that overcomes the euphoria of expecting "hypothetical autonomy" of artificial intelligence and "democratization of automation" (authors' transl.) (Remmers, 2019, p. 37) of human existence today. The main methodological principles of this type of knowledge, along with epistemological, are moral, aesthetic, irrational, axiological ones. And in this aspect, human-centrism as a philosophy, as a sociocultural and heuristic phenomenon is not given, but *pre-set*: its essence is manifested through a metaphilosophical synthesis of different approaches in the study of prospects for human life (Kremen, 2009, p. 16). The result of such a synthesis is a systematic, deep, three-dimensional understanding of modern human as a combination of their various images for the purpose of essential reconstruction in the complementarity of spiritual-material, anthropo-existential, holistic-axiological, rational-irrational, individual and special in terms of a new qualitative level of meanings. The perspective of society depends on the extent to which its entire following way will be performed in the paradigm of human-centrism, which reproduces the position – Homo non vult ese nisi homo – "Human does not want to be anything but human" (authors' transl.) (Nicholas of Cusa).

Originality

It is substantiated that human-centrism as a philosophical and anthropological strategy of modern thinking is a condition for overcoming the identity crisis. It is noted that the reflexive possibilities of human-centrism preserve and reconstruct the system of universal human values in the situation of information-digital reality. It was identified that human-centrism due to its depth and semantic self-sufficiency contributes to the construction and implementation of new dimensions of identity in correlation with the existential multidimensionality of human to preserve their integrity in the interaction with the objective logic of digital culture. It is proved that the main purpose of human-centrism is to maintain the tradition of human reproduction.

Conclusions

Modern philosophical studies of human focus on the peculiarities of their existence and activity in terms of information-digital reality, which asserts a new type of knowledge and content of the philosophical and anthropological paradigm. Its clear manifestation is the identity crisis, which is overcome by constructing a higher level of reflection. It is an important mechanism for regulating human activity from the time of the cognitive revolution as the first civilization transformational step to the present, where in its multiplicity it shall preserve the basic universal human values. The concept of human-centrism is a new strategy of human progress, based on the orientation towards the values of knowledge and creative activity, without which human life loses meaning and perspective. The concept of human-centrism is full of deep philosophical meaning, which contains various and at the same time conceptually oriented shades of intellectual thinking, the object of which is human. All of them are the fragments of the constantly changing picture of human existence, which reveal its new aspects, but do not exhaust the infinite meaning. The existential-axiological context of human-centrism is the most important condition for the development of human self-consciousness, which is determined today by the achievements of information-digital reality, which poses a threat of its destruction. The inclusion of human-centrism in modern anthropological discourse allows comprehending the features of our era, which manifests unfounded subjectivism through entering the mode of infosphere, which is increasingly becoming a source of human meanings, choices, intentions, and motivations. The expression of the cognitive-creative content of human-centrism is the complementarity of spiritual-cultural, anthropo-metaphysical, rational-irrational, general-specific at a new qualitative level of experience of the meanings of the holistic human.

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Філософія людиноцентризму в системі сучасних антропологічних досліджень

Мета. Основу представленого дослідження складає філософсько-методологічний аналіз концепту людиноцентризму як нової інтелектуальної стратегії осмислення й розуміння перспектив існування людини в ситуації інформаційно-цифрової реальності, що передбачає послідовне вирішення таких завдань: 1) здійснити експлікацію концептуального змісту і смислового навантаження людиноцентризму у дискурсах соціальної філософії та філософської антропології; 2) провести аналіз теоретичного значення й методологічної ролі людиноцентризму в умовах інформаційно-цифрової реальності; 3) охарактеризувати основні параметри проблемного поля людиноцентризму в подоланні кризи ідентичності та збереженні системи загальнолюдських цінностей. **Теоретичний базис.** Об'єктивна логіка розгортання сучасного інформаційно-цифрового світу перетворює філософську антропологію на новий рівень осмислення буття людини. Людиноцентризм взаємодіє з філософською антропологією й оцінює її з погляду свого метафілософського, аксіологічно-екзистенційного і методологічного змісту. Ствердження людиноцентризму обумовлено кризою ідентичності в контексті цивілізаційних трансформацій, які в результаті кумулятивного ефекту інформаційних технологій здійснюють потужний вплив на всі аспекти життя та мислення людини. Філософія людиноцентризму як життєствердбючий чинник обумовлює розвиток і адаптацію людської самосвідомості до сучасного соціально-культурного середовища, детермінованого інформаційно-технологічними процесами. **Наукова новизна.** Обґрунтовано, що людиноцентризм як нова стратегія сучасних філософсько-антропологічних дискурсів відкриває нові перспективи пізнання сутності людини в умовах інформаційно-цифрової реальності та сприяє конструюванню й реалізації нових вимірів ідентичності у взаємодії з якісно іншим рівнем світовідношення. **Висновки.** Ствердження інформаційно-цифрової реальності породжує новий тип філософсько-антропологічної парадигми, якісним виявом якої є теорія та методологія людиноцентризму. Йому властивий сучасний рівень філософської рефлексії, що дозволяє зберігати і водночас поновлювати систему загальнолюдських цінностей. На цій підставі людиноцентризм постає способом взаємодоповнюваності всіх аспектів життя людини, яка реконструює себе в ситуації нових антропологічних вимірів.

Ключові слова: людиноцентризм; філософська антропологія; філософія; цінності; інформаційно-цифрова реальність

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Philosophical Anthropology as a Space for the Evolution of Biopolitical Knowledge: From Ancient Natural Philosophy to Modern Microbiopolitics

Purpose. The study aims to substantiate philosophical anthropology as a space for the development of biopolitics, which is a relatively new synthetic scientific knowledge of the political in the biological and the biological in the political, which, however, has its roots in the era of antiquity. The analysis of biopolitics in the context of contemporary global challenges, in particular the COVID-19 pandemic, is carried out, which allows to actualize a new direction of biopolitics – microbiopolitics. **Theoretical basis.** The study is based on an understanding of the initial, in relation to biopolitics, the nature of philosophical anthropology. While philosophical anthropology seeks an answer to the question – who is *Homo sapiens*, given the biosocial nature of man, biopolitics specifies the question in the form – who is *homo politicus* in modern socio-political space with a focus on the imperative of a human-centred approach in the social sciences. The study is based on scientific works by specialists in philosophical anthropology and biopolitics. **Originality.** The authors substantiate the expediency and relevance of considering philosophical anthropology as a contextual space for the evolution of biopolitical knowledge from the natural philosophy of Antiquity to modern microbiopolitics. **Conclusions.** Philosophical anthropology is seen as a specific epistemological landscape in which fields of scientific knowledge are formed and developed that are in one way or another involved in the philosophical problems of man: philosophical psychology, social anthropology, philosophy of medicine, humanology, philosophy of education, ethics, as well as biophilosophy, bioethics, and, in particular, biopolitics.

Keywords: philosophical anthropology; humanocentrism; socio-cultural reality; biopolitics; COVID-19 pandemic; human nature; microbiopolitics

Introduction

There are a number of scholarly works devoted to philosophical anthropology, some of which are classics: works by C. Valverde, A. Gehlen, W. Dilthey, E. Cassirer, H. Plessner, H. Rickert, M. Scheler, and others. Modern scholars in the field of philosophical anthropology include O. Marquard (2008), who sees philosophical anthropology as an exclusively German doctrine that emerged under the dominance of speculative "school philosophy". V. Kremen and V. Ilin (2021), exploring the transformation of the image of man in the paradigm of knowledge evolution, identify the technical and economic dimension of human life as the basis of anthropological evolution in the New Age, and hence, cognition has acquired the features of one of the driving forces of public progress. W. Tate (2020) notes the relevance of broadening the fields in which anthropology and ethnography intersect with politics, using the concept of "political anthropology" as a branch of political anthropology. N. Khamitov (2021) proposes to consider philosophical anthropology in two dimensions – as a philosophy of man at any time, in any culture, and as a series of philosophical theories of man rooted in early last century German philosophy.

Key aspects of biopolitics, particularly in relation to philosophical anthropology, are reflected in modern scientific research of both foreign and domestic scholars. S. Peterson and A. Somit (2011) reduce the origins of biopolitics to political theories and show that the impact of biology on human politics is as significant today as it was in the Antiquity era. C. J. Cavanagh (2014) draws on the ideas of M. Foucault in his reflections on biopolitics, but offers a broader conceptual framework of biopolitics in the context of the current historical and geographical state.

V. Marchezini (2015) focuses his research on the biopolitical preconditions of national governments' practices in responding to geo-environmental disasters and natural hazards. K. Schuller (2018) analyses the genesis and connection of human races and sexes in the context of science of the 19th century; he talks about the taxonomy of feelings, the human body as a text system. P. Ironstone (2019) characterizes microbiopolitics, considering the human microbiome as one of the dominant biomedical structures. S. Cruzada (2020) argues that the pathogen of COVID-19 is the "species" with which humans do not want to coexist, so it is necessary to break the human-virus relationship. A. Kravets (2019) emphasizes the importance of exploring the biopolitical basis of local self-government and civil society as self-organized communities in the context of a pandemic threat. Some aspects of biopolitics in relation to philosophical anthropology are reflected in the publications of one of the authors, in particular in the monographic study "The Biopolitical Framework of the Educational Concept in a Civil Society" (Kostiuchkov, 2015).

Purpose

In view of the above, the purpose of the article is to substantiate philosophical anthropology as a space for the development of fields of scientific knowledge, one way or another related to the philosophical problems of man; to justify the organic connection between philosophical anthropology and biopolitics, which emerges as a relatively new synthetic scientific knowledge of the political in the biological (and vice versa – biological in the political) with a focus on the problematic of being of "political human".

Statement of basic materials

In the twenty-first century, the awareness of the constant changes in society actualises the search for, and the production and application of new philosophical paradigms traditionally aimed at the cultivation of wisdom and its application in the process of human knowledge and assimilation of the world around, in order to improve the quality of life of each person and society as a whole. At the beginning of the third millennium, humanity was faced with active manifestations of new, in the format of "black swans", the challenges of history: it is about the transformation of political and socio-economic crises into anthropological crisis. Since the status of human life is the basis of the modern system of socio-political ideas and values, there is a need for constant updating of the fundamental tenets of philosophical anthropology, adequate to the modern socio-cultural reality. Accordingly, the modus vivendi of human existence in the political-time continuum is changing, asymmetry in the interaction between the individual, the state and civil society is increasing, the influence of social, political and economic factors is progressing, generating the activity of a complex of certain constructive or destructive processes in the social space, the extremes of which are consensus and conflict.

At different times, philosophers of different schools and research directions have attempted, with varying degrees of success, to find answers to the question of man's place and role in the world, his genesis and evolution, historical purpose and civilizational mission, meaning of existence, and how past, present and future determine the characteristics of human existence, the extent and forms of his interconnection with the surrounding world – natural and social. It is the analysis of the essence and being of man that is the goal of philosophical anthropology, whose subject area includes a variety of processes and phenomena, etiologically affiliated with the constantly expanding spectrum of aspects of human problems. One of the most important points of

such an analysis is its metaphysical problems – the direct entry of constructive emotion into the realm of the transcendental: the view of man as such *sub specie aeternalis* – from the standpoint of eternity.

Let us emphasize that the problem of man *per se* has come to the forefront of twentieth-century philosophy, despite the fact that the idea of separating the anthropological component from the body of philosophy was suggested by Kant, who had a positive attitude towards anthropological ideas. The textbook Kantian questions "What can I know?", "What should I do?", "What can I hope for?", which over time have taken on the outlines of transcendentalist doctrines, are concentrated in the key one – "What is man?". Thus, anthropology, which focuses on all these issues, is a priori related to man, and therefore – philosophical anthropology can not claim the status of transcendental philosophical discipline. In the late 1920s, philosophical anthropology generated heated debates in the European philosophical tradition and became the subject of thorough scholarly disputes. In this context, a logical and pertinent question arises – how and when did philosophical anthropology emerge?

As noted in previous studies

> For a post-industrial society biological and somatic (bodily) measurements, transformation of man corporeality, his or her orientation to artificiality, caused by necessity of technological intervention to save health and life of person (exo- and endoprosthesis, pacemakers, therapeutic complexes connected with so-called "machine aggression"); restructuring of individual consciousness in the direction of virtualization of real and realization of virtual become relevant. The implication of the biological life of man (zoe) and the political spheres (polis), that is, the politicization of life as such, is an extremely important process characterizing the postmodern era. (Kostyuchkov, 2018, p. 107)

It should be noted that philosophical anthropology has experienced periods of optimism and scepticism, mono-aspect and pluralism of views on its recognition and further development. The philosophers of the New Age traditionally particulate a certain spectrum of concretised, generalised positions on the essence and nature of human existence in the world. The concept of "anthropology" was applied for the semantic fixation of such views, but in this period philosophical anthropology did not acquire the format of a full-fledged science. The integration of philosophical ideas into the cultural space requires these ideas to be essentially concretized – it is philosophical anthropology that potentiates the knowledge of human development from general philosophical abstractions to their concretisation in relation to human interaction with the natural and social world around us. The genesis of philosophical anthropology is illustrated by the German

philosopher and educator Odo Marquard (2008), who argues that philosophical anthropology is a historically German product that emerged under the dominance of speculative "school philosophy" (Schulphilosophie) of metaphysical trend circa 1600 as the generalised knowledge about the world for schoolchildren.

The formation of new philosophical ideas in the field of human studies was determined not only by local problems and contradictions, but most importantly by powerful transformations in social life, changes in its political, economic, legal, cultural colouring, and modernisation of social interaction models in view of continuously emerging civilisation challenges. It was in such a paradigm that the formation and establishment of a new trend – philosophical anthropology, represented by the creative legacy of C. Valverde, A. Gehlen, W. Dilthey, H. Plessner, M. Scheler and other researchers – was activated. But the attitude to philosophical anthropology was far from unambiguous. For example, such authoritative German neo-Kantian philosophers as H. Rickert and E. Cassirer recognized the academic status of philosophical anthropology and manifested the results of their own reflections in this field. At the same time, German philosophers E. Husserl (1989), the founder of phenomenology, and M. Heidegger (1991), a recognised authority on ontology, were firmly against philosophical anthropology as a scientific discipline.

The modern Ukrainian philosopher N. Khamitov proposes to consider philosophical anthropology in two dimensions – the broad and the narrow ones. In a broad sense, it is a "philosophy of man at all times and in all cultures" (Khamitov, 2021, p. 82). In a narrow sense, philosophical anthropology appears as "a series of philosophical theories of man, rooted in early 20th century German philosophy, especially in the teachings of Max Scheler, who is considered the founder of modern philosophical anthropology" (authors' transl.) (Khamitov, 2021, p. 82).

It was the German philosopher and sociologist M. Scheler who saw his research task in creating a holistic philosophical doctrine of man that would unite the anthropological concepts available at the time. If you ask an educated European, wrote M. Scheler, what his thoughts arise at the word "man", then

> …almost always three incompatible circles of ideas will appear in his mind.
>
> First, it is an idea of the Judeo-Christian tradition of Adam and Eve, creation, paradise and the Fall. Second, these are the Greco-ancient ideas, in which self-consciousness rose for the first time in the world to an understanding of the special position of man… The third circle of ideas… is the circle of ideas of modern natural science that man is the result of the development of the Earth, a being that differs from the forms that preceded him in the animal world only in the degree of complexity of the combination of energies and abilities, which themselves are already found in an inferior, in comparison to human, nature. (authors' transl.) (Scheler, 1988, p. 31)

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

It should be noted that modern philosophical anthropology is not a ready-made knowledge of the most general patterns of human development on planet Earth, but much more broadly, it is a search for truth regarding the phenomenon of Man as a unique form of being of the world. One should accept the assessment regarding philosophical anthropology viewing it as a reflection of the widest possible range of interdisciplinary knowledge about man, as the most perfect creation of nature. Philosophical anthropology is the result of a specific reaction of philosophical thought to a specific cognitive complication arising in the problematic context of sciences, which in their subject arena are in one way or another related to man in different dimensions – civilizational, biological, social, cultural, spiritual, etc. Following a certain approach, we note that philosophical anthropology makes it possible to identify the fundamental laws of human cognition *per se*, using, as a methodological basis, certain philosophical ideas or specific philosophical systems.

According to the Spanish philosopher C. Valverde, philosophical anthropology has a personalist orientation, with a focus on the fact that personalism in philosophy implies the primacy of the value of the personality over the individual. Personality is an individualized goal and purpose, it not only performs a reproductive function in a social group, but also realizes itself as a representative of the group and with it. Thus, the perfect self-realization of the personality presupposes individual immortality and, accordingly, the spiritual nature of the soul. The personality is

…itself in so far as it gives itself to others… Therefore, a personality exists for a society and a society for a personality. They need each other and complement each other. Personality is free and therefore can be the subject of moral duties. Because it has duties, it also has rights and deserves all respect. It is guided in its decisions by consciously made value judgements. So, the personality has power over itself and gives itself freely. (authors' transl.) (Valverde, 2013)

Philosophical anthropology considers man as a natural (biological), social and spiritual phenomenon, as a whole, the indivisibility of which is embodied in the personification of man as a person who realizes himself in society, in particular – in the space of political life. In terms of anthropological evolution, human is seen as a biosocial being, fixing his belonging simultaneously to two spheres of existence – natural-biological and social. Over time, humans have been transformed into a unique biological species, within which individuals possess reason, consciousness, articulate speech, the ability to assimilate social practices, culture, technology, etc. As rightly noted by domestic researchers V. Kremen and V. Ilin

The basis of anthropological evolution in the modern epoch was the technical and economic attitude to life, which defined the pragmatic ef-

fectiveness of knowledge as the dominant of socio-economic progress. Both science and education in this period are aimed not only at obtaining knowledge, but also at its practical implementation. At the same time, a new type of man is formed, the ontological basis of whom is rational self-organization, self-presentation, individual isolation. The emergence of this type of anthropological characteristics is the result of unprecedented information and energy "explosion". (Kremen & Ilin, 2021, p. 9)

W. Tate (2020) stresses the importance of expanding the spheres in which anthropology and ethnography overlap with politics in today's world. The scientist uses the concept of "anthropology of politics" as a branch of political anthropology, which focuses on political projects of society management (W. Tate places emphasis on English-speaking ethnic groups). However, according to the researcher, anthropological explorations of the impact of politics on society in anthropological and ethnographic contexts is experiencing significant retardation due to significant methodological and ethical issues. We consider it expedient to add that both the anthropology of politics and political anthropology should be considered in the connotation of philosophical anthropology.

In our opinion, the formation of new ideas in the sphere of the national philosophical anthropology is caused not only by internal problems and contradictions in the space of philosophical knowledge in general but, on a larger scale, by sweeping transformations in the Ukrainian society, changes in its intellectual state, modernization of social interaction models in view of new civilization challenges, including COVID-19 pandemic and hybrid war by the Russian Federation as concentrated expression of neototalitarianism apologia; these include trends in transhumanism with a focus on gender innovation; scientific research in the fields of artificial life and artificial intelligence, controlled biosynthesis, genetic engineering, biological cybernetics, genetic code programming, cloning of living objects, anthropologisation of technical systems, practices of gene modification, development of digital organisms, hybridisation and chimerisation, etc.

It is worth agreeing with the statement of domestic philosophers about the depth of the initial origins of personalistic tendencies in modern Ukrainian philosophical anthropology. They can be clearly traced in philosophical and anthropological reflections of M. Berdyaev, G. Skovoroda, T. Shevchenko, P. Yurkevich, setting the trend of modern and prospective explorations in the field of philosophical anthropology. The methodology of metaanthropological potentialism proposed by Academician of the National Academy of Sciences of Ukraine S. Pyrozhkov and Professor N. Khamitov (2020) in the monographic study "Ukraine as a Civilizational Subject: From Potencies to a New Worldview and Human Existence" is considered productive. The relevance of modern domestic philosophical anthropology, according to the authors, lies not only in the preservation and development of its classical tradition, but also in the fact that the Ukrainian society in conditions of armed aggression on the part of the Russian Federation defends its independence and state sovereignty, responding to the challenges and threats arising before the global society.

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The connections of philosophical anthropology with such branches of scientific knowledge as philosophy of culture, psychology, human biology, ethics, aesthetics, culturology, social philosophy, philosophy of law, sociology, biophilosophy, philosophy of education, political science, etc. are considered fruitful and promising. It should be noted that philosophical anthropology is meaningfully related to biopolitics – the result of the interpenetration of natural, biological and socio-humanitarian knowledge. However, while philosophical anthropology focuses on the question – who is *Homo sapiens*, given the biosocial nature of man, biopolitics seeks an answer to the question – who is *homo politicus* (political man) in the modern socio-political space with a humanocentric approach dominating in the social and humanitarian sciences. Biopolitics in the process of its own evolution is the result of two convergent processes – the humanization of biology and a certain biologization of the social sciences and humanities.

It should be noted that contemporary biopolitical problems are closely connected with a profound rethinking of the methodology of sociopolitical systems research and the key provisions of the political sciences, in addition to this – with an avant-garde, postmodern aesthetic of the art of arranging political life, in the space of which there is a trend towards the virtualisation of the real and realisation of the virtual in today's realities. The postmodern political project offers political power a certain autonomous status, as a result, the events of public life are presented as a pure and self-valuable product of power, taking into account the role of historical progress. "Adorned" with a powerful complex of stochastic and eventual factors, the realities of the 21st century form the ideology of postmodernism, one of the components of which is that politics in the process of legitimization asserts itself as a space of free human self-expression, conditioned by the complexity of human nature and limited only by laws. In the list of the main research areas of biopolitics, human nature occupies a prominent place – this is what primarily connects it with philosophical anthropology, as the said aspect is of dominant importance in the conditions of a qualitatively new political configuration of the world order based on general, historically conditioned principles.

Without claiming a detailed gallery of the key stages in the evolution of biopolitical knowledge, we emphasize that modern domestic and foreign researchers on this issue accentuate the important role of political rather than biological concepts, which have taken place in philosophy from the ancient period to the present day. They focus on the philosophical and political origins of biopolitics: for example, S. Peterson and A. Somit (2011) reduce the origins of biopolitics to political theories and note that "allusions to biological influences on human politics are as old as the Greek philosophers" (p. 3). It is in the ancient period that an interest in man emerges, particularly in the context of his behavioural manifestations in society. Here it is appropriate to recall Plato with his concept of the "ideal state" and Aristotle, who called man a "political animal". In his Politics, the thinker emphasizes that people from birth are divided into those who are called upon to rule and those who are doomed to obey (Aristotle, 1996).

We consider the creative legacy of Hobbes (2000), author of Leviathan, in which biology and politics intersect in an original way, to be an important stage in the evolutionary development of biopolitics. The philosopher stresses that human art imitates nature in the sense that it is capable of making an "artificial animal". However, art is capable of almost impossible – it imitates the most beautiful work of nature – Man. It is art that created that gigantic Leviathan called the Republic, or the State; he is only an artificial Man, though larger and stronger.

Biopolitics helps to study the manifestations of mass human behaviour, the principles of which are associated by ethology researchers with similar processes in the animal world. This

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aspect of biopolitics is reflected in Nobel Laureate Elias Canetti's (1980) classic work "Crowds and Power", which addresses in particular the crowd as "a common form of general excitement", the phenomenon of humans' and primates' propensity for destruction pronounced in the modern world, as well as the biosocial principles of parliamentarism, the biological origins of slavery, etc.

The French philosopher M. Foucault proposed a peculiar interpretation of biopolitics – as a set of political measures to influence and control the biological – vital basis of man for the sake of socially significant goals. M. Foucault sees the body as a kind of game of discursive systems – the physiological component of the body recedes to the periphery, and the logical and semantic structures of human corporeality interpret the body as an alternative to the social subject – the so-called "social body". Studying the problem of political theory and practice, M. Foucault emphasizes:

> Societal control over individuals does not operate simply through consciousness or ideology, but begins in the body and through the body. It was in the biological, the somatic and the corporeal that capitalist society made its greatest investments. The body thus became a bio-political reality; medicine, urbanism and demography are bio-political strategies. (Foucault, 2006, p. 82)

The content of M. Foucault's concept is that the relationship between the biological life of man (*zoe*) and the political sphere (*polis*), in other words, the politicization of life as such, is one of the defining processes of the modern world. The Italian philosopher G. Agamben attributes a certain regression of modern politics to the deep interpenetration of the biological life of man and the political sphere in the sphere of social consciousness. All political problems of the modern world, according to G. Agamben, are solved only on the biopolitical ground, which, in fact, is the basis on which they were formed.

> Only within a biopolitical horizon will it be possible to decide whether the categories whose opposition founded modern politics (right/left, private/public, absolutism/democracy, etc.) – and which have been steadily dissolving, to the point of entering today into a real zone of indistinction – will have to be abandoned or will, instead, eventually regain the meaning they lost in that very horizon. (Agamben, 2011, p. 11)

G. Agamben uses the term *homo sacer* (Latin for sacred man) as a definition of a person who can be killed under Roman law, but cannot be the object of sacrifice.

The American political scientist and biopolitician R. Masters (1989), the author of "The Nature of Politics", based on extensive empirical material, substantiates, in particular, the role of such forms of behaviour as altruism and egoism, viewing them in the context of biopolitics as the main prerequisites of political behaviour. R. Masters also notes that the "new naturalism" will give mankind the impetus to produce new standards of social life and the choice of democratic forms of government as opposed to the unconditionally archaic autocratic or totalitarian ones.

It should be noted that among contemporary researchers in the field of biopolitics there is a certain unity of views on the structure of biopolitical knowledge, its genesis, interdisciplinary nature and the range of practical application of its theoretical provisions. Ukrainian researcher A. Kravets (2019) proposes to classify biopolitics among modern evolutionary theories in the same order as political anthropology and anthropology of power. This position coincides quite well with the views of the classics of biopolitics S. Peterson and A. Somit (2011), who emphasized, "At the heart of biopolitics is evolutionary theory. This is the intellectual core" (p. 5).

K. Schuller (2018) in "The Biopolitics of Feeling" analyses the genesis and connection of human races and sexes in the context of the 19th century science; in particular, in the work the author talks about taxonomy of the feelings, the human body as a textual system, comparing race to a palimpsest – a manuscript that was already in use. K. Schuller examines the issue of racial origins of sex differences in human populations, and touches on the ethical problem of biophilanthropy in relation to the children of migrants.

Developing the idea of biopolitics, Norwegian scholar Connor J. Cavanagh (2014) proposes, drawing on the creative legacy of M. Foucault, a conceptual framework for biopolitics in contemporary historical and geographical contexts. The researcher applies the notion of "anthropocene" to describe an era with exponentially increasing levels of human activity to transform nature. C. J. Cavanagh examines the action of so-called "biopower" in different ways, in particular in the format of ensuring the conservation of "charismatic megafauna", as well as the action of the international community to destroy or contain those forms of life that threaten ecosystems and/or social groups, even at the level of the planetary community. It should be noted that the Norwegian scientist's reflections have gained particular relevance in the context of the progressive threat of the COVID-19 pandemic.

The COVID-19 coronavirus pandemic, which can without exaggeration be considered one of the most threatening challenges in the history of civilization, has actualized a wide range of problems at all levels, from local to global, and in all spheres of social life – political, economic, social, cultural, spiritual. Under such conditions, the public and political resonance of scientific, in particular biopolitical research is continuously growing; the pandemic threat has stimulated the scientific, medical community to develop effective vaccines to combat COVID-19, and political leaders to produce fundamentally new or modernized mechanisms of containment/elimination of the pandemic consequences. Modern biopolitics defines the direction and content of the transition from the microcosm of viruses and bacteria to the macrocosm of sociopolitical relations, which makes it possible to speak of a new field of biopolitical knowledge – microbiopolitics.

The emergent-ecological aspect of biopolitics is developed by the Brazilian sociologist V. Marchezini (2015) in his research. The increase in the number of natural disasters forces the governments of modern states to develop a set of measures to manage catastrophic events, which are usually emergent in nature. The researcher analyses the fundamental biopolitical components of the practical actions of government agencies in response to natural disasters, particularly in Bra-

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zil. V. Marchesini focuses on the unpredictable negative consequences of biopolitical governance, in particular the devaluation of social life, using the notion of an "anthropology of disasters".

The Canadian researcher P. Ironstone (2019) uses the concept of "microbiopolitics", considering the human microbiome (a set of microorganisms inhabiting a particular environment) as one of the predominant biomedical structures. The microbiopolitics of the human microbiome is contrasted with L. Pasteur's model, in which the "Self" of the human body is strengthened and protected from the negative influence of the microbial "non-Self". According to the researcher, the human body consists of multiple ecosystems that are negatively affected by external influences such as antibiotics. Attempts to eradicate supposedly harmful microorganisms must yield to positive microbiopolitics, which must be based on generative interspecific relationships.

The Spanish researcher S. Cruzada (2020), developing a microbiopolitical discourse, argues that the causative agent of coronavirus is a "species" with which humans do not want to coexist: it is necessary to break the human-virus relationship. Forced individual isolation radically transforms human life performances, behaviour and attitudes are changed, and values are devalued. S. Cruzada declares the "hygienised" and "biosafe" reality that is shaped by the collective efforts of governments, international organisations, scientific and medical institutions, and civil society structures. This, according to the researcher, is the very "microbiopolitics" that manifests the diversity of cultural reactions to the need to accept the conditions posed by the COVID-19 pandemic and the measures – socio-political, economic, legal, cultural-humanitarian – to overcome it.

Considering the above, we can actually say that the concepts of biopolitics turn out to be necessary in the process of studying various manifestations of political behaviour and the production of specific social technologies that have significant potential to contribute to the solution of the most important tasks of humanity's survival strategy and the preservation of civilisation. The bipolarity of biopolitics lies in the fact that, first, as a certain derivative of philosophical anthropology, it is contemporary scientific knowledge, and, second, it is realized as an effect of "dispersion" of scientific knowledge by mass media and communication, being a kind of factor of primary political reflection.

Originality

The philosophical anthropology is substantiated as the contextual space for the evolution of biopolitics from ancient natural philosophy to modern microbiopolitics, since the key thesis of philosophical anthropology "everything is human" is congenial to the biopolitical maxim "everything is politics". Various aspects of contemporary biopolitics are analysed, in particular those of microbiopolitics, the context of which determines the directions and content of the influence of the microcosm of viruses and bacteria on the macrocosm of socio-political relations.

Conclusions

The socio-cultural context of philosophical anthropology determines the content, directions and prospects of human formation in society and under its influence, forming the characteristic for specific conditions – historical-political, economic-social and spiritual-cultural – status of human life. Philosophical anthropology, with its worldview-forming status in spiritual culture, saturates numerous ideas, concepts and theories of natural and socio-humanitarian sciences with the specific pathos of humanocentrism. One of such sciences is biopolitics, whose development and formation is due to the understanding that politics in all its manifestations can be understood

through knowledge derived from the study of the natural world. This undoubtedly proves the philosophical relevance, scientific heuristics and social significance of biopolitical knowledge. Modern biopolitics encompasses a wide range of issues, including environmental security, biotechnology, artificial life, genetic engineering, biological weapons, in particular – viral pathogens. Consequently, a new research area – microbiopolitics – has emerged and is actively developing within the framework of biopolitics.

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Філософська антропологія як простір еволюції біополітичного знання: від античної натурфілософії до сучасної мікробіополітики

Мета. Дослідження спрямовано на обґрунтування філософської антропології як простору розвитку біополітики, котра постає відносно новим синтетичним науковим знанням про політичне в біологічному та біологічного в політичному, яке, втім, сягає корінням у добу античності. Здійснено аналіз біополітики в контексті сучасних глобальних викликів, зокрема – пандемії COVID-19, що дає підстави актуалізувати новий напрям біополітики – мікробіополітику. **Теоретичний базис.** Дослідження базується на розумінні ініціального, відносно біополітики, характеру філософської антропології. Якщо філософська антропологія шукає відповідь на питання – ким є *Homo sapiens*, враховуючи біосоціальну природу людини, то біополітика конкретизує питання у вигляді – ким є *homo politicus* у сучасному суспільно-політичному просторі з акцентом уваги на імперативі людиноцентристського підходу в соціально-гуманітарних науках. Дослідження базується на наукових працях фахівців у галузі філософської антропології та біополітики. **Наукова новизна.** Авторами обґрунтовано доцільність і актуальність розгляду філософської антропології як контекстуального простору еволюції біополітичного знання від натурфілософії епохи Античності до сучасної мікробіополітики. **Висновки.** Філософську антропологію розглянуто як особливий гносеологічний ландшафт, у якому формуються та розвиваються галузі наукового знання, так або інакше дотичні до філософської проблематики людини: це філософська психологія, соціальна антропологія, філософія медицини, гуманологія, філософія освіти, етика, а також біофілософія, біоетика, та, зокрема – біополітика.

Ключові слова: філософська антропологія; людиноцентризм; соціокультурна реальність; біополітика; пандемія COVID-19; природа людини; мікробіополітика

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Motif of Death in Ukrainian-Canadian Poetry

Purpose of the research is to study the originality of interpretation of death in the lyrics of Ukrainian diaspora in Canada in the context of the opposition "foreign land – motherland", based on its existential development in philosophical anthropology and culture of the last two centuries. Its implementation presupposes, first of all, analysis of the forms of development and disclosure of the death motif by figurative and artistic means. **Theoretical basis.** The author uses the well-founded tradition of interpreting the death motif in philosophical literature of the last centuries, i.e. non-classical and modern philosophical thought. **Originality.** The present study is an attempt at systematization of the notions of death in Ukrainian poetry in Canada in the second half of the 20th century. It is based on the study of artistic texts and the worldview of Ukrainian emigrants. Appeal to the fiction of the Ukrainian Diaspora allows illustrating the originality of philosophical understanding of death in the context of the national culture. **Conclusions**. Reference to Ukrainian-Canadian poetry allows expanding the space of philosophical understanding of death in the form of figurative fiction. Concretizing the character of their interpretation of the motif of death, it is necessary to focus attention on its two basic forms of manifestation: existential, associated with living abroad, and sacrificial death for the benefit of the homeland. Thus, the motif of death occupies a significant place in the lyrics of representatives of the Ukrainian diaspora. The concept of human death is closely connected with the concept of life, which is concretized through their meaningful comprehension. This is a matter of interpretation of despair and loneliness motifs, as well as the illumination of the images of a foreign land, which is one of the features of emigrant literature in general.

Keywords: human; anthropology; death; motif of sacrifice; Ukrainian-Canadian poetry

Introduction

Today, Ukraine is experiencing a situation where the concept of death is no longer symbolic, but has become an ontological phenomenon, especially for those who defend their land, their dignity, their honour and with it their freedom in order to offer people hope for the future. And therefore the phenomenon of death, sacrifice, dignity, which finds its manifestation in war, becomes particularly important not only for Ukrainians, but also for other peoples.

Appeal to this painful topic is caused by the need to comprehend the specific perception of Ukrainians' mentality of both the motivation for noble death, and its inevitability for an individual. This space is very well reflected in the poetry of Ukrainian diaspora in Canada in the second half of the twentieth century.

For many decades, artistic creativity has undoubtedly helped intellectuals in exile to adapt to new conditions of life in a foreign land, as well as been a means of establishing ties with the home country and preserving national identity. One of the most important components of this work is an intense reflection on the problematic of life and death, which is quite common in both philosophical and fiction literature. This interest is quite logical, as death is the logical conclusion of a person's life journey. "Along with the traditional interest in many other images, the category of death will always remain relevant for any writer, at least because of its familiar everydayness and, unfortunately, inevitability" (transl. by I. L.) (Maievskyi, 2010, p. 124). It is in this context where we can trace the philosophical meaning of death as the final stage of life.

Human existence and death as its consummation cannot be grasped with exact definitions, they can be felt and described in the form of appeal to figurative and artistic means, i.e. fiction,

in particular poetry, with the help of metaphors, epithets and other means. In other words, they are difficult to grasp and comprehend in philosophy due to the lack of logical-conceptual philosophical thinking, because the very essence of the existential of death is blurred, multifaceted and uncertain for it. This is one of the reasons for turning to the works of Ukrainian diaspora artists.

Understanding the phenomenon of death in philosophical anthropology as one of its key concepts includes several levels, namely cultural and philosophical. A whole number of philosophical and religious schools gave their interpretation and understanding of death, touched on the topic of death as an existential of human existence, because this phenomenon does not bypass anyone and therefore thoughts about the inevitability of death as a form of completion of human existence always face indifference to this problem. Philippe Aries (1992) put forward the theory of several stages in human perception of death: 1. death is regarded as natural; 2. society is ashamed of death and pretends that it does not exist; 3. it is handed over to doctors and funeral directors; 4. there is a process of humanization of death.

In the history of mankind the comprehension of the phenomenon of death has been experienced in different ways. In ancient times, people found in themselves the strength to resist the threat of physical destruction, learned to overcome the horror of non-existence by concentration of spirit, efforts of thought, nurtured contempt for death. For example, in Plato's works, death does not concern the soul, but only the body. In Buddhism and Hinduism, death was understood as a common phenomenon, an endless cycle of rebirths, the transmigration of souls. In Christianity death liberates man from sin and prepares a new future for him. In the "philosophy of life" of Schopenhauer and Nietzsche, death acts as a reproduction of the creative energy of man, as a fusion with the irrational basis of existence. In the existentialism of Camus and Sartre, death is a desacralization of existence, the concept of death is not connected with real human life. In particular, Camus said that man did not have the experience of death, but the experience of the death of others.

Significant difficulties in comprehending death relate to its uniqueness and the impossibility of describing it through logical-conceptual thinking.

> The understanding of death cannot be directly deduced from the knowledge of death, from the facts and research summarized in the relevant review literature. It is a 'meaning', information that is useful for everyone, but which in itself does not provide an understanding of this phenomenon. (transl. by I. L.) (Myronchak, 2011, p. 162)

The idea of death is different not only in terms of philosophical or religious teachings, but also different in each individual, because it is unique in each moment. Understanding the nature of death is influenced by many factors, such as belonging to a people, confession, religion, life experience, and so on.

The indicated phenomenon concerns more often people connected with art because they cannot imagine their life without reflecting on the tragic nature of the moment of their life as well as on the form of its end. It is through this category that they try to see the true meaning of life.

"The motif of death is realized in different ways in the artistic manifestation of each artist, being reproduced in the form that is inherent in the worldview system of the author" (transl. by I. L.) (Talabirchuk, 2018, p. 313). And since artistic creativity, primarily poetry, embodies the author's own perceptions and heightened experience, it can be argued that the motif of death, to which artists turn in poetry, is also an embodiment of the author's personal position. In this context there is no objection to the thesis that it is expedient to refer to reflections on death not only in science-oriented philosophy, but also in culture and poetry while studying the motif of death.

Purpose

The purpose of the research is to study the originality of interpretation of death in the lyrics of Ukrainian diaspora in Canada in the context of the opposition "foreign land – motherland", based on its existential development in philosophical anthropology and culture of the last two centuries. Its implementation presupposes, first of all, analysis of the forms of development and disclosure of the death motif by figurative and artistic means.

Understanding of the phenomenon of death poses a number of difficult questions for philosophy, connected with comprehension of the relation between life and death: What is death? Is it the end of life, after which comes nothingness or, on the contrary, is death the source of life meaning? Does it have the capacity to give meaning to life? Is it, on the contrary, the opposite of any life meaning? Substantive clarification of the above questions in the framework of this article involves reference to existing developments, which is a prerequisite for the author's coverage of the peculiarity of interpretation of the motif of death in the literary works of Ukrainian poets of Canada.

Statement of basic materials

A striking manifestation of the close connection between life and death is the way in which the lyricists of the Ukrainian diaspora in Canada interpret the motif of sacrificial death for the sake of the homeland. It is connected with the motif of struggle for the freedom of Ukraine and its people, so such a death is treated as heroic, carrying an existential dimension. Thus, in the poetry of Yar Slavutych (1998), the motif of the struggle for an ideal homeland is combined with the motif of revenge on its oppressors: "The truth will come. Redoubtable revenge / Will find its goal. As clear rainbow, / The Will will rise, angry and simple" (transl. by I. L.) (p. 80). A symbol of struggle in Yar Slavutych's lyrics are images of a "double-edged sword framed by a trident", battle flags as the embodiment of freedom and truth. It is fundamentally important for us that the poet identifies the concept of homeland and life as the primordial of human existence, which is the existential boundary. It is equally important that the image of trident as an emblem of Ukraine and the motifs of freedom and truth as the foundations of statehood correlate with the motif of sacrifice as one of the conditions for achieving the desired great goal. It is about death in the name of the homeland: "Death in the name of life", which gives deep meaning to existence. This interpretation of death correlates with the doctrine of L. Feuerbach (1955a, 1955b) that death is not evil, but on the contrary, death forces a person to use life capital wisely.

Substantially similar motifs are present in V. Vorsklo's lyrics. The poetess interprets the ability to fight as a mental trait of Ukrainians, which determines their struggle for independence and freedom of the people as "service" to the great cause. This thesis is developed by her in a number of works, in particular in the poem "It is not scary to die for freedom…": "It is not scary to die for freedom / Without tears, reproaches, remorse, / For someone must live for the people, / To

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

defend its life" (transl. by I. L.) (Vorsklo, 1967, p. 36). The poetess connects the motif of struggle with the motifs of sacrifice and Prometheism as signs of passion, reminiscent of the thoughts of F. Nietzsche. The human spirit can go against the instincts of self-preservation, for the sake of the whole as transcendent. A common point in the position of poets is the view that it is necessary to change not so much the environment in which a person lives, but themselves.

Analysing the specifics of the way of interpreting the fear of death in the lyrics of most Ukrainian poets, it is difficult not to notice meaningful parallels with the motives of the ancient Stoics. This common motif is also observed in the ancient peoples and traditional religions of the East. This point is especially evident in the teachings of Buddhists about the instantaneity of life as a change of seasons. The same association can be found in the poetry of I. Temertei, where the end of life reminds us of autumn as the season, and the poet correlates winter with life in a foreign land. The opposition past-present is projected into the future, extrapolated to death and life after death. M. Yaremkovych's (2006) opinion about this is very accurate, as he wrote that the poet "deliberately chooses such spatial-temporal parameters of the hero's being, which help clearly outline the contrast between the two worlds in which he exists" (transl. by I. L.) (p. 264). Moreover, in our opinion, the peculiarity of I. Temertei's (2004) poetry is the complete merging of time and space into a single whole, as, for example, in one of his poems: "Youth is eternal intoxication, / Old age is sober and dull. / Youth is foolish and cruel, / Old age is wise and fearful…" (transl. by I. L.) (p. 384). In other case, the lyrical hero's youth correlates with the image of Ukraine, with which his young years are associated: "We are young. Happiness. Sunshine. Steppe" (transl. by I. L.) (Temertei, 2004, p. 409). In the organic union of happiness with the Sun, the Steppe and the Earth there is a deep human feeling – the first love, the first kiss, fascination with the nature of the native land and life in general. His old age correlates with the image of the "second", new homeland – Canada. The expression of the feeling of death in a foreign land as an inevitability gives a tragic pathos to the expression of the hero's condition. Fatalistic notes of presentiment and the end of life link his work with the feelings of Stoics' life.

These associations are the key to understanding Yar Slavutych's collection "Prairie Conquerors", for which the motif of imminent death is vividly reflected through winter as a season in a foreign land. Y. Slavutych aptly reproduces the landscape of the cold land, conceptualising such details-signs as "withered distance" and "full of longing". His characterisation of the Canadian north is almost devoid of colour. Images of leafless trees, replete crows and howling winds direct the perception of dark, cold colours. And winter images of non-melted snow, frosty "paleness", blue abyss, polar deserts associatively point to white, which, at first glance, contrasts with black. But their combination focuses on a single motif – coldness, death: "The white distance is like a coffin. / The dead-wood stands in crosses" (transl. by I. L.) (Slavutych, 1998, p. 214). The extremely long polar night is associated in the mind of the lyrical hero with the destruction of nature, this content is actualised through the sights of the coffin and the crosses. The technique of the black and white contrast in the cycle of poems "Northern Lights" determines the development of motifs of disharmony and ominousness, but also the lyrical hero's fascination with the phenomenon of Aurora Borealis: "Oh, how I love to admire you, / Sudden twinkles of the night sky!" The lyrical hero considers the northern lights a secret sign of God that "is heralding joy" (Slavutych, 1998, p. 219). However, the reader is left to speculate on his own: whether this joy is connected with the continuation of life or with a quiet life after death.

In the process of studying the originality of interpretation of the phenomenon of death in the poetry of Ukrainian emigrants, it is appropriate to draw attention to the forms of manifestation of

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Christian images. As we know, in the Christian worldview, death is inextricably linked with the concept of paradise, where the soul of the deceased can find peace. Representative is the image of the soul's destiny in L. Korovnyk's (2003) poem "Immortal Singing", where he proclaims: "The soul knows the way to God's paradise" (p. 24). The lyrical hero of this poem is not able to live in his homeland – in the earthly paradise, but his soul seeks to return to it during his life no less than to paradise in heaven after death. L. Korovnyk's lyrics are mostly of religious content, he departs from earthly realities more often than other poets. That is why, in his works, the heavens come to the fore – a dream paradise for the soul. In the poem "Awaken Your Soul," for example, the poet expresses the goal of the believer: "O friend, awaken your soul! / Say, 'I must go / To where Christ is, to the top… / To the sinless homeland of heaven" (Korovnyk, 2003, p. 128). The image of heaven is a code of Christian paradise, where the soul of a righteous man goes after death. Against this background, spiritual life is opposed to bodily life, where the first is more important. The lyrical hero, who correlates with the image of a preacher, calls on the reader to find his spiritual fatherland. Ukrainian scientist of Canada V. Polkovskyi (2003) on this view of L. Korovnyk notes: "The poet's poems are not primitively didactic, although an element of instructiveness is present in them. His efforts are to help people with advice, experience, encouragement" (transl. by I. L.) (p. 9). One can also trace the Socratic version of life in anticipation of death as a conscious guide to its dignified course and completion. But at the same time death gives a great advantage, because death organizes human life, provides the basis for the search for meaning. Death does not pose a danger to the human being, but on the contrary, it expands the spectrum of possibilities of life for others – man must live as if eternity awaits him ahead. These Christian motifs are historically and substantively closely linked to Stoicism.

The Stoic concept is perhaps most fully revealed in the lyrics of B. Oleksandriv, which is predominantly defined by scholars as tragic and existential. A well-known diaspora literary scholar Y. Stefanyk (Y. Klynovyi) stated: "…in many of his poems Oleksandriv returns again and again to the doom of man, to his sad end – death is the theme of many famous poems, on which, in our opinion, rests (what an irony!) the poet's immortality in our literature" (transl. by I. L.) (Stefanyk, 1980).

Human mortality and the motif of death above all are clearly central in B. Oleksandriv's collection "Kolokrug". The lyrical hero seems to be in a constant struggle with it. The image of death is conveyed through a number of epithets, such as "cruel", "bony", "fierce", "toothless", "dark abyss", etc. It is inevitable for every man: "I know: death abyss can not be bypassed anywhere" (transl. by I. L.) (Oleksandriv, 1972, p. 27). The doom of death is embedded in the very birth of man. Here it is difficult not to see a meaningful parallel to the teachings of S. Kierkegaard, who believed that man is doomed to death and A. Schopenhauer's thesis that the shadow of death lies on human life (Blikhar, Kozlovets, Horokhova, V. V. Fedorenko, & V. O. Fedorenko, 2020). The interpretation of Y. Stefanyk, who considers the existential mood of B. Oleksandriv to be dominant in his work, is convincing. He notes: "What Oleksandriv's critics forget is that he, by the nature of his soul, was a tragedian, looked at life "sub specie aeternitatis", felt acutely, like Osmachka and Stefanyk, human involvement" (Stefanyk, 1980). The poet believed that the main thing for a person is to live life with dignity, feeling it in the heart, doing good deeds. Then death will be dignified, and the person will live in the memory of others: "But embodying the worthy life in life, / You will not die – you will return on the trail!" (transl. by I. L.) (Oleksandriv, 1972, p. 26).

It is this collection that deserves particular attention in the process of conceptualizing the theme of death as meaningfully interwoven with one's life. It is difficult to disagree with those

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

literary critics who see this approach as traditional for Ukrainian literature (as well as for the Ukrainian mentality in general). An interesting fact is that in "Kolokrug" B. Oleksandriv (1972) predicted his own death: it contains such, as if prophetic, lines: "There will be December, and fog, and snow, / And forever, forever lonely" (transl. by I. L.) (p. 66). It was in December, in bad weather conditions, that the poet tragically died. It can be argued that in the cited poem by B. Oleksandriv physical death is perceived as its future, which is one of the factors actualizing the problem of the meaning of life and highlighting the basic human values.

A particularly important point in the actualization of the problem of the meaning of life is the situation of hopelessness and the impossibility to return to the past and the state of mental equilibrium, which is associated with a state of existential stillness and dreamlike pleasure due to the memories of the distant fatherland. For example, in I. Temerthei's lyrics, the lyrical hero lives "to fall asleep as soon as possible, to die…". At the subconscious level, the opposition of homeland – foreign land appears as the antithesis of life – death. It should be noted that the image of death in the works of Temertei is one of the pervasive ones. This is primarily due to the poet's age: he began writing poetry at the age of seventy-nine, after the loss of his wife. Therefore, the motif of death in I. Temertei's works first of all appears as an ontological phenomenon, inevitable for old age. In revealing its essence, the image of trees as a mythologem of the tree of death is originally rethought: In a foreign land, they are a hint of death: "…Who knows / maybe somewhere / a tree / for my coffin is already cut down" (transl. by I. L.) (Temertei, 2004, p. 393). The image of the coffin in this poetry is projected into the future, although it also emerges in the memories of the past, when the trials of life ("hunger-cold", battles, "storms") formed the character of the lyrical hero and helped to outline the key values of his personality.

As it turns out, the motif of the lyrical hero's aspiration to seize his native land, at least with his soul, is central in I. Temertei's (2004) poetry: "But there is no joy in mere memories…" (transl. by I. L.) (p. 408), he states. And since the author finds the link between life and death indisputable, for his lyrical hero the return home is associated with the desire to die where he was born: "Abroad / I wish only one thing: / At least to die in Ukraine, / If it is impossible to live there" (transl. by I. L.) (Temertei, 2004, p. 47). The tone of despair and fading hope provide the tragic pathos of the poetry. Associatively there is a motif of the desired spatial cyclicity of life: to die where one was born. The motif of death in a foreign land is keenly felt, as the lyrical hero, like I. Temertei himself, realises that after death he will be buried in a foreign land.

Similarly, for the lyrical hero in Kedr's (1983) poem "You Alone!" death in a foreign land is interpreted as the only possible means of finding comfort for the soul: "There is no comfort for a pilgrim! / And I know: you alone will embrace, death, / My hungry and aching heart" (transl. by I. L.) (p. 147). The Pilgrim image underscores the difficult fate of the emigrant, whose heart is exhausted from his long stay abroad. The death of the elder brother is interpreted by the author as a dream about the homeland, defined as the "the eternal sleep". The emigrant's soul is compared to a bird without a nest – the homeland – and death is a means to expel suffering. In this case, one cannot ignore Nietzsche's doctrine that only death allows one to experience true freedom, as the modern philosopher writes (Blikhar, Kozlovets, Horokhova, V. V. Fedorenko, & V. O. Fedorenko, 2020). The lyrical hero of Dan Mur's (1973) poems is not consoled, but even frightened by the thought of death in a foreign land: "It is rushing sadly in the gloom: / – You will die, you will die in a foreign land" (p. 31). The thought of death in a foreign land leads to a sense of hopelessness, which ensures the tragic pathos of the poem. The lyrical hero of Kedr's (1983) poem "Galicia" aspires if not to die, then at least to be buried in his homeland: "My or-

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

phan and homeless bones / will rest there, forgetting betrayal and lie" (transl. by I. L.) (p. 147). The epithets "orphan" and "homeless" aggravate the lyrical hero's feeling of loneliness and the sense of loss of his blood relatives and friends that he knew in his childhood. In this context death becomes not only the end of physical life, but also a peculiar denouement of the inner drama of the soul.

The lyricism of the poet O. Zuievskyi is imbued with original symbolism, containing many original images. Thus, death in a foreign land is metaphorically compared to an image of a "club-footed dog" which faded away from home "like a wax fire" (Kazakova, 2007, p. 24). The image of the dog for the author appears as a harbinger of death. The tragedy of the situation is emphasised by an expressive detail – a dog crying "for the last day", bridging the gap to the folk belief that a dog howls before the death of its dear man. From the perspective of the last day, confession and recollection of life are developed, which associatively directs to the religious aspect of understanding human life. The aural image of animal howl as messenger of evil is also connected with images of predatory animals, in particular wolf, which we have in S. Hurko's (n.d.) poetry: "In the wilds of the heart the wolf howls, / Hungry for friendly sacrificial love" (transl. by I. L.). The soul of the lyrical heroine is compared to a dense forest, and the wolf's howl is a marker of the motif of homesickness, despair and hopelessness. The comparison of the images of dog by O. Zuievskyi and wolf by S. Hurko reveals the orientation of the way of interpretation of human life and death toward the mythological content of the images of domestic and predatory animals.

It is essential for us that another "hypostasis" of death in the works of Ukrainian poets of Canada is a socio-historical aspect. It is about death of starvation, inspired by the motifs of the past tough times. Unlike previous examples, where death becomes the ultimate foreseeable point of a person's life, death of starvation is the embodiment of the threat of death for the entire nation. It is worth noting that it was thanks to Ukrainian emigrants that the world learned about the Great Famine tragedy of 1932-33, so this fact could not but appear in the emigration literature, given those events, most authors have personally experienced this tragedy, and witnessed the deaths of their relatives and fellow villagers. Thus, in the cycle of poems "1932-1933" by O. Hay-Holowko (1998) the problem of concealing the tragedy of Holodomor before the world is accentuated: "And news about that terrible death did not reach the world" (transl. by I. L.) (p. 75). The basis of the image of a terrible death is a general mention of the fact of death on the scale of the entire Ukrainian village.

The tragedy of the Holodomor is perhaps most deeply revealed in Smotrych's poetry collection "1933". All the poems in the collection contain a personified image of death: "In the village, only death walks silently / and peeps into all houses, / a villain" (Smotrych, 1975, p. 14). The poet emphasises the tragic nature of the death of the innocent, using the sound imagery of silence, the funeral chorale, the howl of the dog, and the scream of the living by the coffin. Among the dominant images that deepen the tragic expression in the poetry are those of night and winter. Associatively, imagination draws a picture of existential fear of the death of starvation. Developing the theme of famine O. Smotrych in his poetry actualizes the village-city opposition. The village appears as a space where death reigns. While, the city is "another" dream world, where peasants seek to get to avoid starvation. O. Smotrych (1975) gives the village-city opposition an emotional colouring through the images of their inhabitants. In the interpretation of the city as a hostile world, the image of "pot-bellied and robust" katsaps is actualized. Antithetically, in some poems, villagers are depicted through the prism of proletarian consciousness as "kulaks" (Nakashydze, 2016, p. 127). In the poem "She Was Lying in Kharkiv…" on behalf of the inhab-

itants of the city, the following description of the peasant woman who died of hunger was given: 'Oh, probably the woman of a dispossessed / kulak, who, as you see, wanted to eat! (Smotrych, 1975, p. 17). Alliteration of sounds [r], [k] and hisses gives the poem a sarcastic intonation, which emphasises the cruelty and hostility towards the people doomed to death. The motif of loss of spirituality is associatively manifests itself, which finds continuation in the following poems by O. Smotrych.

The religious context of interpreting the phenomenon of death is of paramount importance to us. The Holodomor victims here are associated with the image of martyrs for the faith. Such an interpretation is present in B. Mazepa's (1976) poem "Mysticism", where the fate of the Ukrainian people is compared with the fate of Jesus Christ: "In his thirty-third / They killed God, / And in the thirty-third / They killed my people" (transl. by I. L.) (p. 15). In connection with the development of the theme of the murder of God an associative reference is made to a thesis from Nietzsche's teachings on the death of God, but a comprehension of this parallel goes beyond the scope of this study. B. Mazepa's poetry developed the idea of martyrdom, self-sacrifice, correlated to the number thirty-three, on the one hand, as a symbol of the age of the earthly life of Jesus Christ, on the other, as a hint of the spring of 1933 as the apogee of the tragedy. The poet's appeal to a generalized image of the people is an attempt to show the enormity of the tragedy of the Holodomor. In this context, death is the key event that deranges the world of everyday life of the entire people.

Originality

The present study is an attempt at systematization of the notions of death in Ukrainian poetry in Canada in the second half of the 20th century. It is based on the study of artistic texts and the worldview of Ukrainian emigrants. Appeal to the fiction of the Ukrainian Diaspora allows illustrating the originality of philosophical understanding of death in the context of the national culture.

Conclusions

Reference to Ukrainian-Canadian poetry allows expanding the space of philosophical understanding of death in the form of figurative fiction. Concretizing the character of their interpretation of the motif of death, it is necessary to focus attention on its two basic forms of manifestation: existential, associated with living abroad, and sacrificial death for the benefit of the homeland. Thus, the motif of death occupies a significant place in the lyrics of representatives of the Ukrainian diaspora. The concept of human death is closely connected with the concept of life, which is concretized through their meaningful comprehension. This is a matter of interpretation of despair and loneliness motifs, as well as the illumination of the images of a foreign land, which is one of the features of emigrant literature in general.

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Мотив смерті в україномовній поезії Канади

Мета дослідження – опираючись на розробку екзистенціалу смерті у філософській антропології та куль-
турі останніх двох століть, вивчити своєрідність його тлумачення у ліриці представників української діаспо-
ри в Канаді в контексті опозиції "чужина – батьківщина". Її реалізація передбачає насамперед аналіз форм
розгортання та розкриття мотиву смерті образно-художніми засобами. **Теоретичний базис.** Автор опираєть-
ся на ґрунтовну традицію інтерпретації мотиву смерті у філософській літературі протягом кількох останніх
століть, тобто на некласичну та сучасну філософську думку. **Наукова новизна.** Дане дослідження є спро-
бою систематизації уявлень про смерть в україномовній поезії Канади другої половини ХХ ст., що базується
на вивченні художніх текстів та картини світу українських емігрантів. Звертання до художньої літератури
української діаспори дозволяє проілюструвати своєрідність філософського осмислення смерті в контексті
вітчизняної культури. **Висновки.** Звертання до україномовної поезії Канади дозволяє розширити простір
філософського осмислення поняття смерті в формі образно-художніх творів. Конкретизуючи характер ін-
терпретації ними мотиву смерті, слушно зосередити увагу на його двох основних формах прояви: екзистен-
ційна, що пов'язана з життям на чужині, та жертовна – смерть на благо батьківщини. Таким чином, у ліриці
представників української діаспори мотив смерті займає вагоме місце. Поняття смерті людини тісно
пов'язане з поняттям життя, що конкретизується у вигляді їх змістового осмислення. Йдеться про інтер-
претації мотивів безвиході, самотності та висвітлення образів чужина-батьківщина, що є однією із особли-
востей еміграційної літератури взагалі.

Ключові слова: людина; антропологія; смерть; мотив жертовності; україномовна поезія Канади

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Anthropology of "Philosophy of Translation": Contemporary Ukrainian Philosophical Dimension

Purpose. The study is aimed at the "philosophy of translation" methodology outlining as an original philosophical texts translation tool from the point of view of culture as anthropological phenomena, namely, individuals' participating in the text creation process providing the consistent following tasks solution: a) clarifying the text author's role, which is the object of recipients' perception; b) the human psyche inexhaustible potential realization for the primary text semantic content understanding by the translator to prevent its distortion; c) defining the requirements for the translation process as a mean of bringing the reader closer to author's understanding by language barrier elimination as an intuitive "obstacle" on its way. **Theoretical basis.** The author proceeds from the factual absence of the "philosophy of translation" concept unambiguous definition in the modern anthropological and philosophical space and seeks to take into account all the factors affecting the newly created text quality due to the all participants' features reviled on every stage of the text translation process. Today, the "philosophy of translation" is a widely used phrase, though ignoring the characteristics of man as a single meaning creator of the concept under study. The article provisions are based on philosophical, translation, and psychological studies with an emphasis on classical and non-classical anthropology research (Gadamer, Khoma, Holovach, Chepeleva, Dizdar, Leonov, Lotman, Bakhtin, etc.). **Originality.** The author proposes a methodology for the original philosophical text adaptation and presents a generalized step-by-step scheme for its translation, which helps to solve the personality of the researcher and/or translator's influence problem on the individual author's meaning preservation during its reproduction in a reader's convenient language. **Conclusions.** A look at the "philosophy of translation" from the philosophical anthropology point of view allows us not only to consider the process of translation from the individual characteristics of all the participants (author / philosopher-reader-researcher / translator-reader-philosopher / reader) but also to describe such translation methodology by concentrating on highlighting the author's reasoning course, which rises new knowledge and encourages further philosophical reflection within the human nature instability problem. The translation of a philosophical text not only reproduces the semantic structure of the original message but also provides a number of possible dialogical reactions to it as an object of human phenomenology. The proposed concept takes into account any reader's needs, fully preserving the author's position.

Keywords: philosophy of translation; personality; identity; understanding; psyche inexhaustibility; meaning; human nature; hermeneutic circle

Introduction

Today "philosophy of translation" is an urgent concept in the modern philosophical environment and affects the interests of both philosophers-researchers studying foreign-language sources and a wide range of foreign philosophical sources readers. It requires a methodology formulation for creating world-famous philosophical works with primary Ukrainian translations based on promoting and qualitatively improving both the work on the text and the Ukrainian-language text.

In the course of "philosophy of translation" problems research, it is advisable to take into account the anthropological component allowing, first of all, to single out several target text reader categories determining the way of work and the degree of possible original source interpretations in the new text, with its content full preservation. Thus, the "philosophy of translation" aims to outline not only the tools but also the limits of possible deviations from the main text, depending on a particular person's final request.

For a long time, the question of a philosophical text translation was discussed mainly within the analytical philosophy framework without taking into account anthropological multidimensionality, the psyche inexhaustibility while various interpretations appeared, and did not correlate with culture as an anthropological phenomenon. The ancient heritage in Latin was translated only during the Renaissance casting doubt on the many translations adequacy carried out at the intersection of cultural eras expressed in the 'purity' of the newly created text meaning. In the XX century, and even stronger in the XXI, due to the philosophical space globalization and the anthropological issues actualization, the foreign-language philosophical texts translation acquires an individual revision. On the one hand, the differences in the cultural epochs' temporal dimensions (source creation time/translation time/modernity) must be taken into account, on the other hand, there is a philosopher – a person capable of comprehending the source thought but not always able to independently accurately select words in the native language to fully convey the content, especially in a language accessible to the wide non-philosophical community.

Consequently, the focus on a possible reader should take place within the language of translation itself, which, while preserving the meaning of lexical units, turns to hermeneutic interpretation, based on the instability of human nature. Thus, the "philosophy of translation" emphasizes the anthropological issue of overall modern Ukrainian philosophical thought identity in the multilinguistic discourse.

Purpose

Taking into account the activity intensification among the Ukrainian-speaking philosophical and translation community in order to form national identity and its own philosophical thought from the beginning of the XXI century, the research aims to determine the "philosophy of translation" methodology as a tool for translating primary philosophical texts from the point of view of anthropology, namely, direct participants of creating and understanding the text involving the following tasks solution: "philosophy of translation" concept concretization in order to preserve the key principles of working with primary texts in a relatively new but extremely important anthropological direction by clarifying the author's personality role as the primary text creator, which is the subject for further perception by other recipients; revealing the semantic content understanding aspects of the primary text by the translator in order to carry out the translation to prevent its distortion; requirements for the translation process determination as a means of bringing the reader closer to understanding the author by the language barrier elimination as one of the culture as an anthropological phenomenon manifestations.

Statement of basic materials

Recent publications analysis

D. Dizdar's (2011) *Deconstruction* examines in detail Jacques Derrida's deconstruction as a means of reading and translating a philosophical text from the point of view of the final recipient and emphasizes the peculiarities of the method's influence on the final text content formation in order to preserve its meaning, rejecting the individual's influence on the text presentation way.

M. Lederer's (2010) *Interpretive Approach* is devoted to a fundamentally new way of the text meaning understanding, outlining the spheres of its perception intersection by the author and readers, and the translator's role, supposed to grasp this boundaries coincidence when creating the translation, similar to the non-classical anthropology provisions.

To create an algorithm for working with a philosophical text during its translation, we studied J. Naudé's (2010) *Religious Translation* suggesting ways to preserve important features for religious texts and paying attention to such a translator's competencies. Considering the lasted mutual influence of philosophy and religion, we find it important to study the methods of translating similar texts.

Since a high-quality translation is impossible without a correct primary text meaning understanding, it is important to take into account the human nature instability and the psyche's inexhaustibility while the author and the reader interact within a certain text described in *Text and Reader* by N. Chepeleva (2015).

The entries from the *European Dictionary of Philosophy: The Lexicon of Untranslatables* in 4 volumes (Cassin, Sihov, & Vasylchenko, 2011a, 2011b, 2013, 2016), are also taken into account clearly demonstrating a modern approach to the translation of philosophical texts emphasizing the need to preserve the original edition meaning for the Ukrainian-speaking reader's identity.

V. Porus (2016) tries in his *What does it mean to 'understand' a literary text?* to consider artistic text understanding from the meanings polysemy perspective and greater potential of interpretations arising as a result of individual linguistic expressions used by the author and the reader's (and the translator's) ability to reproduce in his vision an integral system of signs and images created by the author, and endowing their specific properties due to the certain lexical units choice allows us to talk about the relevance of a deeper study of the meaning formation processes participants within the source and translation languages. In the introductory articles and afterwords to philosophical modern translations, we find a brief argumentation of philosophers-translators serving as a justification for such source text interpretation (Husserl, 2009; Khoma, 2014; Plato, 2018) emphasizing the translator-editor's and the whole research group personalities' importance as understanding and preserving source meaning inherence.

Thus, the meaning does not arise by itself and the work cannot lose meaning after its translation, however, a dialogue between the reader and the author may not happen leading to only the content transfer with the complete or partial loss of its identity. Translations into Ukrainian of two philosophical texts aimed at different recipients are considered as an example allowing stating the methodology universality proposed in the article (Patton & Cannon, 2019; Plato, 2018).

Participants needed for a philosophical text translation process

What is the reason for the communication between the personalities of the authors and the readers? What contributes to the formation of adherence to the theories of one philosopher and makes to critically deny the work of another? Why is it difficult to perceive foreign language philosophical texts even in the native language? What did the *author* really want to tell? Note that a philosophical text, in contrast to an artistic one, is primarily focused on illuminating the internal dialogue that occurs in the process of attracting a new type of sensibility. That is, when writing a text, there is a process of self-awareness and building of logical, cause-and-effect, evidence, or vice versa, contradictory manifestations of inexhaustible mental processes later offering the reader new or once again confirmed theses. To introduce a 'new' meaning, the author mainly focuses on his own intuitive experience. The 'consistency' and 'obviousness' of the proposed concepts are clear from the very beginning for him personally and are not always so accessible to readers who are not the author's students, followers, or researchers, especially when the text is read after centuries in a completely different cultural-historical environment. The question of how much the philosophical text author seeks to simplify and adapt his text is quite complicated. Does the author

strive to be understood by others? Whether he 'thinks' of all possible ways of his text interpreting? Does he take into account the possibility of translating his texts into other languages? We can surely assert that when creating the majority of philosophical texts, the author does not focus on a specific readership and uses a language 'convenient' for him personally, using both established philosophical and general concepts and giving new meanings to well-known words.

The *reader's* personality seems even less ambiguous. In addition to the working language, the reader can differ in a number of criteria and factors that, due to the differences in human nature and the psyche inexhaustibility and even intuition, affect the degree of the necessary text adaptation for its holistic perception. Of course, when translating, the author's word authenticity should be kept, and not adapted to a recipient and every individual's needs, however, it should carry out the translation taking into account the *author-reader* pair.

The question "Who should translate a philosophical text?" is still under discussion due to strivings for perfection, but there is no single answer. We will only try to outline a portrait of the "ideal" *translator*. Speaking about an ideal translation, we will mention the potential for the original text author to be a simultaneous bearer of several languages and cultures. In this case, we will talk about bi- or even possibly polylinguism positively affecting the creation of the text in several languages. However, the author is unlikely to translate himself. There will be his intuitive expression in another language minding cultural characteristics as an anthropological phenomenon. Let a translator be a person who is not the author of the original source. R. Stolze in his *Hermeneutics and Translation* notes:

> The translator expresses content understood from a source text and becomes a co-author for the target text, but before translating the source text he or she has to grasp the message. … The focus is on translation competence as a deeply subjective phenomenon as regards comprehension and writing, and this situation is best analyzed against the background of hermeneutics. (Stolze, 2010, p. 141)

Usually, before a text is translated, a so-called technical task outlining the further observational when working with the text points is drawn up. In other words, the hermeneutic approach presupposes a clear distinction between the translator's own point of view and what the text actually expresses (Stolze, 2010). That means that translation can be carried out by an ordinary translator after clear instructions given by philosophers-anthropologists.

Text as an anthropological and philosophical category

To create a set of actions for working on a philosophical text translation, let us remind its hermeneutic definition: the text is an intermediate stage in the process of establishing mutual understanding between the author and the reader "acting only as a temporary intermediate fixation of a linguistic work fulfilling its mission in the act of reading/pronouncing" (Gadamer, 1991, p. 65). That is, to understand the author means to understand all the texts he wrote. Semi-

otics as well as non-classical anthropology brings a philosophical text author to the level of a unique code with known and to be decoded symbols. Y. Shaev explains:

> Even the unique techniques that the author uses, the individual "traits", the peculiarities of the author's style (considered in a broad sense as the philosophical texts author, artistic texts and various works of art), according to essence, is a lexicode that, after study, can be codified and conventionalized. Thus, Schleiermacher's task is to understand the author – this is the author's code understanding, the possibility of its mastering. (Shaev, 2012, p. 1)

For us, this means that such decoding should precede the direct translation and should be carried out precisely by a philosopher, or a group engaged in a deeper author's heritage research and analysis. At this stage, the main thing is the meaning understanding inherent in the content and reaching an agreement within the professional philosophical community regarding the meanings that the lexical units used by the author, acquire as a result of an unintentionally created 'language game'. It requires a long interpretation period with the study of professional, historical, cultural, social, and other, possibly purely personal, anthropological factors that could influence the formation and formulation of the author's views. This stage is extremely important and avoids an unreasonable multiplicity of translation attempts due to the individuality of the author's visions interpretation. The pre-translational stage also allows selecting or creating the best equivalents to convey the original text meaning. It can also beneficially affect the priority of an author's works by translating and determining the potentially interested readers.

Anthropological trend of philosophical translations

As soon as the philosophical community determines the author's text importance the next step should be this translation purpose clarification and the actual possibility of its creation. D. Dizdar offers his explanation of J. Derrida statement:

> "Therefore the thesis of philosophy is translatability in this common sense, that is, as the transfer of a meaning or a truth from one language to another without any essential harm being done" (Derrida, 1985, p. 120). As this translatability thesis is vital for the survival of philosophy, the failure of translation also means the failure of philosophy itself. (Dizdar, 2011, p. 32)

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Based on the following considerations, the question of translation possibility is not correct, however, one should distinguish the degree of its proximity to the original text content in order to achieve a specific goal. For example, if we are talking about working with sources involved in the specific author decoding, there may be a *translation for personal use*, occurring fragmentarily or selectively with the exception of irrelevant (according to the researcher) information and be a pure 'draft'.

If the text is of a certain historical, philosophical, cultural, historical, scientific, or literary value, its translation should be as close to the meaning of the original text as possible with the maximum possible approximation to the method of its original presentation by the author. In other cases it should be translated as close to the source text as possible. Imagine that human nature allows the author to speak any native for the reader language. Could this text sound slightly different? Probably yes. Can the meaning expressed in the target language in a different way change? Maybe, but this is what we are trying to avoid in a pre-interpretational stage.

Another way of presenting the text is possible for non-philosophers. In this case, we are talking about the degree of already translated text adaptation with an extended editor's commentary. Now the book is no longer a direct translation, but a kind of the source text content presentation in a simplified language, explaining the author's opinions in an appropriate for him way. Such texts focus on the translation and become independent works based on the source texts or their translations but they do not claim to be accurate.

Such an example is the Ukrainian translation of a *Philosophy* (Patton & Cannon, 2019) from the *Science in Comics* series done by O. Nehrebetskyi and edited by N. Kryvda. In fact, the book is a history of philosophy in personalities. There are 6 sections: Logic, Perception, Consciousness, Free Will, God, and Ethics. The choice of materials was done in English, which is not the native language for most of the thinkers mentioned in the book. However, it was the high-quality primary translation into English and a deep meaningful understanding of each thinker's concepts that made it possible to convey the most important essence of the trend and to create a witty visual series positively affecting the philosophical terminology perception, testifying to the benefit of the quality and degree of the previously translated text simplification. The book also has a Glossary and Bibliography sections allowing continuing the deeper study of philosophy.

Let's study the Ukrainian translation of the English-language book, which in our case can be considered the primary source. The English book *The Cartoon Introduction to Philosophy* (Patton & Cannon, 2015) immediately states the circle of possible readers *focused on the introduction to philosophy*. The Cartoon indicates a way of presenting material, namely *'in comics'*, appealing to even more specific readers focused on the visual perception. Yes, the Ukrainian translation is a part of the *Science in Comics* series, however, *Philosophy from the Science in Comics series* and *Introduction to Philosophy in Comics* are perceived differently by the reader and can cause the philosopher to lack a scientific approach while a beginner is interested in a more simplified edition. At the same time, we find translations of this English book in a total of 14 different editions, in particular in Spanish *Filosofía en Viñetas* (Patton, n.d.) and Greek *Η φιλοσοφία σε κόμικσ* (Patton, n.d.). In these titles we also do not find an "Introduction to", but fully preserved the phrase "philosophy in comics". It turns out that the original source names, and their translation into Ukrainian and two other languages are by no means fully preserved. Does this affect the very meaning put by the author? Does this understanding bring us closer or, on the contrary, mislead the original text perception? Also, note that in all translations the author's illustrations are fully preserved; that is, only the text has undergone adapta-

tions and interpretations. Unfortunately, the book lacks sections like *Translator's Comments* or *Reviewer's Commentary*, allowing us to understand the methodology for implementing this translation from the philosophical point of view. There is also no recommended readership (except marking the book as a *popular scientific* edition on the last page. In *Glossary*, it is useful to see not only the terms interpretation in Ukrainian (which is not a translation) but also the correspondence to the source language contributing to the formation of a bilingual perception. Some terms are presented with the Latin origin word which later formed the term. For example, *'консеквенціалізм'* (Ukrainian) is not a proper Ukrainian word and rather difficult to perceive, but borrowed, or rather transliterated from English *consequentialism*, which comes from the English *consequence* (which is more common in use and is known in Ukrainian as *'наслідок'*) coming from the Latin *consequens* and retains its original meaning in English. The Ukrainian-speaking reader, not a philosopher, rather forms the word *'наслідковість'*, not included in the modern Ukrainian lexical stock but is clearer and easier to remember and use.

The *Bibliography* section includes a list of Ukrainian-language translations of classical philosophical texts. It significantly differs from the English reference list, not allowing the Ukrainian-speaking reader to delve into the works selected by the author of the English-language edition to substantiate their claims; therefore, it supplementary informs about Ukrainian texts available for further reading. Thus, we can conclude that attention to the anthropological factors contributes to a better understanding of the philosophical text's meaning and brings the reader closer to the author.

The necessity of philosophical texts translation

Talking about the author's understanding, we must read the source text in mind all the factors influencing his way of thinking. Otherwise, it creates artificial extra barriers preventing the author's meaning integration into the reader's space at a sufficient for further comprehension and processing level. As Y. Shaev notes,

> Philosophical creativity within the framework of this "connotative type" (perception of works not as metaphysical total-explanatory schemes, but as directions of interpretation, which are a kind of semantic perspectives, within which possible experiences of thinking as a movement are not followed by the thought, but rather in the semantic space of thought) is largely based on hermeneutic interpretations of predecessor thinkers texts. In this sense, in general, any philosophical work is to some extent historical and interpretive in its essence. (Shaev, 2012, p. 4)

This is how philosophical trends, traditions, and schools were formed. These searches demand original texts re-reading and translation to overcome the age-old human nature instability problem.

Philosophical text understanding features

The attention to the philosophical text understanding is different in certain points' emphasis depending on the translator's view and target language though the original text meaning remains unchanged. Though the original meaning was embedded in the original text, which remains unchanged, this forces our contemporaries to return to the study of primary sources in an attempt to find truth through understanding.

Understanding according to N. Chepeleva's *The Text and a Reader*

…is the meanings assimilation and generation process, which main characteristics are the source message meaning (concept) restoration and the synthesis of new meaning as a result of interaction, the collision of meaning embedded in the text by its author and the subject's semantic field perceiving the message. (Chepeleva, 2015, p. 53)

Thus, the translator needs to make the text clear for the reader "on two levels: structural (meaningful), the main characteristic of which is the author embedded meaning restoration, and semantic, which can be considered as a process of the source text content transformation into another sign-semantic system, i.e. its rethinking by the recipient" (Chepeleva, 2015, p. 53).

The main understanding characteristic at the first level is based "on M. Zhinkin idea defining meaning as an informational formation that does not contain words, but can be deployed in a number of synonymous texts" (Chepeleva, 2015, p. 53), the process of reproducing the text meaning. This is one of the keys for philosophical texts translation because it is the initial and final stage of the information folding process in one language and its unfolding in another. In other words, the translation process depends on a deep original text understanding occurring in the case of 'folding' 'correct' information for further expression in the reader's language allowing him to 'translate' this text into his own internal language of meaning.

M. Zhinkin (1982) explains this by the subject-schematic code formation allowing text content to be captured in the form of a generalized semantic scheme. Thus, the philosophers' pre-translation task is to understand the meaningful text level by its folding and compression. As a result, the original message semantic structure is reproduced, which is key to further qualitative translation. It is due to cognitive comprehension operations, first of all, structuring and restructuring of textual information, its compression and semantic weighing that the author decoding takes place allowing the translator to further restore the meaning.

This process is especially important for the translation of the philosophical texts because it has a potential set of meanings, which, in turn, due to the contextual richness of the original message, i.e. the presence of a large number of semantic layers, each of which sends the recipient to the appropriate context, creating the *language game* effect. The philosopher's task is to find those 'semantic keys' ('codes') allowing him to reproduce the text concept. We insist that this process should be carried out by a specialist or a group of specialists in a particular philosophical field in order to increase the author and the primary recipient contextual systems coincidence to avoid described by H. Gadamer "throwing meaning on the text" possibly leading to seeing in the

message some content that is missing in the text. In the case of only a partial author and philosopher (translator) contextual systems coincidence, the latter builds his own 'counter text' based on the original message semantics and complements it with his own understanding (Kolesnykova & Matveyeva, 2019). In such a case we are talking about the understanding manifested in the clash of the author and philosopher (translator) meanings. As a result, the original text is not translated but an independent work appears continuing one of the mental paths laid in the original work meaning.

In order to verify the decoding process and further understanding, text restructuring must be done. That ensures a work meanings hierarchy establishment helping to properly build the internal (semantic) translated text structure. In this way, we will ensure the correctness of future translation in advance, because the restructuring of textual information will not only understand the original text as a whole, but also

> …highlight its main idea, determine the essential, establish semantic connections between individual elements of the work. Failure to restructure the text leads to misunderstanding. This is primarily due to the fact that the individual semantic blocks of the work often contain information that is different from what they would carry, being included in another context. Restructuring, thus, makes it possible to understand the text in its entirety, highlighting its main content. (Chepeleva, 2015, p. 56)

A. Leonov's (2015) *David Chalmers' "Zombie Argument": Translator's Foreword* is an example of a pre-translation stage in which the author argues the selection of Ukrainian equivalents to English lexical units with numerous references to Chalmers' own publications and his researchers in order to find common ground in each of the reader's languages. Thus, translations of both individual words and whole sentences are offered for contextual completeness. The author also refers to the other philosophers' translation experiences giving him confidence in the relevance of their interpretations.

> In this introductory article, I will discuss some of the problematic aspects of the key terms translation – this, in my opinion, should somewhat facilitate the translated text understanding and perception. The analyzed concepts are placed here not in the chronological order in which they appear in the translated text, but in the order that reproduces the general logic of their use. (Leonov, 2015, p. 51)

In our opinion, such articles aim to find word combinations in the target language confirming the text identity for the reader.

The new type of sensitivity in target text creation

After completing all the decoding stages and creating a 'key' guaranteeing the target text content meaning preservation, one can proceed to its reproduction in the reader's language. This happens by the primary text content unfolding in another language. At this stage, the main indicator is the understanding control. Text structuring in the target language happens on the conditions necessary to preserve its meaning as a whole, its main idea. The preference for one or another way of formulating a new text is given on the basis of the main unifying principle of meaning explication. This enriches a professional translation with such blocks as *From the Translator, Glossary*, or *References* and gives the reader an opportunity to see the relevance and validity of such translation.

Speaking of adapted text for wider reading on the basis of such a translation, the presence of such sections separately from the translated text could help to better adapt it to the needs and requests of individual readers, thereby simplifying its perception and understanding.

Such sections contribute to more accurate text adaptation to individual reader needs and demands by its simplification. The ability to foresee such questions and separate possible answers into another block helps to maintain control over the original text meaning preservation, establish semantic connections between work individual elements, fix text's main semantic nodes and predict the further way its content formatting. They are aimed at optimizing the unfolding text meaning process.

In the adapted text, the author's explanatory comments allow to activate the reader's cognitive sphere and arouse his attention and cognitive interest in a specific issue, which contributes to more successful discipline mastery.

Implementing the target philosophical text content formatting the translator should be aware that the leading understanding mechanism is the dialogue between the author and the reader thanks to his (the translator's) competent mediation. It is defined as a communicative process of real or supposed partners, during which "not only an information exchange happens, but the identification of semantic positions points of view, value orientations and partners' personal meanings. The result of such a dialogue is a new meaning synthesis arising as an interaction result, the interlocutors' semantic positions collision" (Chepeleva, 2015, pp. 57-58).

Thus working on a foreign language philosophical text the translator reproduces the semantic original message structure and presupposes a number of possible dialogical reactions to it, caused by the points of view mismatch, the author and the future reader's semantic positions clash. Among the possible reactions, M. Bakhtin singles out the dialogical reaction, which, in our opinion, can also be considered the greatest deviation source from the primary text content affecting the meaning preservation quality.

Psychologists, in particular N. Chepeleva (2015, p. 58), distinguish among the factors causing reader's and translator's dialogical reactions:

• everyday ideas and inherent in the text theoretical knowledge collision. A solution should be in a pre-translation work with the text by philosophers-specialists;

• the difference between the reader/philosopher's personal experience and the information contained in the text. It is to avoid individual decoding of the author's foreign language text we propose to involve the experience of a wider professional community, aware of the author works;

• discrepancy in the assessments of the author and the reader/philosopher of certain provisions, events, and persons. It is the text's relevance and priority determination in a particular country due to historical, cultural, or other circumstances. Actually, this criterion should form an initial request;

• different author and the reader/philosopher and/or translator's theoretical background (belonging to different scientific schools). At the stage of decoding the author, it is important to use the actual, generally accepted in the target language country philosophical terminology. In Ukraine, the implementation of this task is facilitated by the use of the *European Dictionary of Philosophy*, designed not only to help qualitatively and accurately choose the Ukrainian equivalent of a certain term but also to provide additional information helping in navigating the topic and trend understanding;

• the discrepancy between the emotional attitude of the author and the reader/philosopher to certain events, facts, persons, or opinions in the original text may interfere with an actual assessment of the text's importance for the development of a certain philosophical community and may form an attitude towards a particular text or the entire author's heritage as such that shouldn't be translated;

• not justifying the expectations, hypotheses, or guesses of the reader/philosophical society regarding the further work content. Sometimes researchers are encouraged to work with the source text by the work through already existing translations using intermediary language or machine translations. While working with the source, the erroneousness of the first impression may become clear and the decision of further studying this text in order to translate it can be agreed;

• the difference between the author and the reader/philosopher's goals. In our opinion, this factor should be taken into account at the stage of a full-fledged source reading and may remain relevant under the condition of a fragmentary contextless translation of a certain widespread author's quote, which, without full context, can be interpreted in favor of various, sometimes contradictory theories.

As a completed translation of the original into Ukrainian, consider Plato's (2018) *Feast* translated by Uliana Holovach, published in 2018. The book is a new interpretation of one of the thinker's key works, carried out as a result of translation from ancient Greek according to the publication of Harvard University in 1925 (Plato, 2018). "The translation and commentary were made thanks to the Science Support Foundation (Kasa im. Josefa Mianowskiego) and the International Center for Plato Research of the International Academy of Philosophy in Liechtenstein" (Plato, 2018), which speaks of the international philosophical community involvement in the fundamental study of the author's creative heritage and contributes to the formation of a leading method of interpreting and translating the work meaning. We also find the recommended readership: *"For philosophers, ancient philologists, literary scholars, theologians and everyone who is interested in the history of European philosophical thought"* (Plato, 2018), which provides a high scientific and professional level translation appropriate for readings by specialists in the field of philosophy, linguistics, literary criticism, theology and a wide range of readers interested in the history of philosophy.

Analyzing the publication structure, we note the *Introduction to Reading Plato's Feast* by Giovanni Reale, whose purpose is to prepare the reader to perceive the thinker's text and is designed to tune in to perceive and comprehend not only the work content but, first of all, its meaning. The researcher, starting with consideration of hermeneutic nature issues, reveals the essence

of Plato's work step by step, giving the reader a key to the so-called symbolic author's code of the primary source, which in advance helps to reduce the number of potential interpretations of meaning through contextual combinations of lexical units.

The text of the *Feast* itself is presented in a bilingual format, which allows you to access the original text and, if you know Old Greek, at any time 'contact' the author directly with your reader's or purely professional request. Also in the Ukrainian text, we find the link *Comments on reading Plato's Feast* posted in a separate block and are fully designed for the Ukrainian-speaking reader, who, if necessary, could refer to the section for a detailed philosophical and translation commentary or deepen his own knowledge on the issue. Further, we find a bibliographic index allowing us to independently refer to the primary sources of world researchers who influenced the creation of such ancient Greek text interpretation with subsequent direct translation into Ukrainian.

The researcher also created a subject index using a modern Ukrainian-language philosophical conceptual base with a link to the translation text. It is also supplemented with indexes of names and titles and sources and citations, a list of abbreviations is presented separately. Such applications are valuable for a wide range of scientists, researchers, and readers allowing maximizing the translated text potential to meet the reader's needs, while it remains possible to independently read the text of the *Feast* without the translator's intervention in the interlinear space of the Platonic text.

In our opinion, this approach to translation clearly demonstrates the strategy of "philosophy of translation" and allows determining the hermeneutic adaptation approach methodology for adapting the original source for its translation into the recipient's language taking into account the anthropological trend.

"Philosophy of translation" as an anthropocentric view of the text guarantor

In our publication *Problematic Field of "Philosophy of Translation"* we proposed the following definition of the concept of *"'Philosophy of translation' as a philosophical methodology of primary sources meanings creative adaptation to the semantic field of actualized requests against the primary content cumulative space background"* (Kovtun & Shabanova, 2020, p. 56).

In our opinion, in this article we have presented in detail possible source philosophical text adaptation methodology during its translation, relying on the research results in the field of philosophy, anthropology, psychology, and modern translation studies. Summarizing the entire described process of working on the text, we propose the following step-by-step scheme for philosophical text translation: 1. Research group formation consisting of philosophers who are experts in the work of a particular author (possibly at an international level); 2. Study of the psychological features of the author's mental realization whose work is being translated; 3. Works translation priority determination according to the philosophical society request; 4. Study of available texts of translations and comparative analysis of their specifics in order to identify hermeneutic variability and phenomenological reconstructions of the original text; 5. Determining the worldview request of the philosophical community for the actual translation of the original text; 6. Determining the range of potential readers and features of anthropological demand; 7. Carrying out meaning 'decoding' of the work by agreeing within the philosophical community of the lexical items' contextual meanings that can significantly affect the understanding of the text content; 8. In case of impossibility to translate independently, appeal to translators who are competent in philosophical issues; 9. Implementing the control use of the translated work in the text in

order to verify the preservation of meaning; 10. Creating a list of possible questions and grounds for reviewing the relevance of such a translation of the work and, based on them, creating philosophical comments in accordance with the recipients' anthropological requests; 11. Clarify the appropriateness of a more adapted text for the non-professional philosophical community and the implementation of such texts on the basis of professional translation, taking into account the needs of a particular category of readers, indicating that the text is not a direct translation of the work.

It should be noted that adherence to such an algorithm does not guarantee the need for further primary sources clarifications; however, the wide involvement of representatives both on the part of research philosophers and the part of competent translators within the same cultural and linguistic space increases the likelihood of consolidating efforts and improving the general quality. This should benefit the Ukrainian philosophical thought development and the Ukrainian philosophy identity formation within its own linguistic space marked by the presence of the historical and philosophical classical creative heritage in a language clear for the majority of interested readers.

Originality

The author substantiated the source philosophical text adaptation methodology to the actual request and the recipient's linguistic space, and presented a generalized step-by-step philosophical text translation scheme, taking into account the key anthropological doctrine ideas, arising from the hermeneutic circle and phenomenological intentions helpful for the problem of preserving the author's meaning reproduced in a convenient for the reader language.

Conclusions

The process of translating a foreign language philosophical text is extremely complex and multifaceted. It is impossible without the involvement of the human ability to understand and realize the meanings. Today, the process of creating our own Ukrainian fund for translating classical and modern philosophical texts is under formation adding to its actualization and relevance in the light of the desire to master the Ukrainian-language cultural and historical heritage. The *philosophy of translation* anthropological dimension allows not only to consider the translation process by all its participants (author/philosopher-reader-researcher/translator-reader-philosopher/reader) but also to describe the methodology of such translation, focusing on the main features of content construction philosophical text – highlighting the course of the author's reasoning, which generates new knowledge and should encourage further philosophical reflections. The philosophical text translation presupposes a number of possible dialogical reactions caused by the author and the future reader's semantic positions collision. The proposed methodology is aimed at overcoming the problem of preserving meaning when transferring the primary text content into a new linguistic, historical-philosophical, anthropological, cultural, social, and other contexts leveling participants' personal factors influence the final text. Primary source understanding and presenting it in the reader's native language promotes better information assimilation and allows its further transformation, expanding the semantic limits of philosophical multidimensionality.

Considering the fact that philosophy has long included language, text message interpretation, and ambiguity in the range of its interests, interlanguage translation is a relatively new field. It is

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only forming its principles and expecting philosophical heritage preservation in an extremely fast-paced multicultural world in which the concept of man is decisive and as a derivative of the meanings exchange at the level of multilingual space increasingly requires the involvement of anthropological algorithm of the "philosophy of translation".

Considering the fact that philosophy has already included language, text message interpretation, and its ambiguity to its interests, interlingual translation aims to preserve the invaluable treasure of philosophical heritage in an extremely complex multicultural world seeking to translate meanings through the defining concept.

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Антропологічність "філософії перекладу" у сучасному українському філософському просторі

Мета. Дослідження спрямовано на окреслення методології "філософії перекладу" як інструменту для здійснення перекладів першоджерельних філософських творів із точки зору учасників створення як об'єкту філософської антропології, що передбачає послідовне розв'язання таких задач: а) з'ясування ролі індивідуальності автора як творця первинного тексту, який виступає об'єктом сприйняття та розуміння реципієнтами; б) дослідження потенціалу людської психіки як модусу смислового контенту первинного тексту перекладачем та здійснення перекладу задля запобігання його викривлення; в) визначення вимоги до процесу перекладу як засобу антропологічного наближення до розуміння автора засобами усунення мовного бар'єру. **Теоретичний базис.** Автори виходять із практичної відсутності однозначного визначення поняття "філософії перекладу" в сучасному філософсько-антропологічному просторі, враховуючи сукупності чинників, які впливають на якість новостворюваного тексту через особливості функціонування всіх учасників процесу на кожному етапі роботи з текстом. На сьогодні "філософія перекладу" є широко використовуваним словосполученням, проте без урахування особливостей людини, яка є творцем єдиного сенсу досліджуваного поняття. Описані в статті положення ґрунтуються на дослідженнях в галузі філософії, перекладознавства, психології з акцентом на положення класичної та некласичної антропології (Гадамер, Хома, Головач, Чепелєва, Діздар, Леонов, Лотман, Бахтін та інші). **Наукова новизна.** Запропоновано методологію адаптації першоджерельного філософського тексту та представлено узагальнену покрокову схему здійснення перекладу філософського тексту, що сприяє вирішенню проблеми впливу особистості дослідника та/або перекладача на збереження індивідуального авторського сенсу під час його відтворення зручною для читача мовою. **Висновки.** Погляд на "філософію перекладу" з точки зору філософської антропології дозволяє не лише розглянути процес здійснення перекладу з боку індивідуальних особливостей всіх учасників цього процесу (автор / філософ-читач-дослідник / перекладач-читач-філософ / читач), а й описати методологію здійснення такого перекладу, концентруючись на головній особливості побудови змісту філософського тексту – висвітленні ходу міркування автора, спонукаючи до подальшої філософської рефлексії в рамках проблеми нестійкості людської природи. Переклад філософського тексту не лише відтворює смислову структуру вихідного повідомлення, а й передбачає цілу низку можливих діалогічних реакцій на нього, як об'єкту феноменології людини. Запропонована концепція враховує потреби будь-якого можливого читача, повністю зберігаючи авторську позицію.

Ключові слова: філософія перекладу; особистість; ідентичність; розуміння; невичерпність психіки; сенс; людська природа; герменевтичне коло

SOCIAL ASPECT OF HUMAN BEING

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Youth as a Representation of Essentialities of Human Being

Purpose. This article reveals the importance of the analysis of the theory of generations to identify the essential characteristics of the phenomenon of youth. **Theoretical basis** of this study is socio-philosophical anthropology, i.e. philosophical anthropology using certain methods of sociological, socio-psychological and ethnological research, as well as philosophical comprehension of the application of these methods in special sciences. **Originality.** The authors rethought the theoretical and practical potential of generational theory through its reconceptualization based on philosophical anthropology, which created an opportunity to shift research attention from the attempts to identify superhistorical characteristics of youth to the identification of the essential nature of specific historical and sociocultural features of young people as representatives of a particular culture. **Conclusions.** Defining the youth phenomenon requires accounting at least three constraints that on the one hand, play a role of warnings that deter from theoretical and practical errors in the study of the youth phenomenon, and on the other hand, guidelines for identifying real, specific characteristics of youth as a social phenomenon. Limitations of theoretical and practical analysis of young people are as follows: first, the need to consider demographic data not as final, but only as initial and preliminary, such that require further substantive socio-cultural analysis; second, the inadmissibility of ignoring the cultural diversity of the manifestations of the youth phenomenon, instead the need to identify the special characteristics of youth of different ethnic, religious and other groups; third, the need to take into account the specifics of self-identification of those who identify themselves as young people as a social group.

Keywords: young man; youth; philosophical anthropology; generation; theory of generations; ageism

Introduction

In the modern world, as it was 100 years ago in the time of the German thinker Max Scheler, the founder of philosophical anthropology, we observe a paradoxical situation: on the one hand, man as a self-sufficient phenomenon is a whole, but at the same time he/she is scattered as a different subject of certain sciences each time. However, despite the current accumulation of vast arrays of empirical data on man and increasing number of competing concepts of man proposed by special sciences, the need for theoretical understanding of man as a holistic phenomenon is more urgent than ever. In other words, if we want to find the answers to the age-old questions about the nature and vocation of man, i.e. his/her place in the universe, we should look for these answers in the relentless conceptual synthesis of certain aspects of human nature and its specific manifestations. At the same time, for us, as for Scheler, the key role of its metaphysical dimensions remains axiomatic. As the Ukrainian philosopher Anatolii Malivskyi (2021) notes: "understanding the question of what man is and how it is possible to comprehend his metaphysical nature has become relevant not for the first time in our days" (p. 131).

This aspect (its significance) is clearly underestimated in the process of studying man by some specialized sciences, including sociology. It is illustrative that in the modern context a crit-

ical attitude to metaphysics is combined with increased attention to the peculiarities of the bright forms of the presence of metaphysical principles in youth, which is characterized by openness to the world and aspirations for the future.

Appeal to young people as the embodiment of hopes for the future has been quite common since the ancient world, and has not been spared by classical philosophical teachings about man as the subject of their research. Modern philosophical anthropology also studies the phenomenon of youth. Taoism, after its founder, the ancient Chinese philosopher Lao Tzu (1988), considers the child as a symbol of unrealized but therefore the fullest potential. Socrates, the ancient Greek philosopher, addressed young people as not spoiled by accepted social customs and prejudices more capable of impartial assessment and balanced rational thinking, as evidenced by Plato (2021), the student of Socrates and the American historian of philosophy Peter J. Hansen (2019). To some extent, the Danish philosopher Søren Kierkegaard (1992) used youth as a way of life as an example when he wrote: "One should live by looking ahead, although one can understand life only by looking back" (authors' transl.).

Indeed, it is young people who objectively have the greatest potential and are most inclined to change themselves and the world. In this sense, young people should be considered as a certain stage in the formation of man. Even the ancient Greek politician and thinker Solon divided all human life into sevens, i.e. ten periods of seven years, and if at the end of the second period there are signs of physical maturity, then only after the end of the fifth period a man ceases to strive for the unfulfilled, according to the American historian of philosophy Deborah T. Steiner (2014). And if this stage is proposed to take as an example, one should first find out why. The German anthropologist Helmuth Plessner (2020) based human nature in general on the inherent desire of young people to see their essence outside themselves, to feel unrealized: man is an eccentric being, puts his/her essence outside him/herself.

In a situation of social crisis and worldview doubts, honesty and uncompromising nature, which are generally rightly attributed to young people, look like a fulcrum for radical social criticism and cleansing society of all obsolete, and young people themselves are considered as social carriers not only of ideas but also practices of social change.

Indeed, youth is perhaps the most potentially productive period of human life. However, young people do not always realize this potential properly and to the full. Well-known sociocultural phenomena of the so-called "lost generation" proposed by the American historian Craig Monk (2018) and the phenomenon of "superfluous man" studied by Kelly Hamren (2011), the American literary scholar and one of the recent new concepts proposed by British social thinker Guy Standing (2014), is the term "precariat" to denote a new social class of unemployed or part-time employed and temporarily employed people in society, many of whom are young people. Social and economic conditions, cultural peculiarities and some other reasons act as obstacles for young people to realize stereotypical expectations from them.

In such circumstances, a balanced assessment of young people taking into account the objective capabilities and objective limits of the youth is essential.

Philosophical anthropology adheres to an academic approach to the essential issues of human cognition, and therefore can act as an objective and value-neutral judge in situations of fierce social battles in which science is used to achieve goals not only external to science (political, economic, religious, etc.), but generally incompatible with the ethics of cognitive honesty and impartiality. In particular, modern humanities research is often captivated by political fashion and instead of providing a systematic scientific substantiation of theoretical and practical problems, it

provides a scientifically superficial but politically correct service of certain popular ideas and myths, giving them the appearance of trustworthy scientific theories.

Purpose

The purpose of this article is to clarify the importance of the analysis of the generation theory to identify the essential characteristics of the phenomenon of youth. The methodology is socio-philosophical anthropology, i.e. philosophical anthropology using certain methods of sociological, socio-psychological and ethnological research, as well as philosophical comprehension of the application of these methods in special sciences.

Statement of basic materials

Generation theory: a kind or opponent of ageism?

In modern philosophy and sociology, one can find both supporters of the generation theory and followers of a rather radical liberal position on this issue, who are critics of ageism. It is not necessary to oppose these two value positions, but it is due to their radical opposition they acquire a cartoonish look, as well as lose contact with those scientific studies that have provided objective grounds for both the theory of generations as one that seeks clear differentiation between the features of different generations, and for the theory of equality of different generations.

In their special article on ageism, Israeli scientist Liat Ayalon and German researcher Clemens Tesch-Römer (2017) define this socio-cultural phenomenon as follows: "Ageism is defined as stereotypes, prejudice, or discrimination against (but also in favour of) people because of their chronological age" (p. 1).

Obviously, the main disadvantage of ageism is biological determinism, which may be justified in biological research, but takes on caricatured forms when biological criteria begin to be used as determinants outside of biological science, particularly, in the human sciences as a social and cultural being.

At first sight, the theory of generations also appeals to the purely biological characteristics of human, more accurately, it unites people into large social groups according to their age, not taking into account their other characteristics, and sometimes defining these other characteristics, social and cultural, through the prism of age as a defining feature. In such a biological version, the theory of generations almost coincides with the position of ageism and therefore inevitably acts as an opponent of the critique of ageism and appears almost as a scientific justification of ageism itself.

However, ageism can have not only biological theory as its theoretical basis, but also socio-cultural theory: certain "typical" social and cultural characteristics can be quite rigidly attributed to different generations, creating certain stereotypes. Thus, young people can always be perceived as revolutionaries, as the theorist of the so-called "youth revolution" of the late 1960s, German-born American philosopher Herbert Marcuse (2005) of the Frankfurt School of Social Research was prone to. One can also stereotypically perceive older people as conservatives. There is even a common expression attributed to Benjamin Disraeli: "If you're not a liberal when you're 25, you have no heart. If you're not a conservative by the time you're 35, you have no brain".

However, it is on the example of social and cultural characteristics that the radical difference between generational theory and ageism becomes apparent: the representatives of the revolutionary generation remain so for life; they prove to be revolutionaries not only at a young age, but

also in older and great age. Detailed research on this phenomenon has been carried out, in particular, by American theorists William Strauss and Neil Howe. Similar to the generation of Revolutionary Prophets, according to these researchers, there are generations of Artists, Travelers and Heroes who also form a kind of archetype in youth, a socio-cultural matrix that is preserved and manifested throughout life (Strauss & Howe, 1991).

However, such a program for the manifestation of a certain type of social strategy for the whole generation looks somewhat stereotyped and can hardly correspond to the real diversity of individual and group characteristics of each particular society. Critical remarks have already been made by Ukrainian researchers, such as the philosopher Mykhailo Boichenko (2019), about the need to take a more targeted and specific approach to defining generations and their periodization, but it is worth going even further in this critique.

Philosophical and anthropological approach to the concept of youth

The Law of Ukraine "On Basic Principles of Youth Policy" defines youth as follows: "Youth (young persons) are the persons aged 14 to 35 who are the citizens of Ukraine, foreigners and stateless persons who are legally in Ukraine" ("Zakon Ukrainy", 2021).

This is a very thorough approach, but its successful implementation in practice requires a preliminary philosophical comprehension of its potential. Some concerns about the attribution of certain social groups and individuals to youth should be noted in advance.

First, youth is not only a physical characteristic, but also expresses intellectual, emotional and volitional mobility. They are to some extent correlated with physical maturity and preservation of certain physical abilities, but are not rigidly determined by them. There are many cases of early development. In particular, the so-called children prodigies. Many of them graduate from school at an earlier age, enter universities and start working, if not entirely as adults, then at least sometimes they make such scientific and technical discoveries that most adults have failed to do in their entire lives. There are also cases when older people, for whom the period of maturity has ended, and it is time for legal rest from work, find themselves not only functionally capable in many respects, but also in some characteristics superior to adults and even young people. Of course, these cases are deviations rather than they set the norm of an expanded understanding of the youth concept. Yet, they convincingly remove the determination of youth phenomenon only by the level of physical development and other biological parameters typical of young age. Herewith, in the legislation of most countries, young people are determined by age. Thus, in Ukraine it is the age from 14 to 35 ("Zakon Ukrainy", 2021).

Second, there is a socio-cultural specificity of the definition of belonging to the youth, which can vary considerably from one historical epoch to another and from one country and civilization to another. In recent times, the age of youth was much lower. It was possible to get married, to work, to participate in other events, including public ones, from a much earlier age than modern law allows. And even today, the age of majority varies from country to country and depends largely on local traditions, religion, and culture. Even in one country, such cultural differences can sometimes be felt. They may be related to traditional cultural diversity. For example, in Ukraine, there are several ethnic and cultural groups in the Crimea that have a significant cultural identity, not only compared to "mainland" Ukraine, but also among themselves (Drapushko, 2012). In addition, active global migration has been an important factor in enhancing such cultural diversity, providing new, powerful impetus to enhance multiculturalism not only as a form of cultural policy but also as a description of the state of affairs in a growing number of modern

countries, especially economically developed ones. This is why modern French philosopher Alain Badiou (2019) writes about the emergence of the phenomenon of the global proletariat, which is moving on an unprecedented scale from economically poor countries to economically rich. To the phenomenon of the global proletariat one should add the increasingly massive phenomenon of refugees, which is gradually gaining almost global proportions, according to Slovenian researcher Vlasta Jalušič (2017).

Finally, third, the social self-identification of the individual plays an important role in determining belonging to the youth. Of course, one cannot attribute a certain individual to the youth as a social group only on this basis, ignoring the objective functional capabilities and sociocultural characteristics of this individual. But, on the one hand, the objective characteristics if there is no subjective one may not give the expected final effect: a young person may behave infantile or as a retiree, not showing a desire to belong to youth as a social group. Of course, such a kind of retreatism, may become a mass phenomenon, as in modern Japan, according to Italian psychologists Fiorenzo Ranieri and Luciano Luccherino (2018), as well as Japanese psychologists Roselin Yong and Kyoko Nomura (2019). In this case, all young people as a social group begin to acquire new characteristics. But even in this case, a negative subjective self-identification with typical ideas about youth leads to the neutralization of some objective abilities to be young. One should want to be young. That is why, on the other hand, older people who already left a young age can behave like young people for a long time. There are now more and more objective reasons for this, namely, due to the significant improvement in the life quality of older people. According to American psychologists Manfred Diehl, Michael Smyer, and Chandra Mehrotra (2020): "Decades of research have shown that biological and psychosocial aging are not as predetermined as had been thought for a long time".

Certainly, this can only be an outward similarity to young people, the choice of appearance of a young person: appropriate clothing, hairstyle and so on. Such people often choose a way of life in entertainment, as if they still have parents who will provide financial support for this and will be a reliable foundation they can always turn to in a critical case and get guaranteed help ("insurance"). But there are a lot of quite serious people, mature enough, who are embarking on new projects with youthful enthusiasm and stubbornness, working as if they still have an inexhaustible supply of energy. Such people are often identified as young in spirit, restless in creativity. They are characterized by increased activity and responsible life position, uncompromising and maximalism of youth. Thus, self-identification with young people is an important characteristic that can be called a good reason, compared to the necessary objective reasons: the ability to be young.

Establishing restrictions for the application of generation theory as an explanatory theoretical position on the study of the youth phenomenon

Based on the above, the theory of generations can serve more as an aid in determining the phenomenon of youth. Conversely, the philosophical and anthropological definition of the phenomenon of youth, its successful philosophical and anthropological conceptualization make it possible to delineate age contours and value content more accurately in a specific social or historical definition and study of generations, in particular, distinguishing them from each other. This imposes certain restrictions on the application of the generation theory both on the boundaries of its theoretical applicability and adequacy, and on its internal theoretical content.

The first restriction is caused by the inability to base youth research solely on demographic data. Demography provides only basic source material that needs further interpretation, and both

social groups younger than nominal "youth" and social groups older than demographically defined youth should be analysed at the same time.

The second restriction concerns the observance of differences in the study of age groups of the representatives of different cultures, ethnic groups, religions, etc. For each such special group there should be a separate study and accounting the possibility of adjusting the age limits, both up and down the age scale of the beginning and completion of youth. Not only age parameters but also meaningful characteristics of young people, their cultural and social distinctive features may differ for different cultural groups.

The third restriction concerns the need to conduct a survey on one's own age self-identification of the representatives of formally different age groups. This may reveal additional adjustments in defining youth as a social group. Such a survey should be accompanied by the open questions that will allow taking into account the respondents' own variants for the reasons why they attribute themselves to a particular age group. It is a source of constant expansion and renewal of those characteristics of young people that are subject to scientific study and philosophical comprehension.

Accordingly, at least three value determinacies in the functioning of youth as a community should be monitored each time. Such value determinacies are objectively inherent in young people, so it is necessary to identify and record their specific embodiments during the formation of theoretical knowledge about specific youth communities, and on this basis – the definition of the general concept of youth. According to Ukrainian philosopher Mykhailo Boichenko (2019), the first value determinacy is the identification of demographic characteristics: the size and social role of young people in society can vary significantly (from baby boom to widespread child-free movement) depending on the attitude to youth in society. The second value determinacy relates to the identification of specific social and cultural tasks that culture (ethnic, religious, etc.) assigns to young people: creation of something new, keeping the traditions, reception of the best examples from the outside (such as secondary modernization in case of cultural revolution). The third value determinacy relates to the existence of certain common group ideals that unite the youth of each culture. These ideals act as the embodiment of youth self-awareness as a self-organized social group, they are a concentrated expression of social values that unite young people, determine their behaviour and the importance of this group of young people for society and its development.

Originality

The authors rethought the theoretical and practical potential of generational theory due to its reconceptualization based on philosophical anthropology, which created an opportunity to shift research attention from the attempts to identify superhistorical characteristics of youth to identification of the essential nature of specific historical and sociocultural features of youth as representatives of a particular culture.

Conclusions

Generation theory can be an important tool for conceptual comprehension of the phenomenon of youth, which makes it possible to identify its specific characteristics and avoid uncritical prejudices and ideological stereotypes. To that end, we should turn to philosophical anthropology as a basic methodology for rethinking the theory of generations. The most adequate version may not be biological anthropology and its philosophical conceptualizations, but social and cultural

anthropology, conceptualized as socio-philosophical anthropology. As such, the latter appears as a general theory and explanatory platform for specific social research, including sociological.

Defining the youth phenomenon requires accounting at least three constraints that on the one hand, play a role of warnings that deter from theoretical and practical errors in the study of the youth phenomenon, and on the other hand, guidelines for identifying real, specific characteristics of youth as a social phenomenon. Under this approach, it is necessary to determine not the abstract characteristics of youth, but the methodological limitations that guide the practical field research of youth, which reveals its distinctive properties each time. Limitations of theoretical and practical analysis of young people are as follows: first, the need to consider demographic data not as final, but only as initial and preliminary, such that require further substantive socio-cultural analysis; second, the inadmissibility of ignoring the cultural diversity of the manifestations of the youth phenomenon, instead the need to identify the special characteristics of youth of different ethnic, religious and other groups; third, the need to take into account the specifics of self-identification of those who identify themselves as young people as a social group.

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SOCIAL ASPECT OF HUMAN BEING

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Молодь як репрезентація сутнісних характеристик людини

Мета. Дана стаття спробує з'ясувати значущість аналізу теорії поколінь для виявлення сутнісних характеристик феномену молоді. **Теоретичним базисом** цього дослідження є соціально-філософська антропологія, тобто філософська антропологія з використанням окремих методів соціологічного, соціально-психологічного та етнологічного досліджень, а також філософським осмисленням застосування цих методів у спеціальних науках. **Наукова новизна.** Авторами здійснено переосмислення теоретичного та практичного потенціалу теорії поколінь завдяки її реконцептуалізації на основі філософської антропології, що створило можливість переключити дослідницьку увагу зі спроб виявити надісторичні характеристики молоді на виявлення сутнісного характеру конкретно-історичних і соціокультурних рис молоді як представників певної визначеної культури. **Висновки.** Визначення феномену молоді потребує врахування щонайменше трьох обмежень, які відіграють водночас роль, з одного боку, застережень, які утримують від теоретичних та практичних помилок при дослідженні феномену молоді, а з іншого боку, орієнтирів для виявлення реальних, конкретних характеристик молоді як соціального феномену. Обмеженнями теоретичного і практичного аналізу молоді виступають: по-перше, необхідність розглядати дані демографічних досліджень не як остаточні, а лише як вихідні і попередні, такі, що потребують подальшого змістового соціокультурного аналізу; по-друге, неприпустимість ігнорування культурного розмаїття проявів феномену молоді, натомість необхідність виявлення особливих характеристик молоді різних етнічних, релігійних тощо груп; по-третє, необхідність обов'язкового врахування специфіки самоідентифікації тих, хто відносить себе до молоді як соціальної групи.

Ключові слова: молода людина; молодь; філософська антропологія; покоління; теорія поколінь; ейджизм

SOCIAL ASPECT OF HUMAN BEING

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Philosophical Senses of Patriotism in the Conditions of Contemporary World Development: Perspective and Retrospective Dimensions

The purpose of the article is to clarify the most relevant philosophical dimensions of modern patriotism against the background of defending the processes of national identity. **The theoretical basis** of the study consisted of institutional analysis, synergetic and philosophical-anthropological approaches, as well as existential philosophy and philosophy of applied ethics. Patriotism is seen as a path to self-expression, the world of life, mental self-limitation and self-aggrandizement of modern man. The peculiarities of modern considerations about the philosophical content of patriotism within the framework of its comparison with other value structures, such as cosmopolitanism, liberalism, nationalism, etc., are established. **Originality.** The scientific novelty is that the article for the first time reveals the correlations of patriotism with other ideological and ideological doctrines and systems of political and social worldview, which fix the identity of individuals and groups in the context of ethnic, social or political community. **Conclusions.** The existential dimension of patriotism is based on worldviews of involvement in the local community. Trends in globalization are forcing modern people to "seek refuge" in small communities, or even in a family or other small group. "Local" or "neighborhood" patriotism acquires the character of an expression of involvement in a friend and relative. It almost completely "crosses out" the constitutional and ideological patriotism inherent in the states of the twentieth century. The reorientation of significant philosophical justifications of patriotism in modern conditions provokes a discussion about the spirituality and societal nature of patriotic meanings. In the struggle for the independence of modern Ukraine, we are all witnessing the process of overcoming "state" patriotism "local". This process is very important in the face of opposition to the totalitarian ideology of the Russian aggressor.

Keywords: patriotism; constructivism; existentialism; identity; citizenship; nationalism; worldview; ideology

Introduction

Modern patriotism is a multidisciplinary problem that requires study in the context of social, cultural and information and communication contexts. The state and political content of the age of modern patriotism largely loses its semantic components. It's appropriate to talk about the validity lose of classical ideologies and the justification of the content of patriotic ideas and beliefs in the service of the state and the political nation. At the same time, since the beginning of the 21st century, there could be seen a new wave of philosophical interpretations of patriotism based on environmental, gender, and anti-globalization principles. Contemporary Ukraine is experiencing a painful stage of rupture with colonial mythology and monolingual Russian indoctrination. In this regard, the Ukrainian patriotic worldview in the conditions of war needs comprehension. It is appropriate to clarify the most relevant aspects of the existential justification of patriotism and its prospects in post-industrial society. Overcoming the two-dimensional left and right worldview dichotomy provides an opportunity to extend patriotism to a new set of meanings and senses. It is necessary to identify the correlation of patriotism with other ideological and worldview doctrines and political and social worldview systems, which fix the identity of individuals and groups in the context of the existence of ethnic, social or political community. The ethnic renaissance of the globalization era forces us to look at patriotism from the point of view of justifying the individual's belonging to historical time, the dimension of national and social being. Patriotism as a way of the living world self-expression,

mental self-limitation and self-glorification raises before humanity the question of the adequacy of partitions within the human race and the universality of the basic categories of being, the universe and civilization.

Philosophical principles of patriotism are considered by a number of modern scientists in an interdisciplinary perspective. In particular, D. Archard (2016) researched the ethics of patriotism, C. Blattberg (2009) revealed patriotic elaborations in practical philosophy context, M. Cerrato (2020) observed topology and tropology heidegger's philosophical nationalism, S. Hudson (2017) recovered the rational content of patriotism in the philosophy of right, J. Kleinig, S. Keller, and I. Primoratz (2015) considered debates on the ethics of patriotism, T. Ślipko (2020) had paid attention to the boundaries and practical tasks of patriotism, M. Suniewicka (2011) revealed the meaning of patriotism and justice in the global dimension. Despite the presence of these important works, the philosophical foundations of contemporary patriotism understanding require study in the context of retrospective and promising ideological doctrines and political and philosophical currents.

Purpose

The purpose of the article is to clarify the most relevant philosophical dimensions of contemporary patriotism on the background of defending the processes of national identity. The task of the article is to identify the focus of philosophical interpretations of patriotism in context of humankind global problems.

Statement of basic materials

Philosophical grounds of patriotism are considered by modern scholars in the context of its revival as the ideological basis of political activity and a factor in shaping political behavior. The particular feature of modern considerations about the philosophical content of patriotism is its comparison with other generalized value structures, such as cosmopolitanism, liberalism, nationalism and more. The diversity of the values palette leads to different conceptual ideas about the future of patriotism in the field of philosophical meanings. As I. Primoratz and A. Pavkovic convincingly believed,

> Economic and cultural globalization and the worldwide threat of terrorism have contributed to the resurgence of patriotic loyalty in many parts of the world and made the issues it raises highly topical. This collection of new essays by philosophers and political theorists engages with a wide range of conceptual, moral and political questions raised by the current revival of patriotism. It displays both similarities and differences between patriotism and nationalism, and considers the proposal of Habermas and others to disconnect the two. Ideal as a supplementary reader for under-

SOCIAL ASPECT OF HUMAN BEING

graduate and postgraduate courses in politics/political science especially

in political theory, contemporary political ideologies and nationalism and

in philosophy for courses on applied ethics and political philosophy.

(Primoratz & Pavkovic, 2008, p. 5)

In this regard, changing the importance of political and power values of modernism in contemporary times encourages the rethinking of old approaches to the philosophical content of patriotism. The question is legitimate to what extent patriotic concepts and "narratives" can motivate the actions or inaction of a modern citizen. American scholar Jill Hernandez rightly outlines the landscape of global terror and the necessity of philosophical dialogue about the ethics and scope of just war. She convincingly proves the difficulty of the memorization that many real-world people across the globe believe they have a patriotic duty to take up arms for their country. But according to researcher's position, providing a useful definition of patriotism and a moral defense of it can prove to be just as difficult (Hernandez, 2015).

It is the motivating potential of patriotism as an ideological system and the basis of the worldview of contemporary man is one of the main subjects in the context of research in applied ethics. Patriotic considerations about the "acceptable" or "unacceptable" in the actions of people are reflected in the formation of mass rational or irrational perception of social life. J. Hernandez while reviewing the *"The Ethics of Patriotism: A Debate"* (Kleinig, Keller, & Primoratz, 2015) book, argues on excellent and timely reminder as to some of the moral questions that weigh on how we identify with our country (of origin or residence), and a background knowledge of the authors' antecedent work is not required to follow the argument trajectories from the beginning. The researcher satisfyingly demonstrates that dabblers in applied ethics will be disappointed by some obvious constraints of the book, including its diminutive size and its argumentation's correlatively thin scope. She also gives an example, that moral arguments are solely framed by either a virtue ethical or deontological background, and the authors do not really consider the question from consequentialist or intuitionist perspectives, which (to me) seem oddly excluded (Hernandez, 2015).

Awareness of the value background of patriotism ambiguity causes conceptual inconsistencies in individual and collective consciousness. Loyalty to the state or political community, based on ethnic principles, is called into question due to human and humanitarian obligations. The human rights dilemma in inter-ethnic conflicts is even more complex. The dynamism of the philosophical foundations of patriotism and hermeneutic techniques of its contextual understanding is actualized. Canadian professor A. Habib, commenting Blattberg's (2009) "Patriotic Elaborations…" truly notes, that patriotism posits a civil polity with a common good, one that patriots strive to achieve together via the political process. According to A. Habib, the theory rests on hermeneutical principles, such as a radical version of linguistic and conceptual holism that makes the meaning and nature of things like moral values and political goods entirely context-dependent. On this picture we understand values and goods in the context of our shared social practices. However, researcher points out, although this universe is whole, it is also 'cracked'; there are gaps or holes between the values underlying the practices. These cracks, when they result in conflict, stop the normal social flow and 'throw up' the conflicting values to us, values

that are normally invisible due to their smooth functioning in the web of practices. Hermeneutic conflict resolution is an interpretive affair, in which one seeks to reconcile the apparently conflicting values by making alterations either in them, in some other parts of the web, or in both (Habib, 2009).

Classical schemes that underlie the existence of contemporary Western society, in particular, the market capitalism of Adam Smith, the political democracy of Alexis de Tocqueville etc, were gradually replaced by globalist scenarios of world development. Economic determinism in the conditions of environmental crisis can no longer be considered as the basis of adequate behavior of an intelligent person, the state or ethnic-national community. In this regard, there is a need to update the philosophical foundations of patriotism. As Y. Elazar correctly states, scholars have emphasized Adam Smith's critique of the dangers of patriotism, but have not paid close attention to its potential value. Y. Elazar recovers from Smith's work an attractive model of patriotism without nationalism. The potential value of patriotism lies in inspiring individuals to realize an ideal of impartial beneficence, which consists in overcoming selfishness and other subpolity partialities and in promoting the greater happiness of all fellow citizens. Smith defends virtuous patriotism against strong cosmopolitanism by arguing that a global division of labor, which directs individuals to benefit their compatriots, more effectively serves the interests of humanity than directly trying to promote global happiness. Y. Elazar's article illuminates aspects of Smith's work that contrast with the "invisible hand" argument and favor the conscious pursuit of public interest in some contexts. It contributes to recent discussions of patriotism a distinctive way of understanding its relation to impartiality (Elazar, 2021, p. 329).

The sustainable democracies' realities of socio-political development show that the political content of patriotism can change in favor specific personalities's image perception or admiration. In particular, in the contemporary United States, American patriotism sometimes takes the form of so-called "Trumpism" or the unconditional support of former President D. Trump and his ideological positions. We are dealing with a conglomeration of values that have been voiced by a popular opinion leader. Over time, these meanings became entrenched in the media and became the acquisition of millions of Americans. M. Sable and A. Torres profoundly evaluated contemporary American politics through the works of many of the greatest political thinkers. According to their position, researches focused on the socio-political context surrounding Trump. As American scholars point out, prominent are three contemporary questions: Why did voters support Trump? Is there a Trumpian ideology, and if so, what is it? And how do the motivations of Trump supporters connect with his agenda? Other themes discussed here are: What does patriotism mean in a globalized world? To what extent does Trump's rise force us to question the relationship between one's own and universal values? And finally, does the support of Trump's voters indicate civic health or political decay? M. Sable and A. Torres' essays connect explanations of Trumpism to debates about the ends of the state and human nature. On the one side M. Sable and A. Torres analyzed rational motives explaining the rise of Trump. On the other side, there are focusing on subrational features behind Trump's support (Sable & Torres, 2018).

The philosophical basis of contemporary patriotism is embodied in the modern education system, which transmits, above all, democratic and liberal values. At the same time, in conditions of sustainable democracy in the EU and the US, it is becoming increasingly clear that national patriotism contradicts with multiculturalism and universalism. Some scholars outline the controversy between the identification of a citizen and his/her educational environment, as well as events in the surrounding "big world". M. Nussbaum correctly claims that one of the greatest barriers to

SOCIAL ASPECT OF HUMAN BEING

rational deliberation in politics is the unexamined feeling that one's own current preferences and ways are neutral and natural. An education that takes national boundaries as morally salient too often reinforces this kind of irrationality, by lending to what is an accident of history a false air of moral weight and glory. By looking at ourselves in the lens of the other, we come to see what in our practices is local and non-necessary, what more broadly or deeply shared. American nation is appallingly ignorant of most of the rest of the world. M. Nussbaum (2021) think that this means that it is also, in many crucial ways, ignorant of itself.

The philosophical foundations of contemporary patriotism are being tested by critics of the major religious traditions of the East. In particular, the Hindu tradition denies the primacy of values and responsibilities to someone's ethnic community. Instead, tradition emphasizes universal values. This contradiction requires further clarification and a balanced approach. M. Nussbaum revealed, that Americans have frequently supported the principle of Bande Mataram, giving the fact of being American a special salience in moral and political deliberation, and pride in a specifically American identity and a specifically American citizenship a special power among the motivations to political action. As M. Nussbaum believe, with Tagore and his character Nikhil, that this emphasis on patriotic pride is both morally dangerous and, ultimately, subversive of some of the worthy goals patriotism sets out to serve – for example, the goal of national unity in devotion to worthy moral ideals of justice and equality. These goals, as American thinker argued, would be better served by an ideal that is in any case more adequate to our situation in the contemporary world, namely the very old ideal of the cosmopolitan, the person whose primary allegiance is to the community of human beings in the entire world (Nussbaum, 2021).

Contemporary philosophical justifications of patriotism are under pressure from the semantic field of moral theology. The secular vision of divine requirements and transcendent arguments regarding moral behavior determine the universal regulatory actions of man as an individual. The challenge of moral theology is that, given the universal justification of human behavior and worldview, the need for patriotism seems to disappear. J. Hare very thoroughly examines the question of the moral justification of patriotism, given a Kantian view of morality as requiring an equal respect for every human being. His essay considers the background in Kant's moral theology for his cosmopolitanism. It then considers an extreme version of cosmopolitanism that denies a proper place for love of one's country, and it engages with a contemporary atheist cosmopolitan, Seyla Benhabib, suggesting that there are resources in Kant's moral theology to ground the hope that she expresses but does not succeed in grounding. Finally, it considers patriotism as a perfection of cosmopolitanism, in the same way that love of an individual can be a perfection of love of humanity. The J. Hare's essay suggests that defensible versions of cosmopolitanism put constraints on what kind of love of one's own country is morally permissible. But these constraints require the background in a Kantian moral theology (Hare, 2020).

The search and selection of philosophical arguments in favor of patriotic political behavior encourages the development of the position of the elite and local communities. "Local" patriotism is considered as nonsense in the context of liberal and cosmopolitan discourse. At the same time, the long hegemony of cosmopolitanism in the global dimension is coming to an end. J. Hare identifies, that global agenda itself tends to undermine, in certain circumstances, the success of the regimes that are trying to implement it; in other words, the strong cosmopolitan agenda can be self-defeating. The philosophical and ideological differences here are likely to be meshed with all sorts of other causal factors, but they are important all the same. J. Hare (2020)

sees in the United States and in Europe swings toward a kind of anticosmopolitan agenda that is a response, in part, to the same kind of neglect of the value of local attachment by the liberal elite.

Democratic norms of political debate are interpreted as a kind of safeguard for extreme political positions, which are called extremism. Under the condition of mutual respect and reasoned communicative interaction, the question of the ethnic group rights' violation cannot be avoided. At the same time, the war in Ukraine shows that the philosophical justifications of humanism and liberal cosmopolitanism have not become dominant either for the Russian elite nor for the broad strata of the Russian state.

Perspective interpretations of citizenship and democratic expression of nation's will are absorbed by the existing political and legal tradition. Constitutional obligations are considered decisive for the citizen's personal patriotic choice. However, it should be understood that in the digital era, patriotic preferences are highly individualized (Formosa, 2009). They are based more on pragmatic needs rather than on liberal (modern) constitutionalism's abstractions. In this regard P. Linden-Retek details the consequences of this shift for the work of the contemporary European judiciary and its constitutional discourse. In the first instance, he analyses constitutional imaginaries and reveals the extent to which civic attachment to constitutional law is oriented not merely to a legal principle simpliciter but also to the historical settlement of political conflict the principle reflects (Linden-Retek, 2021).

In the conditions of existence of the national European statehood the question of national interests' protection loses the value, significance and imperativeness. The situation of "postnation" needs further study. At the same time, it can already be argued that the "post-national" doctrine of multiculturalism has undergone significant crises and trials. It cannot be the semantic mainstream that defines the latest philosophical foundations of patriotism. P. Linden-Retek rightly suggests that the plurality of constitutional imaginaries in the European legal space creates additional difficulties for inspiring civic attachments post-nationally, a problem to which European judiciaries have heretofore been unresponsive. He also justly claims, that an understanding of Habermas's work in light of constitutional imaginaries opens new avenues for rethinking the interpretive and structural tasks to which Europe's juridical institutions should be directed. In particular, P. Linden-Retek (2021) highlights new forms of proceduralism to be recovered in constitutional discourse in order to establish a reflexivity of constitutional imagination adequate to post-national politics.

Thus, prospective and innovative trends in the philosophical justification of the patriotic worldview lead to the existence of this phenomenon as a phenomenon that is on the verge of denying and the neophytes' enthusiasm. The philosophical culture of Europe and the world as a whole seeks to eliminate patriotism from the leading role or limit it to archaic guidelines of constitutional law. At the same time, global change and digital technologies reveal the appeal of the concept of patriotism to explain many phenomena that are outside the semantic field of traditional ideological doctrines.

Originality

The article for the first time reveals the correlations of patriotism with other ideological and ideological doctrines and systems of political and social worldview, which fix the identity of individuals and groups in the context of ethnic, social or political community.

Conclusions

Thus, the focus of interpretation of the philosophical significance of patriotism has changed significantly. Over the last few decades, the liberal normative interpretation of patriotism has lost its significance due to the inability to fully explain the expediency of collective identity maintaining. In democracy conditions, the digital communication era reduces the importance of liberal rights and freedoms. As a result, patriotism ceases to be an instrument of modern / industrial values protection. The profound wisdom of the pragmatic interpretation of the patriotism of Anglo-Saxon philosophy is also called into question by the intrusion into the realm of private tools of psychological suggestion and marketing means of behavioral control. The existential dimension of patriotism is based on worldviews of involvement in the local community. The globalization trends are forcing contemporary people to "seek asylum" in small communities, or even in a family or other small group. "Local" or "neighborhood" patriotism acquires the nature of involvement to a friendly and relative surroundings expression. It almost completely "crosses out" the constitutional and ideological patriotism inherent in the states of the twentieth century. The refocusing of significant philosophical justifications of patriotism in contemporary conditions provokes a discussion about the spirituality and societal nature of patriotic senses. In the struggle for the contemporary Ukraine's independence, we are all witnessing the process of "state" patriotism overcoming with "local" patriotism. This process is very important in the face of opposition to the Russian aggressor totalitarian ideology. "Local" or "neighborhood" patriotism fills the mentality of the individual with local and family senses, which open a new perspective for its philosophical justification.

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Філософські смисли патріотизму в умовах сучасного світового розвитку: перспективні та ретроспективні виміри

Метою статті є з'ясування найбільш актуальних філософських вимірів сучасного патріотизму на тлі відстоювання процесів національної ідентичності. **Теоретичний базис** дослідження склали інституційний аналіз, синергетичний і філософсько-антропологічний підходи, а також екзистенційна філософія та філософія прикладної етики. Патріотизм розглядається як шлях до самовиразу, життєвого світу, ментального самообмеження та самозвеличування сучасної людини. Встановлюються особливості сучасних міркувань

SOCIAL ASPECT OF HUMAN BEING

про філософський зміст патріотизму в межах його зіставлення з іншими ціннісними структурами, такими як космополітизм, лібералізм, націоналізм тощо. **Наукова новизна** полягає в тому, що в статті вперше виявлені кореляції патріотизму з іншими ідейно-світоглядними доктринами та системами політичного й соціального світосприйняття, які фіксують ідентичність індивідів та груп в контексті існування етнічної, соціальної або політичної спільноти. **Висновки.** Екзистенційний вимір патріотизму будується на світовідчуттях причетності до локальної спільноти. Тенденції глобалізації змушують сучасну людину "шукати прихистку" в невеликих громадах, ба навіть в родині або іншій невеликій групі. "Локальний" або "сусідський" патріотизм набуває характеру виразу причетності до знайомого та близького. Він майже повною мірою "перекреслює" конституційний та ідеологічний патріотизм, властивий для держав XX століття. Переорієнтація значущих філософських обґрунтувань патріотизму в сучасних умовах викликає дискусію про духовність та соцієтальність патріотичних смислів. В умовах боротьби за незалежність сучасної України ми всі спостерігаємо процес подолання "державного" патріотизму "локальним". Цей процес є дуже важливим в умовах протистояння тоталітарній ідеології російського агресора.

Ключові слова: патріотизм; конструктивізм; екзистенціалізм; ідентичність; громадянство; націоналізм; світогляд; ідеологія

THE MAN IN TECHNOSPHERE

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Revising Anthropocentrism of Technics in the Light of the 21st Century New Anthropological Models

Purpose. To substantiate the definition of technics as the attributive characteristics of a human being and the necessity of its orientation towards human flourishing in the context of new anthropological models of the 21st century. **Theoretical basis.** Correlation between technics, technology and the human essence is examined. The role of technics is traced at different historical stages of human development. Negative and positive effects of digital technology development upon a contemporary human being is analysed in the light of new anthropological models: homo technologicus, homo digitalis and homo eudaimonicus. The content of a new worldview-value paradigm of defining goals of technology is outlined. **Originality.** Transformation of the role of technics correlates with value and worldview shifts in person's understanding of his/her purpose in both natural and social worlds. Nowadays, philosophical analysis of anthropological dimension of technics and technology opens a horizon for seeking effective solutions in the face of the contemporary challenges and anti-utopian threats by means of focusing on the fact that, indeed, technological development is subordinate to the humanist goal that is flourishing, wellbeing and comprehensive development of a human being. **Conclusions.** The essence of technology reveals not through its functional but anthropogenic definitions in a sense of a source of institutionalization and in a sense of a source of realization of a human way of self-identification and self-objectification of human subjectivity. Technics/technology is the attributive characteristics of human essence and being: a human being is as much human as much he/she is a creator of technics. The purpose of technics is not to master the nature and to transform the world; technics is, above all, a tool of human self-improvement and self-creation through broadening the horizon of human capacities. The analysis of new modern anthropological models shows that it is the orientation of technology/technology towards human flourishing that is, on the one hand, a response to the existential demands of modern man, and on the other hand, a way of preventing future threats related to technological development.

Keywords: human essence; technology; technics; homo technologicus; homo digitalis; homo eudaimonicus; values; autonomy; human flourishing

Introduction

In the contemporary world, technologies are developing rapidly and have a transformative impact upon not only production, but also medicine, transportation, politics, communication, education, entertainment and many other domains. Creativity and innovative thinking has become crucial as never before. Informatization and digitalization keep modifying the ways of social interaction and cultural activity. On the one hand, technology improves our life and makes it much easier by widening our possibilities; though, on the other hand, technology is used for limiting human freedom in a new way: post-truth politics, bot farms, shifting from a real life towards the ideal "life" in virtual reality, consumerism etc. Hence, nowadays, "dialectics of Enlightenment" is deploying more vividly than ever before in the past: science and technics are supposed to emancipate a human being but at the same time they become a means

for a new kind of enslavement. Technologies keep "invading" human body more and more, so the questions arise: where the boundary of this invasion can be drawn? Is technology external and hostile towards a human being or is it inherent to the human nature itself? Is technology value-laden? Is technology good or evil in its nature? To what extend is it autonomous? How does technology correlate with society? To answer these questions in a way contributing to an adequate response to the contemporary challenges and an effective solution of current problems, we need to rethink critically the essence of technics and technology as well as to dig deeper in analyzing their anthropological dimension in the light of the new 21st century anthropological models.

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Statement of basic materials

Technics as the attributive characteristics of human essence

The idea that technics is a modern phenomenon and "just a language in which a man of Modernity was communicating with the world" (Voronin, 2004, p. 38) is widely criticized in the contemporary philosophy of technology. History of technics is traced since the emergence of a human being. Technics and the human being have been developing together. Heidegger, for example, by comparing the Ancient Greek and Modern technics, defined creativity as a distinctive feature of the former and power – of the latter. However, Ropolyi (2019, p. 30) claims that both creativity and power are universal characteristics of technics in any historical period, the distinction is, rather, in their proportion.

> …our age is passing from the primeval state of man, marked by his in-
>
> vention of tools and weapons for the purpose of achieving mastery over
>
> the forces of nature, to a radically different condition, in which he will
>
> not only have conquered nature but detached himself completely from
>
> the organic habitat. (Mumford, 1972, p. 77)

We should agree with Mumford that the distinction between technics of different historical periods is caused by worldview transformation: shifts in human attitude to nature and understanding of his/her own place and purpose in nature. The break of man-nature unity was made due to technics clearly back in the age of mythological worldview, when a human being started gradually conquering nature, initially nature in himself/herself. The allegory of this process can be found in a story about Odysseus' meeting with sirens. Odysseus ordered all of his sailors to plug their ears with beeswax and to tie him to the mast; in this way, due to technics, he managed to gain control over nature by facing it: he managed to subdue the external nature (to elim-

inate the siren's influence on sailors) and nature in himself (to curb his own urges triggered by sirens' singing) (Horkheimer & Adorno, 2002, p. 27). This is exactly what Ropolyi (2019) calls "technological situation" – that is, a human capacity to restrict the impact of natural circumstances, to control the course of events and to direct them towards attaining specific (human) goals (pp. 19-20). Obviously, cosmocentrism set particular limits to such dominance over nature. Massive innovative development of technics was driven by Renaissance anthropocentrism inspiring faith in human unlimited capacities as creator whose goal is to conquer and to improve the world: both natural and social (Melnyk, 2010, p. 50). Renaissance anthropocentrism originated from "disenchantment" of nature that, in its turn, was triggered by monotheism where God became transcendent, nature lost its sacredness and a human being – a crown of God's creation – was placed at the top of the natural beings' hierarchy.

So the analysis of twists and turns in a long history of technics' transformation leads us to a conclusion that technics is the attributive characteristics of a human being; technics is a human inherent way of interaction with the world; technics is one of dimensions of the human essence.

Obviously, we must not reduce the human essence to the capacity of making tools; and here we agree with Mumford that the human purpose consists not in mastering nature and its perpetual transformation, but in a constant "self-creation" and "self-overcoming" within the process of expedient activity, in a capacity of the world symbolization, creation of the cultural environment as a system of symbols.

However, in order to be capable for that, a human being, above all, needed to transcend the world of animals – and the invention of technology was a way of this transcending. As the Italian philosopher Maurizio Ferraris explicates, it was technology that crucially contributed to the development of language: the hand operating a tool frees the mouth, the teeth and the tongue, and thus, makes them available for developing speech skills. By arguing an inner connection between technology and the human nature, Ferraris appeals to the riddle of the sphinx:

> What animal has only one voice (i.e. one essence, which consists in being endowed with language) but walks in three different ways: in the morning on four legs, at noon on two, and in the evening on three? That animal is the human being, but the answer suggests that being endowed with language and *hands* is not enough… The technical prosthesis (the stick) thus falls within the very definition of the human animal, something that does not apply to other animals. (Ferraris, 2021, p. 13)

So "Oedipus' Stick" is a symbol of the inner link between technology and the human nature: a stick is the necessary complement of a human being, it is what makes a human being human (Ferraris, 2021). The stick represents an infinite number of technical devices (glasses, shoes, backpacks, mobile phones, books, the Internet, etc.), and it is our dependence on technics/technology that is a distinctive feature of the human species.

Of course, some species also use from time to time certain currently available objects to protect themselves or to get food. But only a human being manufactures technical means purposefully and develops techniques and technologies for self-improvement and for achievement of some control over the circumstances of his/her life (in particular, for preventing threats and overcoming the limitations imposed by his/her biological determinants). An ancient manifestation of this purely human quality was the ability of homo habilis about 2.4 million years ago to select and procure raw materials for manufacturing tools, as evidenced by the fact that all tools were made of quartz, which did not occur in the habitat of these ancient people.

As we have mentioned above, Ropolyi outlines it with a term "technological situation". The Hungarian philosopher defines technology as

> …a specific form of human agency that yields to (an imperfect) realization of human control over a technological situation – that is, a situation the course and the outcome of which are no longer governed to an end by natural constrains but by specific human aims. […] In our approach, all human praxis can be considered to be technological; more precisely, every human activity has a technological aspect or dimension. (Ropolyi, 2019, p. 19)

Without the intention to gain control over the situation of his/her life and without a success in it a human being ceases to be a human being, since in such a case he/she will take part in natural situations as a natural being (animal). Technology is the only way of human self-creating practice (economic, legal, psychic, social, cultural, material, mechanical, etc. technologies).

In this case, we consider as highly significant Mumford's remark that technics has very deep roots and initially a human being was using technics towards his/her own body and only later on – towards the external world:

> Early man's original development was based upon what André Varagnac happily called "the technology of the body": the utilization of his highly plastic bodily capacities for the expression of his still unformed and uninformed mind, before that mind had yet achieved, through the development of symbols and images, its own more appropriate etherealized technical instruments. (Mumford, 1972, p. 80)

The Ukrainian philosopher Mykhailo Boichenko (2021) makes a similar conclusion: "Since the beginning of the person's evolution, technology was a part of his/her body and mind, or rather, the body and mind were internally technological. Over time, humans began to direct their technologies not on themselves, but outward. Technologies have always changed a human" (p. 17).

Homo technologicus: the problem of technologies "merging" with a human being

It's amazing to notice how, eventually, in the 21st century, a human being redirects technics towards him/herself, as evidenced by reborn practices of self-tracking or tracking the self, "merging" technologies and, consequently, the emergence of a new anthropological model that at the same time is considered to be a new evolutionary stage of human development – homo technologicus.

Before moving to a closer examination of these three just mentioned phenomena, we would like to explain what we mean here by "technology" in the context of this subchapter, since a term has multiple definitions. We agree with the contemporary Italian philosopher of technology Adriano Fabris (2021) who defines technology as a system of many techniques connected and coordinated among themselves to achieve the same goal, therefore technology is a complex technical system (p. 33). Both technique and technology are aimed at widening possibilities of human action, but technology implies self-regulation of devices. Fabris gives an example of technical systems: mechanical clock (made of interconnected levers, gears, wheels, and springs), factory (based on the principle of the assembly line in which different machines are coordinated with each other) and the Google Car (the car that can follow the road without a driver and reaches the predetermined destination). There is a crucial nuance here: technics as a technical means (a tool) appeared along with the human being itself and depends on a human being (the stick requires a hand that can hold it, the mechanical watch needs someone to wind it), whereas technology as a contemporary phenomenon keeps emancipating from a human being and minimizing the need of human *input* (machines at a factory not only work automatically, and are linked to each other, but also substitute power of the workers; the Google Car is able to interact autonomously with its surroundings, observing traffic rules and calculating the shortest route). Technological devices are self-sustainable, capable even to "learn" using the data about the past interactions with the environment and to interact independently with other agents for the purposes they are programmed for, hence, they do not require a constant human control (Fabris, 2018, pp. 3-4). This increasing autonomy has, obviously, advantages, but also provokes ethical problems.

So let us get back to the practice of tracking the self: this practice it is not new, people have been using it for self-improvement since the ancient times. The difference is that in the past people used diaries for self-analysis, self-observation and self-reflection by writing down their thoughts, emotions, health condition and plans. Benjamin Franklin, for instance, wrote down daily the virtues he practiced to trace his progress towards moral perfection. In the 21st century, on the one hand, technologies are making this process much easier to people: different devices, gadgets, mobile applications are tracking daily quantity of steps, daily physical activity, calories, emotions, glucose level, heartbeat and other indices of our health and quality of life. A person receives control over his/her life, reaches a deeper self-understanding and, based on comprehended patterns derived due to objective numerical data, is able to change his/her life, and therefore, to impact his/her future. A person is not merely a consumer of a product any more, but the one who cares about himself/herself, cognizes and improves himself/herself by means of technologies (Malivskyi & Khmil, 2019). Although, on the other hand, a person lacks competence to

interpret these data. So a person needs to pay a price for a free access to these data; the price is power over interpretation of these data that is transmitted to specialized companies which conduct this interpretation (Grewe-Salfeld, 2021, pp. 198-202).

The phenomenon of "merging" or "disappearing" technology implies that nowadays, as never before, new inventions keep disrupting the presumed boundaries of a human being, technology keeps merging with us more and more, it becomes an inherent part of us. Medical technologies (laboratory-grown organ tissue, neuro-implants, nanobots), smart devices (self-driving cars, Internet of Things etc.) – these are the examples of "disappearing" technology. A contemporary Belgian researcher Yoni Van Den Eede (2019), by referring to Gregory Bateson, asserts that "technology is ontologically interwined with humanity" (p. 104) and human beings cannot but be technological. Van Den Eede indicates that in order to understand what technics and technology are indeed, we need to transcend the Cartesian framework within which an autonomous subject is positioned over and against free-standing objects. Interpretation of "technology as a thing", as an object independent of us that we – autonomous subjects – use as a tool, distorts our understanding especially nowadays when technology becomes "disappearing" (Eede, 2019).

Homo technologicus is a result of such human-technology mergence. Within the framework of interpretation of technics as the attributive characteristic of human essence described above, it occurs that homo technologicus is not absolutely new phenomenon; the point is that technological achievements reach a peak in the 21st century and, therefore, broaden unprecedentedly the horizon of human capacities and rise a human ability to self-improvement to a qualitatively new level. The ancient man with a stick in his hand was also a kind of cyborg of his historical (or rather prehistorical) period. Neither human striving to self-improvement, nor the role of technics in this process have not changed since then, but the scales and results have increased.

Yet, technological development is moving in the direction of transforming not only human body, but also human consciousness by connecting computer to the human brain or nervous system (for therapeutic purposes, research is being conducted on deep brain stimulation in case of diseases such as depression and Parkinson's disease, as well as using BCIs (brain-computer interfaces) in cases of paralysis in order to reproduce speech or to control a robot due to decoding electrical impulses of the brain). Warwick (2016) indicates that the ethical problem will arise when, in the near future, people without any medical reason choose to connect their brains to a computer network in this way – and thus, they get rid of their autonomy and individuality by turning their consciousness into one of the nodes of the network. By the way, this case is included in the plot of science fiction mini-series "Years and Years" (BBC, HBO, 2019).

This dilemma along with other ethical problems related to the development of homo technologicus, definitely, needs further detailed analysis. In this paper we will make just a remark. In the process of further technological development, a human being will keep necessarily facing ethical problems (it has been the case throughout all history of technics, for instance, even autopsy went a long way from ethical problem to a daily practice), but instead of focusing on antiutopian scenarios, it is necessary to seek solutions to these problems within the framework of a fundamental worldview-value attitude: technics/technology is neither external, nor alien to a human being, but essential inherent feature of a human being and specifically human way of interaction with the world. In order to prevent numerous negative effects of technological progress and to create optimistic scenarios of the future, we need to restore the inherent vector of technics/technology, that is, its orientedness towards human flourishing (and thus, the life of the whole ecosystem).

Now let us refer to Ferraris' technodicy that he deploys to refute a biased accusation of technology in being independent, external, imposed on a human being and contrary to the human nature: "it is cold (which is paradoxical, if you consider that the use of fire is a form of technology), it is alienating (if only it were the case! Unfortunately it reveals human nature for what it is), we would be better off without it (which is obviously false: we would die at twenty, if we're lucky)" (Ferraris, 2021, p. 18). The most widespread misperception is that technics / technology is a modern phenomenon, as old as stainless steel or even plastic. By referring to "Oedipus' Stick", Ferraris concludes that the emergence of technology – and, we should add, *technique skill* as a skill to use material objects as tools – is simultaneous with the emergence of the human, and hence, technology is an inherent inseparable component of the human nature. So, indeed, "it is worth asserting not about the techno-centric essence of a person, but about the anthropocentric nature of technologies" (Boichenko, 2021, p. 19).

New anthropological models of Digital Age

Technological progress has advantages and disadvantages, obviously. On the one hand, technologies and technological devices are supposed to emancipate a human being, to extend the human freedom, although, on the other hand, new challenges arise: in particular, a legal problem of personal data protection, a threat of misuse of collected personal data, an ethical question on the allowed limits of the "initiative" autonomously taken by robots. Digital technologies trigger anthropological transformations: a human being is devalorized and reduced to his/her one dimension – a role of consumer (Eede, 2019, pp. 107-108). A new anthropological model – homo digitalis – deriving from these changes is described by V. H. Kremen and V. V. Ilin (2021). This is a type of a person who uses digital technologies daily not for his/her own benefit but for deepening his/her passiveness (Kremen & Ilin, 2021, p. 10). Homo digitalis – the one who is endlessly scrolling the News Feed, searching for a new entertainment and exacerbating his/her narcissism by desperately striving to create an ideal virtual picture of his/her life. Digital technologies are used for widening the reach of post-truth politics: the universal criteria of truth are disappearing, the boundaries between facts, disinformation, personal opinions and biases are vanishing; the audience, eventually, is much less interested in facts and rational arguments and much more attracted with scandals, personal judgements and bright pictures.

Back in the 60-s, Mumford anticipated the appearance of this type of a primitivized human being striving to live carelessly and to satisfy all his/her needs for free. He argued that mechanization and automation – as well as digitalization as we can add from the 21st century perspective – contributed to the situation when a contemporary person created a fantasy about effortless affluence and started to dream about emancipation from work itself by considering work as a burden and even a curse (Mumford, 1972, pp. 81-82).

However, everything is not so bad as it may seem: along with negative tendencies, the positive ones appear. Digital technologies are being accused in causing alienation between a human being and reality, whereas the fact that, indeed, they provide a human being with much more effective ways of connecting to reality, to the human world, remains undervalued. In particular, digital technologies have allowed us to adapt effectively to a new life and work conditions during COVID-19 pandemic. Digital technologies broaden human horizon of self-cognition and self-fulfillment: people have opportunity to communicate with each other by staying in different parts of the world, immense opportunities of career growth and an easy access to educational programs and cultural products from around the globe. Due to social networks, people are capa-

ble of establishing more effective ways of communication, uniting their efforts to achieve common goals. Hence, digital technologies contribute to the civil society development and social mobility acceleration. So, in the contemporary world, along with homo digitalis, one more anthropological model has appeared – homo eudaimonicus (Lushch-Purii, 2021, pp. 68-71): a self-creating person who achieves happiness by self-improving, cooperating with others, leading a meaningful and purposeful life, engaging in attaining socially useful goals which transcend his/her narrow egocentric interests. Homo eudaimonicus is a person who uses technologies for creating connection with others in order to find common interests, to implement social and cultural initiatives together, to shape conditions of flourishing not exclusively for him-/herself but for others as well, for community in general.

Although Mumford did not use a term "homo eudaimonicus", but in this case as well he anticipated its appearance. Mumford emphasizes that in order to avoid the negative consequences of automation – main of which is job loss leading to boredom, degradation, depression and a direct threat to physical survival because of the loss of material means – it is important to prepare a value and worldview foundation for a new type of a human being (which as we see has already appeared in the 21st century, even though economic and social problems caused by automation and digitalization are still acute and threats of negative future scenarios are still not eliminated):

> Instead of liberation *from* work… I would suggest that liberation *for* work, for more educative, mind-forming, self-rewarding work, on a voluntary basis, may become the most salutary contribution of a life-centered technology. […] the whole world of biotechnics would then once more become open to man… Automation is indeed the proper end of a purely mechanical system; and, once in its place, subordinate to other human purposes, these cunning mechanisms will serve the human community no less effectively than the reflexes, the hormones, and the autonomic nervous system… serve the human body. (Mumford, 1972, p. 85)

These human goals are autonomy, self-direction, authenticity, self-fulfillment, happiness, and hence, comprehensive development and flourishing of a person. So it is important, finally, to move forward and once and for all leave aside the Modern definition of the purpose of technics as human domination over nature. It is not a self-sufficient goal and, eventually, results in alienation between a human being and nature, and consequently in devalorization of both. Human flourishing, happy life and well-being defined as a real purpose of technology will contribute to reestablishing harmony between a human being and his/her natural habitat as well as to finding efficient ways to deal with current problems.

Furthermore, technics plays a crucial constitutive role in the historical becoming of a human being: by cognizing technics/technology we use, we cognize ourselves (Khmel, 2021). Ferraris argues that in order to understand a human being, one needs to start from the society he/she lives in; and to understand the society he/she lives in, one needs to understand technology that is used there. So not the knowledge of human essence, in Ferraris' view, leads to understanding of society and technology, but the knowledge of technology that is used in a particular historical period leads to understanding of society where this technology is used and of people who use it. The contemporary age of the Internet is the most favorable for self-cognition since, on the one hand, the Internet has brought great social changes, and on the other hand, it provides storage of and access to a huge amount of data about our sociocultural world. Analysis of these data is a way to human self-cognition which has become possible today in a much fuller scale than ever before in history (Ferraris, 2021, pp. 23-24).

Hence, these examples allow us to see how different is the impact of technological development over different people. Evidently, values are the reason for this; but these values are not inherent in technologies themselves – these values are chosen by a person as guidelines in her relationship with the world: the world of nature and the world of culture.

Originality

It is substantiated that technics is the attributive characteristic of a human being, an inherent component of human practice and social life. Technics/technology is not an external and alien to a human being. Transformation of the role of technics correlates with value and worldview shifts in person's understanding of his/her purpose in both natural and social worlds. Nowadays, philosophical analysis of anthropological dimension of technics and technology opens a horizon for seeking effective solutions in the face of the contemporary challenges and antiutopian threats by means of focusing on the fact that, indeed, technological development is subordinate to the humanist goal which is flourishing, wellbeing and comprehensive development of a human being.

Conclusions

Technics as a social phenomenon implies itself being a tool of man-nature interaction for gaining a socially important (expedient) effect. The essence of technics/technology reveals not through its functional but anthropogenic definitions in a sense of a source of institutionalization and in a sense of a source of realization of a human way of self-identification and self-objectification of human subjectivity. Technics/technology is the attributive characteristics of human essence and being: a human being is as much human as much he/she is a creator of technics. Technological (a-natural) activity tears a human being out of a given natural habitat and constitutes a person with her inherent social way of being. The purpose of technics is not to master the nature and to transform the world; technics is, above all, a tool of human self-improvement and self-creation through broadening the horizon of human capacities. The analysis of new modern anthropological models shows that it is the orientation of technology/technology towards human flourishing that is, on the one hand, a response to the existential demands of modern man, and, on the other hand, a way of preventing future threats related to technological development.

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Переосмислення антропоцентричності техніки у світлі нових антропологічних моделей XXI століття

Мета. Обґрунтувати визначення техніки як атрибутивної характеристики людської сутності та необхідність її орієнтованості на процвітання людини в контексті нових антропологічних моделей XXI ст. **Теоретичний базис.** Розглянуто кореляцію техніки і технології з сутністю людини. Простежено трансформацію ролі техніки на різних історичних етапах розвитку людини. Проаналізовано негативні та позитивні наслідки розвитку цифрових технологій для сучасної людини у світлі нових антропологічних моделей: homo technologicus, homo digitalis та homo eudaimonicus. Окреслено зміст нової світоглядно-ціннісної парадигми у трактуванні цілей технології. **Наукова новизна.** Трансформація ролі техніки відповідає ціннісно-світоглядним поворотам у розумінні людини свого призначення у світі: природному та соціальному. У сьогоденні філософське осмислення антропологічного виміру техніки / технології відкриває горизонт для пошуку ефективних рішень перед лицем сучасних викликів та антиутопічних загроз шляхом акцентування на факті, що насправді, технологічний розвиток підпорядковується гуманістичній меті – процвітанню, добробуту та всебічному розвитку людської особистості. **Висновки.** Сутність техніки виявляється не через її функціональні, а через антропогенні визначеності й у сенсі джерела інституалізації, й у сенсі реалізації, власне, людського способу самоідентифікації та самоопредметнення своєї суб'єктивності. Техніка – атрибутивна сутності та буттю людини: людина настільки є людиною, наскільки вона – технотворець. Головною метою техніки не є панування над природою та перетворювання світу. Вона є передусім засобом самовдосконалення та самотворення самої людини через розширення горизонту людських спроможностей. Аналіз нових сучасних антропологічних моделей свідчить, що саме орієнтованість техніки / технології на процвітання людини є, з одного боку,

відповіддю на екзистенційні запити сучасної людини, а з іншого – способом попередження пов'язаних з технологічним розвитком майбутніх загроз.

Ключові слова: людська сутність; технологія; техніка; homo technologicus; homo digitalis; homo eudaimonicus; цінності; автономність; процвітання людини

ANTHROPOLOGICAL PROBLEMS
IN THE HISTORY OF PHILOSOPHY

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Anthropological Aesthetics of Greek Antiquity as a Narrative of Philosophical Discourse

Purpose. The article aims to define the philosophical narratives about the "beautiful human" of Greek antiquity in the coordinates of the triad of "natural", "social" and "cultural" body. **Theoretical basis.** When achieving this purpose, the author based on the conceptual provisions of the philosophical anthropology of H. Plessner, in particular, concerning the attitude of a limited body to its limit as an empirical comprehension of a human him/herself and the world. Developing the position of the body as a socio-cultural phenomenon and proceeding from the definition of corporeality as a "transformed human body under the influence of social and cultural factors, which has socio-cultural meanings and performs certain socio-cultural functions" (I. Bykhovskaya) (transl. by O. G.), the triad of "natural", "social" and "cultural" body was used as a methodological basis to analyse the research object. **Originality** lies in the explication of the peculiarities of aesthetic and anthropological discourse in Ancient Greek philosophy, not only through the prism of the dichotomy of "soul" and "body", but also through the prism of the triad "natural", "social" and "cultural" body, allowing rethinking of the narratives concerning the "beautiful human" of the formation period of the European anthropological aesthetics in Antiquity. **Conclusions.** The anthropological aesthetics of Greek Antiquity is masculine aesthetics, the aesthetics of the male "cultural body". If a man is an epistemological subject, he is able, despite the ugliness and abomination of his natural body, to reach the level of the cultural body, the level of "personal existence of corporeality". As for the female corporeality, since the Ancient Greek philosophy does not provide the status of an epistemological subject for a woman, she remains at the level of "social body".

Keywords: anthropological aesthetics of antiquity; natural body; social body; cultural body; epistemological subject

Introduction

Antique aesthetics has been and remains one of the constant objects of scientific interest. Despite, at first glance, its good exploration degree, expanding access to the ancient sources through translation, as well as the publication of original texts opens up new possibilities for their comprehension, better understanding of past achievements, clarification, revision or strengthening the existing views on the initial stage of European culture. In addition, new realities of cultural practices create the need to re-describe the established ideas about the ascending paradigm of European civilization, using a new "dictionary of culture" (R. Rorty).

One of the objects of re-descriptions from the standpoint of the actualities of existential connotations of today is the human body. Feminist philosophy and gender analysis have greatly contributed to this. The explosion of interest they produced in the philosophical rethinking of the corporeality, especially the female, continues to fuel this theme even today, after almost half a century.

Recently, however, the issue of corporeality and its discourse multimodalities has acquired new and somewhat unusual approaches and interpretations. Thus, Lisa Downing in her book *Selfish Women* stands against the traditional view of the female body as a projection of male demands, which in Western culture has established a clearly negative connotation with the "selfishness" of women. While men claimed the polyvalence of the social manifestations of their "self", the established set of social assessments for centuries had a toxic effect on women's identity. The biological corporeality of woman, having extrapolated to her social purpose, cultivated the stereotype of women's sacrifice, resulting in the absurdity of self-denial.

> For women, who are supposed, in this binary logic that casts them as the
>
> mere complement of men, to be life-giving, to be nurturing, to be *for the*
>
> *other*, and therefore literally *self-less*, it is a far more serious transgres-
>
> sion to be selfish while a woman – indeed it is a category violation of
>
> identity. (Downing, 2019, p. 1)

In the context of modern forms of alienation, corporeality is considered in the book *From Self to Selfie* (2019). In particular, Frank Furedi, one of the authors of the book (chapter *The Emergence of the Self in History*) analyses the formation of the concept of *Self*. While clarifying the role of corporeality in the formation of this concept, he refers to the opinion of Bruno Snell, according to which "In fact, if one examines the way Homer writes about people, about his heroes, he tends to talk about their physicality and their bodily dimensions, rather than anything to do with their interiority" (Furedi, 2019, p. 21) and emphasizes the need to determine what was the proportion of body awareness in the formation of individuality or what is expressed by part of the *self*, in particular, in *self-creation* (Furedi, 2019, p. 25).

The body in the context of violence was one of the objects of attention of the authors of *Liberal Pacification and the Phenomenology of Violence*, who emphasized that "Acts of violence do not only inflict physical (and/or psychological) harm, they also restructure the social and political world" (Baron et al., 2019, p. 202).

The concept of body/corporeality has gained new significance in connection with the development of new technologies and the spread of social networks with their virtual mass communication. Lesley Procter in her article *I Am/We Are: Exploring the Online Self-Avatar Relationship* calls this virtual reality *Second Life* and points out that in this "life" there is a fundamentally different understanding of the concept of body, embodiment and re-embodiment: "Each avatar-persona comprises a skin (flesh colour, tone and highlights), a shape (the body), and an outfit (everything worn on the body, plus any attachments on the body such as hair, body hair and any objects such as swords or purses that might be held)" (Procter, 2021, p. 50).

Lesley Procter notes that the avatar or virtual body is a dematerialization of the physical body and the reconstruction of the person with the self-presentation of a new manifestation of his/her identity: "In a digital context, … identification with objects blends into ways in which we become "re-embodied" in our avatar-persona by seeing the avatar-persona as *ours*, taking ownership of it just as we do with objects and experiences that belong to us in our offline world" (Procter, 2021, p. 58).

Thus, new discourses of corporeality, examples of which have been considered, lead to a new retrospective analysis of the origins of the European philosophy of corporeality. Such an ab ovo is the philosophy of Greek antiquity, in which the attitude to the human body included its aesthetic dimension.

Despite the fact that the institutionalization of aesthetics dates back to the 18th century, and the founder is considered to be Alexander Baumgarten, its existence begins simultaneously with the formation of European philosophy itself as its intertwined component. As a discourse on the beautiful, it appears primarily as the aesthetics of man himself – anthropological aesthetics.

Being paradigmatically formulated first in the natural philosophy of Heraclitus (the most beautiful of monkeys is ugly in comparison with the human race), and later – developed in the doctrine of Socratic-Platonic idealism, the issue of anthropological aesthetics was formed as a narrative of philosophical-anthropological discourse. We can say in other words: the whole philosophical aesthetics of antiquity is anthropological. After all, even where there was a verbal aesthetics, the aesthetics of speech, aesthetic ideas acted as anthropologically relevant, because rhetorical techniques and figures of speech were ultimately measured by the features of auditory (and the visible body language of the speaker – by visual) perception and had to resonate with mental characteristics of those present.

Purpose

The purpose of the article is to define the philosophical narratives about the "beautiful human" of Greek antiquity in the coordinates of the triad of "natural", "social" and "cultural" body. This will further clarify some aspects of the issue of corporeality, articulated by the latest anthropologically relevant discourses.

Methodology. When achieving this purpose, the author relied on the conceptual provisions of the philosophical anthropology of H. Plessner, in particular, the attitude of the limited body to its limit as an empirical comprehension of a human him/herself and the world (Plessner, 2019).

Based on the definition of corporeality as "transformed human body under the influence of social and cultural factors, which has socio-cultural meanings and senses and performs certain socio-cultural functions" (transl. by O. G.) (Bykhovskaya, 1998), a triad of concepts "natural", "social" and "cultural" body was used as a methodology for analysing the research subject. According to I. Bykhovskaya, the natural body means the biological body of the individual; the social body is the result of the interaction of the natural human organism with the social environment, due to which it is derived from purposeful influences on it, conscious adaptation to the purposes of social functioning as a tool for using in various activities. Cultural body is the product of culturally appropriate formation and the use of the bodily principle of a human, which is the completion of the transition process from "impersonal" natural and bodily preconditions to the actual human personal existence of corporeality.

Such an approach will make it possible to rethink the philosophical narratives about the "beautiful human" of the formation period of European anthropological aesthetics in ancient Greek philosophy.

Statement of basic materials

During the dialogue between Socrates and Hippias, where the nature of the beautiful is discussed, the acknowledgement of the syncretism of the aesthetic and the separation of the actual

anthropological content takes place. Thus, the interlocutors first give examples of material ("materialized") embodiments of beautiful in inanimate (lyre, pot) and animate nature (horse, girl).

Only a girl of all the above falls within the actual anthropological aesthetics, but she is not further discussed in the dialogue.

Aesthetic characteristics of anthropic (man-made) objects, lyre and pot, are considered through the category of beautiful. The criterion of a "beautiful" inanimate body created by human is its appropriateness: "we call it beautiful what is appropriate, because it is appropriate, in relation to what it is appropriate for and when it is appropriate…" (transl. by O. G.) (Plato, 1999, p. 97).

However, the appropriateness is also the initial criterion of the aesthetics of the animate body, for which the characteristic "to be beautiful" means to be appropriate to perform a certain job or action, such as appropriateness to run or fight.

In the development of dialogue, the bodily (material) beauty as appropriateness gives way to the beautiful as the property to cause pleasure during the visual or auditory perception, "the perception which we have through hearing and sight" (Plato, 1999, p. 99). This property reunites all animate and inanimate things: "beautiful human beings, …, and all decorations and paintings and works of sculpture which are beautiful, delight us when we see them; and beautiful sounds and music in general and speeches and stories do the same thing" (Plato, 1999, p. 99).

Thus, contemplation of a beautiful body is a pleasure. It is worth noting that all these inanimate objects are of anthropic origin: they were created by human. In the context of aesthetic characteristics, we are not talking about natural objects.

The beautiful is discussed in *The Banquet*, another dialogue of Plato, through the distinction between the beauty of the body and the beauty of the soul. The latter rhapsodizes over the beauty of the body due to the fact that with its "help" it is possible to comprehend the absolute beautiful, the beautiful as an idea. The body is not endowed with such a property. However, this does not contradict the fact that on the sensory-empirical level, beautiful is objectified in the body. And it is the contemplation of beautiful bodies that starts the path of knowing the beautiful. Therefore, a beautiful body is a stimulus to the process of cognition, and the perception of its "beauty" is the first step on this path.

But a beautiful body is an object, not a subject of knowledge of the beautiful.

> He who aspires to love rightly, ought from his earliest youth to seek an intercourse with beautiful forms, and first to make a single form the object of his love, and therein to generate intellectual excellences. He ought, then, to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form, it would be absurd to imagine that beauty is not one and the same thing in all forms… In addition, he would consider the beauty

which is in souls more excellent than that which is in form. …it might be

led to observe the beauty and the conformity which there is in the obser-

vation of its duties and the laws, and to esteem little the mere beauty of

the outward form. … he might look upon the loveliness of wisdom; and

that contemplating thus the universal beauty… (Plato, 2018, p. 101)

Thus, anthropological aesthetics in the Socratic-Platonic interpretation transcends its own boundaries and becomes epistemology.

..such as … are conducted … to ascend through these transitory objects

which are beautiful, towards that which is beauty itself, proceeding as on

steps from the love of one form to that of two, and from that of two, to

that of all forms which are beautiful; and from beautiful forms to beautiful

habits and institutions, and from institutions to beautiful doctrines; until,

from the meditation of many doctrines, they arrive at that which is noth-

ing else than the doctrine of the supreme beauty itself, in the knowledge

and contemplation of which at length they repose. (Plato, 2018, p. 102)

Speaking in the shell of epistemology, anthropological aesthetics raises the question of what exactly is a beautiful body?

First, it is juvenile. A beautiful body is the body of a young man.

"So that one endowed with an admirable soul, even though the *flower of the form were withered* (italicized by O. G.), would suffice him as the object of his love and care, and the companion with whom he might seek and produce such conclusions as tend to the improvement of youth" (Plato, 2018, p. 101).

Thus, there is no beauty in a "withered" body, one should look for the beauty in a man with a "withered" body in another – in his "admirable" soul. And this is not only the opposition of the beauty of the body and the beauty of the soul, but also the implicit recognition that when one gets older, the beauty of the body deteriorates. Therefore, the natural body of a man is beautiful only at a young age.

Secondly, the beautiful body is masculine, it is the body of a young man, and the canons of the bodily beauty are the canons of the beautiful male body. The body of a woman is not discussed either as an object of desire or as a carrier of the characteristics of a beautiful "natural body". A woman simply has no place in these intellectual entertainments of male society.

Therefore, it can be argued that anthropological aesthetics in the philosophy of Greek antiquity is masculine aesthetics, it is the aesthetics of the male body.

They also talk about the subject of knowledge of the beautiful as exclusively a male. That is, the ability to become an epistemological subject is the competence of men. And only the body of the epistemological subject is endowed with the ability to know the beautiful as an idea.

The ability to become an epistemological subject also means the ability to become a "cultural body". Therefore, the "cultural body" as a "product of culturally appropriate formation and the use of human corporeal principles, as the quintessence and completion of the transition process from "impersonal" natural and bodily preconditions to the actually human" (transl. by O. G.) (Bykhovskaya, 1998), i.e. not only socio-functional but also the personal existence of the corporeality – only a man has such a body.

At the same time, the exclusion of a woman from epistemology (as the subject of knowledge of the beautiful) means that woman remains at the level of "social body", i.e. the body as a tool for social activity.

Socrates' ideas continued the development of Stoicism in philosophy, particularly, in Chrysippus, the philosopher of the 3rd century B.C.

Chrysippus defines bodily beauty through the proportionality of the members and comeliness of the face. These are the characteristics of the natural body. However, their lack can be overcome by transforming the carrier of bodily imperfection into an epistemological subject: "And he in whom, through the pursuit of wisdom and virtue, the divine precepts are rooted, even if he surpasses Silenus in bodily abomination, will still be wonderful if needed" (transl. by O. G.) (Stolyarov, 2007, p. 233). That is, the "cultural body" of a wise man is more beautiful than any beautiful natural body.

As for a woman, her corporeality, as in the philosophy of Socrates-Plato, does not rise above the social body:

> However, one should not think that in this case beauty is corporeal,
>
> identical to the external attractiveness we talked about, which consists
>
> in the proportionality of the members and comeliness of the image. Af-
>
> ter all, the prostitutes have it, but I will never call them beautiful, but,
>
> on the contrary, ugly; this is the name that suits them. (transl. by O. G.)
>
> (Stolyarov, 2007, p. 233).

Thus, Chrysippus introduces the concept of morally beautiful, antonymous to which is morally disgusting.

Let us note that when Chrysippus speaks of prostitutes, under the guise of a natural body, it implicitly comes to the social body of a woman, because the prostitute's body is the result of conscious adaptation to the goals of functioning, i.e. the instrument. It is derived from a deliberate societal influence that stimulates reactive and adaptive "responses": adapting the natural body for the sexual needs of the male part of ancient Greek society.

However, a virtuous woman does not rise to the cultural body either. There we can also speak only about the social body as a result of the interaction of the human body given by nature (natural body) with the social environment and its reactive and adaptive "responses": to be a wife and a good housewife.

The limitation of women to the social level of corporeality is clearly characterized by literary and legal memoirs, such as, for example, the speech of Euphiletus, written by Lysias, a logographer of the 5th century. B.C. in the case of the murder of Eratosthenes. Euphiletus says everything about his wife except "I love her": after all, "the best of all wives" in his understanding is a "frugal" housewife who prudently runs the house (Carey, 2007, p. 2).

In general, rhetorical memoirs also talk less about the beauty of a woman's natural body than that of a man's natural body.

In *Helen*, the speech of Isocrates, there is nothing about Helen except the epithet "beautiful". On the contrary, Theseus is bragging about against her – a man whose characteristics set the perception of Helen: he was fascinated by her despite the fact that he "accustomed as he was to subdue others" (Isocrates, 2016). The perception of Helen is also given through the competition of men for her, until the war started under this pretext.

In the second case, a woman is characterized only by the sexual attraction of man to her, which means that she acts as a *natural body* (and unlike Chrysippus' prostitutes, not even as a social body).

The insignificance of the female corporeality sometimes reaches such a low level that even to the natural woman's body the aesthetics of the male body is extrapolated. And often only when her natural body is a substitute for the male body, it is subject to aesthetic evaluation.

Lucian of Samosata tells of the impressions of one of his companions from Aphrodite of Cnidus by Praxiteles.

> And so we decided to see all of the goddess and went round to the back of the precinct. Then, when the door had been opened by the woman responsible for keeping the keys, we were filled with an immediate wonder for the beauty we beheld. The Athenian who had been so impassive an observer a minute before, upon inspecting those parts of the goddess which recommend a boy, suddenly raised a shout far more frenzied than that of Charicles. "Heracles!" he exclaimed, "what a well-proportioned back! What generous flanks she has! How satisfying an armful to embrace! How delicately moulded the flesh on the buttocks, neither too thin and close to the bone, nor yet revealing too great an expanse of fat! And

as for those precious parts sealed in on either side by the hips, how inex-

pressibly sweetly they smile! How perfect the proportions of the thighs

and the shins as they stretch down in a straight line to the feet! So that's

what Ganymede looks like as he pours out the nectar in heaven for Zeus

and makes it taste sweeter. For I'd never have taken the cup from Hebe if

she served me". (Lucian, 1967, p. 171)

The philosophical narratives that Plato's dialogues are rich in also do not apply to the natural body of a woman capable of arousing the opposite sex. Unlike a man who, if he is an epistemological subject (sage), reaches the level of a beautiful "cultural body" despite the ugliness and abomination of the natural body.

Thus, according to Helenius Acron, the Roman grammarian of the 2nd century A.D.: "The Stoics believe that a sage is rich, even if he is poor, noble, even if he is enslaved, and beautiful, even if he is extremely disgusting in appearance" (transl. by O. G.) (Stolyarov, 2007, p. 235).

Thus, the anthropological aesthetics of Greek antiquity, if characterized in the coordinates of the philosophy of corporeality, appears as a gender asymmetric discourse.

The canons of the corporeal beauty are the canons of the beautiful male body. Only a man has a "cultural body", a woman remains at the level of a "social body", i.e. as a tool for social activity.

The philosophical narrative (Socrates, Plato, Chrysippus) concerning the beautiful male body is the narrative of an epistemological subject who becomes a beautiful "cultural body" by achieving a certain level of knowledge, which removes even the aesthetic abomination of his natural body.

The philosophical narrative (Chrysippus) concerning the female corporeality limits it to the level of the social body and even denies the aesthetic attractiveness of her natural body due to "moral abomination" – the assessment made by individual subjects of "cultural corporeality" who do not like one of the adaptive reactions of a woman as a social body, and who would like to see the narrative of the social body of a woman as a good housewife.

Thus, in the context of the aesthetic and anthropological narrative of ancient Greek philosophy, the cultural body, as the highest level of beautiful corporeality, is available only to men.

Originality

The originality of the analysis performed in the article lies in the explication of the peculiarities of aesthetic and anthropological discourse in ancient Greek philosophy not only through the prism of the dichotomy of "soul" and "body", but also through the triad of "natural", "social" and "cultural" body. This allows re-thinking the narratives about a "beautiful human" of the period of formation of European anthropological aesthetics in ancient times.

Conclusions

The anthropological aesthetics of Greek antiquity is masculine aesthetics, the aesthetics of the male "cultural body". The explication of hidden intentions of ancient Greek philosophy testifies

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

that if a man is the gnoseological subject, despite the ugliness and abomination of his natural body, he is able to reach the level of the "cultural" body, the level of "personal existence of corporeality", where the aesthetic abomination of natural corporeality is removed and the highest level of beautiful corporeality, the cultural body, is acquired. As for the female corporeality, since ancient Greek philosophy does not provide for the possibility of a woman to act as an epistemological subject, her status does not exceed the level of "social body".

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Антропологічна естетика грецької античності як наратив філософського дискурсу

Мета статті полягає у визначенні філософських наративів щодо "людини прекрасної" грецької античності в координатах триади "природне", "соціальне" і "культурне" тіло. **Теоретичний базис.** При досягненні визначеної мети авторка спиралась на концептуальні положення філософської антропології Г. Плеснера, зокрема, про ставлення обмеженого тіла до своєї межі як емпіричного осягнення людиною себе і світу. Розвиваючи положення про тіло як соціокультурний феномен і виходячи з визначення тілесності як "перетвореного під впливом соціальних і культурних факторів тіла людини, що має соціокультурні значення і сенси і виконує певні соціокультурні функції" (І. Биховська), в якості методологічної основи для аналізу предмету дослідження було використано триаду понять "природне", "соціальне" і "культурне" тіло. **Наукова новизна** полягає в експлікації особливостей естетико-антропологічного дискурсу в давньогрецькій філософії не тільки крізь призму дихотомії "духа" й "тіла", але й через призму триади "природне", "соціальне" і "культурне" тіло, що дозволяє по-новому осмислити наративи щодо "людини прекрасної" періоду становлення європейської антропологічної естетики за часів античності. **Висновки.** Антропологічна естетика грецької античності – це маскулінна естетика, естетика чоловічого "культурного тіла". Якщо чоловік виступає гносеологічним суб'єктом, він здатен, попри потворність та огидність його природного тіла, досягти рівня тіла "культурного", рівня "особистісного буття тілесності". Щодо жіночої тілесності, через те, що для жінки давньогрецькою філософією не передбачено статус гносеологічного суб'єкта, вона залишається на рівні "соціального тіла".

Ключові слова: антропологічна естетика античності; природне тіло; соціальне тіло; культурне тіло; гносеологічний суб'єкт

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Formation of the "Self-Made-Man" Idea in the Worldview of the Renaissance and Reformation

The purpose of this study is the reflection on ways of philosophical legitimation for the "Self-made-man" idea in the worldview of the Renaissance and Reformation. **Theoretical basis.** Historical, comparative, and hermeneutic methods became the basis for this. The study is based on the works of Nicholas of Cusa, G. Pico della Mirandola, N. Machiavelli, M. Montaigne, E. Roterodamus, M. Luther, J. Calvin together with modern researchers of this period. **Originality.** The analysis allows us to come to the conclusion that casts doubt on the still widespread belief according to which the emergence of the "Self-made-man" idea is localized by the process of forming the American cultural code and the ideological heritage of Benjamin Franklin. It is highlighted that the formation of this idea is the result of a long process that originated in the ancient world and gains a special impetus in the Renaissance and Reformation. Precisely in the cultural context of the latter, the ancient intention to recognize the individual's right to self-determination and self-government, which in the depths of Christian theology acquires only a potentially universal character, becomes not only acceptable but also, in the context of Protestantism worldview, the only admissible, in fact, individual's obligatory life guidelines. **Conclusions.** Humanistic and reformation thoughts quite naturally led to further ideological legitimation of the person's idea of who is creating oneself. This legitimation was during the complex interaction of numerous factors of culture in the Late Middle Ages, as well as ideas and intentions inherited from Antiquity. Key among them was the gradual formation of a new social order, in essence, indifferent to paternalistic rudiments, together with the ethics of Protestantism corresponding to it. The latter does not only legalize but, de facto, sacralizes the individual's reorientation from hopes for the synergy of God's grace and own free will in personal salvation, toward the self-reliance and personal efforts, awareness of personal responsibility for the own fate as key principles of the "Self-made-man" concept.

Keywords: "Self-made-man" idea; self-determined personality; ideological legitimacy; Renaissance and Reformation

Introduction

Prominent among the trends of the modern world is the gradual spread of a new type of man, the so-called "Self-made-man", that is, a person who has made oneself. In this regard, it is quite natural that both writers and scientists, including philosophers, pay attention to various aspects of the "Self-made-man" phenomenon. Certainly, important among the latter is the historical and philosophical analysis of this phenomenon, which allows identifying its socio-cultural origins and metamorphoses, explicating its essence, possible consequences, and historical perspectives, therefore, creating a basis for certain strategies in relation to it not only from the side of culturologists, psychologists, teachers, coaching specialists, etc., but also ordinary individuals who build their own worldview. The latter is especially relevant for societies that became on the way to modernization, including Ukraine.

One of the key issues for the actual historical and philosophical analysis of this phenomenon is the question concerning the historical origins and ways of philosophical-legal legitimation in the "Self-made-man" idea. Its relevance is connected with the still widespread, but, in our opinion, somewhat simplistic thought, according to which the origins of this idea are localized by the process of forming the American cultural code and the ideological heritage of Benjamin Frank-

lin. In return, we believe that the formation of the "Self-made-man" idea begins far beyond the aforesaid location. Already ancient culture, despite the cross-cutting dominance of the destiny idea (logos, doom, fate, necessity, etc.), demonstrates a clear intention to at least formal recognition of the ability and right of the individual to create their own destiny. And this intention in the conditions of the Christian Middle Ages, with its characteristic theocentrism, providentialism, and fatalism, does not disappear at all, as it follows from the still widespread assessments of that time as the "Dark Ages". On the contrary, at least in the depths of Christian theology, it becomes potentially universal, after all

> The gradual compromise recognition that the personal salvation is possible only as a result of synergy, i.e. the co-participation of God's grace and human freedom, legitimizes and strengthens its focus on active personal efforts and personal responsibility for one's own salvation, in fact for one's own destiny. (Antonova & Korkh, 2021, p. 124)

However, this intention is perceived differently, sometimes from diametrically opposed positions in the ideological context of the Renaissance and the Reformation, from which, in fact, the modern world was born. We are talking about, in particular, the former controversy between E. Roterodamus and M. Luther concerning the relationship between the individual's free will and God's providence. Or, concerning the highly negative assessment of the individual's free will in the thoughts of Calvin. The latest example is notably illustrative that precisely Calvin's ideas were the basis of the English Reformation in general and its most radical version, Puritanism. However, the Puritans exactly are considered to be the main center of Puritan education and "ethics of Protestantism" (M. Weber) with their cruel and uncompromising orientation of the individual toward the actually sacralized own forces and personal efforts – diligence, thrift, rationality, stubbornness in achieving goals, fearlessness in the face of the fate challenges, etc. Various aspects of this clearly ambiguous attitude to the problem of the relationship between the individual's free will and God's providence are comprehended in a number of modern domestic and foreign studies. Thus, in particular, R. Parkhomenko (2014, pp. 228-229), analyzing the idea of freedom in the Renaissance and the New Age, argues that the founders of Protestantism brought the idea of God's providence of late Augustine to the "logical extreme", but consistent adherence to this idea led them to contradiction associated with the need for ontological substantiation of the very fact of human activity (Bazaluk, 2020). Richard Muller also addressed this issue in his work "Grace and Freedom: William Perkins and the Early Modern Reformed Understanding of Free Choice and Divine Grace". He analyzes the problem of correlation between "free choice" and "divine sovereignty" from the viewpoint of the Reformed theologian William Perkins (late 16th – early 17th centuries). Importantly, in the latest case, the Perkins' works directly influenced the formation of English Puritanism (Muller, 2020), and thereby the formation of the American cultural code in general and B. Franklin's thought in particular.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Purpose

However, how exactly, did the transition from at least real but still rather sporadic intentions of the Middle Ages to the recognition of the synergy of God's grace and man's free will in determining own destiny, to their unexpectedly radical explication in the views of ideologues of the Renaissance and followers of the Reformation go? In this regard, the main purpose of this study is to understand the ways of philosophical legitimation of the "Self-made-man" idea in the worldview of the stated period.

Statement of basic materials

As for the historical-philosophical level of this issue, the mentioned transformation took place primarily in close connection with the subsequent philosophical and theological legitimacy of the ideas of Christian anthropocentrism and humanism, which became the typological feature of the Renaissance. Thanks to this, man increasingly was positioned rather as the most perfect embodiment of all that is inherent in him/her, including freedom than as a useless part of the Universe. The latter, in doing so, was increasingly seen not just as a condition for justifying the Almighty for the imperfections of the world, but as the *main condition to achieve God by the human being and the very path to Him*. Such an emphasis is clearly present in one of the greatest thinkers of the time, Nicholas of Cusa, according to whom a man is a microcosm that folds and unfolds the whole world. Thus, she/he reproduces the general essence of the divine and appears as an absolute, one and only. And since one of the defining characteristics of the divine is freedom, the Almighty not only allows but requires man to be free, that is, to belong to himself/herself and to be ourselves (Nicholas of Cusa, 1985). Freedom is in fact identified with creativity. Hence the completely natural syllogism according to which, since God is creativity (deus creatus), and man is created in his likeness, then man is creativity. A few decades later, following this syllogism, Pico della Mirandola came to the conclusion that if God created himself, then his image and likeness – *the men also must create themselves*.

The logical consequence of the thesis, conforming to which exactly freedom and creativity, and not humility and passive contemplation brings a person closer to God, was the gradually growing conviction that the person salvation's largely depends on one's own virtues and personal activity, raised to the level of "heroic enthusiasm" (J. Bruno), to the overly self-confident and important realization that the personal mind and free will of the individual give someone the possibility to be not only an instrument of continuation of divine creation but also *the creator of oneself*. This idea was especially sharply and uncompromisingly expressed by the already mentioned Pico della Mirandola. In consonance with him, God did define for a man neither the boundaries nor the ways of his/her life. Therefore, he/she is doomed to independently position own place and role in the world, ways and boundaries of own activity (Pico della Mirandola, 2013).

So, on behalf of the Almighty, a person is deprived of previously unconditional dependence on his/her destiny and is endowed with the previously unthinkable privilege of "be whatever they want to be". The possibility of such a privilege is derived from a new interpretation of the relationship between divine providence and the individual's free will. In the concrete, the unconditional domination of the former is gradually limited by the more intensive introduction of the concept of fortune. In contrast to the archaically rooted fate, symbolizing the inevitable dependence of human destiny on completely external forces, the humanists' Fortune presented rather social necessity, manifesting itself through an incomparably wider range of eventualities, and

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

thus, it created a wider range of opportunities for the individual – "chances for winning". After all, Fortune is known to spin its famous wheel randomly and even blindfolded. To an even greater extent, human destiny is freed from its previously fatal beforehand certainty thanks to Machiavelli's rethinking of the concept of *"virtu"*. Pursuant to Machiavelli, people who are helped by God must have a *virtu*. However, the famous Florentine essentially refuses the traditional Christian interpretation of this concept primarily as "virtue", associated with stoic humility, obedience, and hope in accepting fate. And returns to its original – Greco-Roman understanding. The latter has numerous connotations, well illustrated in John Pocock's (2020, chap. 2) "The Machiavellian Moment". Nevertheless, in our opinion, its essence is best conveyed in the concept of "valor", which means *above all personal courage, boldness, prudence, activity in mastering, and not just stoic acceptance of one's own destiny*. Thanks to such a "deconstruction", the rather intuitive feeling is further strengthened that the person's fate depends not only on the whims of blind Fortune. In particular, from the origin of men, namely, the social status inherited by them. But also from own valor – personal abilities, activity, and perseverance. So, de jure without denying the role of traditional determinants of human destiny, Machiavelli argues that their power is not unlimited and can even be calculated. He asserts in "The Prince (Il Principe)" that Fortune controls only half of our actions, while it allows us to control the other half by ourselves. After all, it is subservient to those who not only want success in achieving personal interests, but also actively, boldly, and stoutly fight for it, relying on their own minds and strengths, and not only on Divine Providence and Fortune.

Humanistic innovations in understanding the problem of personal self-determination were further developed in "Experiences" by M. Montaigne. First of all, we are talking about the fact that Montaigne managed to overcome the anthropocentric euphoria of the humanist-predecessors, which reached the so-called "titanism", namely, overly self-confident belief in the omnipotence of man and the boundlessness of own possibilities. From Montaigne's viewpoint, which is in tune with the postmodern paradigm, our mind is not omnipotent, since it is always limited in its claims to absolutely reliable knowledge. It is these claims that support our overconfidence and secure trust in customs and traditions. And that is why a considerable part of his "Experiences" is devoted to demonstrating that thoughtless orientation on habit and tradition is harmful and even dangerous. According to Montaigne, this danger lies, in particular, in the fact that certainly based on tradition, the individuals destroy by own hands their own ability to independent views, decisions, and actions.

To end this, it is necessary to break the fetters of tradition and become independent in one's view. Indeed, we can only be truly wise by our own wisdom (Montaigne, 2005, p. 218). Following Epicurus, the philosopher argues that self-reliance is necessary because God does not care about us. Therefore, a person, unfortunately, does not rely on anyone but oneself. One must leave all paternalistic hopes and habits and determine every step of own's life.

The possibility of such independence is based on the fact that each person, according to Montaigne, is a kind of microcosm, which has everything that is inherent in the entire human race. *That is why the individual can be autonomous and guided by one's own mind*. At the same time, Montaigne, long before Wilhelm von Humboldt, emphasizes that the individual's ability to personal autonomy is inseparable from his/her uniqueness and originality. A truly free individual is always unique and, conversely, originality is one of the prerequisites and forms of freedom manifestation. Hence, there is the requirement for a tolerant attitude to everything unusual and unique, to other people's customs, views, beliefs, and luck. All this is the main source of the de-

velopment of another, society as a whole. Montaigne's position, therefore, is to substantiate the ideal one of an autonomous, independent of obsolete traditions and social institutions, an outstanding personality who actively defends one's own right to self-determination.

The polemics between E. Roterodamus and M. Luther apropos the ontological basis of human self-determination – freedom of will – had a powerful influence on the further ideas generation of personality, which is self-determined. Despite the obvious difference in the very formulation of the relevant issue reflected in the title of their major treatises on this point – "On Free Will" by E. Roterodamus and De Servo Arbitrio "On the Enslaved Will" or The Bondage of Will by M. Luther, the thoughts of the great philosopher and great reformer eventually led to greater rooting in the Western cultural space of ideas expressed precisely in the "Self-made-man" concept.

Rotterdammer is based on the ideas of Italian humanism. Among them, there is the statement according to noble persons are not born, but become themselves through their own efforts. And there is the idea of the inherent value of every person who has the right to self-determination. At the same time, he does not share the prevailing opinion from the time of Augustine concerning the insurmountable weakness of man, who, seemingly, is absolutely incapable of anything without Divine help, at least a good one. He is clearly more impressed by the position of Pelagiy, in consonance with the Grace of the Lord is bestowed to one or another person, not because of unreasonable divine arbitrariness, but thanks to one's own efforts and merits. After all, it is these efforts that lead to the further perfection of man and the world. And this is why they are pleasing to God and, accordingly, generate His grace. Only in this case this grace becomes deserved, and God is just. Unlike the heartlessly/callously indifferent God Augustine. It is clear that all these efforts and merits are possible only with the free will of the individual. After all, goodness done against one's will loses its moral essence. Rotterdammer repeatedly emphasizes that if the choice is imposed on the individual from the outside, if his/her will is not free, then he cannot be blamed for sin, because if there is no freedom, then there is no sin. If the will was not free, it would not be possible to blame sin, because if there is no freedom, then there is no sin (Roterodamus, 1987, p. 233).

Thus, the free will of the individuals is (in the words of Erasmus) the main prerequisite for the morality of their actions and the reasonableness of the divine grace given to them. Without recognition of this freedom, as well as taking into account one's personal merits and transgressions, God's justice, and mercy become at least doubtful. Eventually, a person deprived of free will is not able to get rid of the feeling of apathy and mobilize oneself for the realization of God-given abilities, that is, to stand on the path of continuing the Divine creation. Hence the conclusion that definitely motivates independent self-determination and self-realization – there is nothing that man would not be capable of with the help of divine grace (Roterodamus, 1987, p. 274). In this way, Erasmus provides a further justification, and not just declaring the possibility and necessity of free self-determination of the individual, which forms the ontological basis of the "Self-made-man" position.

Luther's underlying assumptions in understanding human free will is even more fatalistic than those of Augustine. True free will is an attribute of the Almighty. Everything else depends solely on God's grace, which is absolved according to His immeasurable will. It is it which plans and directs everything regardless of the man's will, who, on the contrary, is not free, but is called to be a slave of Divine Providence (Luther, 2006). So, our will is nothing if there is no grace of God.

However, this thesis, which is quite traditional for Christianity, about human impotence and lack of freedom is not a reason to consider Luther a "doctrinal fatalist". The fact is that the key feature of true, and not apparent faith, against which Luther's teaching was directed, is *voluntariness*, that is, the freedom of the individual in everything that relates to his relationship with oth-

er people. The recognition of this voluntariness is as fundamental as the recognition of the human destiny dependence on the Divine world order. After all, according to Luther, the only thing that an individual can hope for at least to some extent in her/his own main striving for salvation is sincere and unconditional faith (*Sola Fide*). Not the "good deeds" acquired by the church and devout Christians, and not the personal merits of the believer (following rites, worship of saints, sacrifices, indulgences, etc.), but exceptionally sincere, without redemption or satisfaction faith in the Lord, His suffering, death, and mercy us to righteousness (Luther, 2006). Precisely this – the unequivocal and unconditional faith in God, wisdom, justice, and mercy are counted toward the individual as the biblical Abraham and brings him/her out of the power of human laws, making him free from external worldly coercion. Consequently, it encourages extremely difficult but *independent* thoughts, assessments, choices, and *voluntary* rather than forced actions, and ultimately, one's *own responsibility* for their consequences. So, de facto, Luther's Lord does not demand of man anything but unconditional faith and repentance but endows with virtually unlimited freedom and independence. Moreover, since every baptized person is endowed with the right to personal communion with God and judges better about one's own salvation, he/she is also given the right to independently interpret the basis of human existence – the Holy Scriptures. Hence the demand for an individual's spiritual autonomy and religious-communal life is quite logical. As a result, the real results of Luther's critique of Erasmus' views went far beyond its author's intentions. Man received unprecedented freedom of self-determination and self-realization.

In the teachings of John Calvin, which, according to English researcher Barbara Pitkin (2020), had an extremely powerful influence on the fundamental doctrines of Protestantism, the idea of universal predestination became even more rigid. Indeed, according to Calvin (1986), everything that exists, including the intentions and will of people, is directed by God towards a goal determined by Him. His God foreordained the destiny of each, dividing all people into the accursed and the chosen. And no one is allowed to change this decision. Seeing that, the human will in itself is not able to do anything (Calvin, 1986, p. 43). Everything people do come from God's mercy, not from ourselves.

At the same time, Calvinism is characterized by a desire for a paradoxical combination of what remains incompatible in the Bible. As Barbara Pitkin (2020) rightly argues, Calvin's interpretation of the Bible leads him to unusual, unprecedented, and sometimes controversial exegetical conclusions. In particular, it is a combination of so-called "monergism", under which salvation depends exceptionally on God alone, and "compatibilism", which, as explained by English researcher Stephen Paynter (2022) "God's sovereignty over the actions of people is compatible with people being held accountable for those actions" (p. 20).

The latter does not mean, the author emphasizes, that man has freedom that is beyond God's control (Paynter, 2022, p. 20). But even a person who is completely controlled in his/her intentions and actions bears full responsibility for his/her actions. All this resulted in a feeling of inner loneliness and isolation of the individual, unheard of at that time. However, the awareness and experience of this loneliness and isolation, many times aggravated by the position that one cannot trust anyone except God, again required to focus solely on their own strength in solving all problems of their existence, aroused a sense of personal responsibility for their own fate and the fate of loved ones, still characteristic of peoples with a Puritan past.

The "Self-made-man" concept has another aspect, which is expressed in its interpretation as a person who has succeeded through their own efforts. The focus on success in temporal affairs, for the time being, unacceptable from the viewpoint of Christian orthodoxy, is also being re-

thought in the context of the provisions of Protestantism. This is facilitated by the introduction of the "universal priesthood" principle which in fact leveled the importance of unworldly asceticism. As a consequence, religious asceticism passes into the secular system. Herewith, the main means of its realization is proclaimed not by traditional contemplation, self-denial, and poverty, but by hard work, personal success, and wealth as evidence of their "godliness". That is, work loses the characteristic (traditional for Christianity) as God's punishment and, in fact, becomes for the individual the main means of somehow pleasing the Almighty and making sure at least in the "godliness" of their activities. And since the main criterion that this activity is pleasing to God is the life *success* in the form of wealth as its material embodiment, the persons' striving for success, concern for their own business interests and their own benefit is not condemned but is also assigned to them as a direct responsibility. Of course, if this success does not involve immoral acts and consumer waste. Eventually, persistent, effectively organized, and morally unimpeachable work and success become the main human calling, in fact, the meaning of one's earthly existence.

Thus, founded by Luther's understanding of faith and ways of personal salvation had the logical consequence of an even more radical embodiment of the individualistic intentions from previous epochs. The key provisions for him are those where the true believer has the sovereign right to one's own freedom and God helps those who help themselves, further reorienting the individual to self-knowledge, self-condemnation, and self-purification, "pulling out" them both from secular communities and ecclesiastical catholicity. As a result, he received a *religiously sanctioned right and even an obligation to self-determination and self-realization, success in life, and, most importantly, personal responsibility for one's own destiny*. Moreover, this right extended not only to the Protestant but to each individual as such, according to which the specified right was also recognized (Malivskyi & Khmil, 2019). What, in the future, became the main spiritual "catalyst" for the formation of the American cultural code with its, of course, the central concept of "Self-made-man", and even a more global cultural paradigm in general. After all, in fact, there is a significant part of truth in a position in consonance with the whole meaning of the history of Christianity that is reduced to what is now we call liberal-Protestant teachings (L. Shestov).

Originality

The analysis allows us to draw a conclusion that casts doubt on the still widespread belief according to which the emergence of the "Self-made-man" idea is localized by the process of formation of the American cultural code and the ideological heritage of Benjamin Franklin. In our opinion, the formation of this idea is the result of a very long process that originated in the ancient world and is gaining special momentum in the Late Middle Ages – the Renaissance and Reformation. Namely, in the cultural context of the latter, the ancient intention to recognize the individual's right to self-determination and self-government, which in the depths of Christian theology acquires only potentially universal character, becomes not only acceptable but also the only admissible, in fact, obligatory life guidelines of the individual.

Conclusions

So, humanistic and reformation ideas quite naturally (though, probably, it is not always expected for their authors) led to further worldview legitimizing the idea of a person creating oneself. This legitimation occurred in the course of the complex interaction of numerous factors of

the Late Middle Ages culture, as well as ideas and intentions inherited from Antiquity. The key factors among them were the gradual formation of a new social order, in its essence completely indifferent to paternalistic rudiments, as well as the ethics of Protestantism corresponding to it. Exactly the latter that not only legalizes but also de facto, sacralizes the reorientation of the personality from hopes for the synergy of God's grace and personal free will in the matter of personal salvation, relying primarily on one's own strength and personal efforts, awareness of personal responsibility for their own destiny as key principles of "Self-made-man" concept.

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Становлення ідеї "Self-Made-Man" у світогляді Відродження та Реформації

Мета даного дослідження полягає в осмисленні шляхів філософської легітимації ідеї "Self-made-man" у світогляді доби Відродження та Реформації. **Теоретичний базис.** Основоположними для даного дослідження стали історичний, компаративний та герменевтичний методи. Дослідження базується на роботах М. Кузанського, Д. Піко делла Мірандоли, Н. Макіавеллі, М. Монтеня, Е. Роттердамського, М. Лютера, Ж. Кальвіна, а також сучасних дослідників цього періоду. **Наукова новизна.** Проведений аналіз дозволяє зробити висновок, що ставить під сумнів до цього часу поширену думку, за якою виникнення ідеї "Self-made-man" локалізоване процесом формування американського культурного коду та ідейною спадщиною Бенджаміна Франкліна. Показано, що становлення цієї ідеї є результатом тривалого процесу, що зароджується ще в античному світі та набирає особливого розмаху в добу Відродження та Реформації. Саме в культурному контексті останніх антична інтенція на визнання права індивіда на самовизначення та самоврядування, яка в надрах християнської теології набуває лише потенційно універсального характеру, стає не просто припустимою, але і, в контексті світогляду протестантизму, єдино прийнятною, фактично облігаторною життєвою настановою індивіда. **Висновки.** Гуманістичні та реформаційні ідеї цілком природно привели до подальшої світоглядної легітимації ідеї людини, що створює себе сама. Ця легітимація відбувалася в ході складної взаємодії численних чинників культури Пізнього Середньовіччя, а також успадкованих від Античності ідей та інтенцій. Ключовими серед них були поступове формування нового суспільного устрою, у своїй сутності байдужого до патерналістських рудиментів, а також відповідної йому етики протестантизму. Остання не лише легалізує, але, де факто, сакралізує переорієнтацію індивіда від сподівань на синергію Божої благодаті та власної свободи волі у справі особистого спасіння до розрахунку на власні сили та особисті зусилля, усвідомлення персональної відповідальності за свою долю як ключові принципи концепту "Self-made-man".

Ключові слова: ідея "Self-made-man"; особистість, що самовизначається; світоглядна легітимація; доба Відродження та Реформації

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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Charles Taylor's Ideal of Modern Identity in the Context of the "Liquid Modernity" Realities

Purpose. The article aims, through a comparison of the modern identity as presented in Charles Taylor's concept with the Postmodern era identities, to show the strengths and weaknesses of Charles Taylor's position on preserving or prolonging the Modern era identity to our time, as well as to define the specifics of *liquid modernity* compared to the New Age. **Theoretical basis.** Given the relevance of the topic of the human search for authentic existence in the modern world, the author analyzes Taylor's belief that the moral ideal of authentic identity emerged in the New Age. This ideal to contrast the idea of it in the previous periods is not set from the outside but is formed or created by a human himself. In addition, it is so powerful and productive that it must be fought for nowadays. After Taylor, since the existence of modern people tends to experience negative distortions associated with the focus on consumer individualism, instrumental thinking, and their loss of political freedom, the only possible way out is to turn to the ideal of authenticity of modern times. However, the article emphasizes that the modern studies of the Second Modernity (U. Beck) or liquid modernity (Z. Bauman) show a rather radical change in social reality, which, accordingly, requires new types of identity. **Originality.** The article argues that the identity formed in the New Age had signs of authenticity only owing to the socio-economic system of the time that formed a human as a self-acting being who determines his or her destiny. This person was characterized by such traits as individualism, self-sufficiency, self-reliance, victory, heroism, and so on. However, the article emphasizes that today the situation has changed radically, as the reality of the Postmodern era is characterized by the fact that instead of stable, clearly defined life forms and institutions we are dealing with changing, fluid, "liquid" (Z. Bauman) institutions and behaviours of people. Diversity, uncertainty, and pluralism are the hallmarks of this era that need to be taken into account in one way or another. Therefore, although Taylor's arguments for defending the modern identity are logically invulnerable, they have the disadvantage of not taking into account the irreversibility of the changes that have taken place in modern reality. Therefore, the ideal of authenticity formed in the New Age may not be adequate in the times of pluralism and the development of other dimensions of identity. **Conclusions.** Taylor's interpretation of modern authenticity was based on the idea of man as one who constantly constructs himself and is focused on the future, which we can imagine, plan and make some effort to achieve. This position of Taylor is criticized in the article. I substantiate the view that both the moral ideal and its components can change in the process of historical development. This becomes clear if we take into account the gap that manifested itself in the shift of value orientations during the transition from the Modern to the Postmodern era. Nowadays, we have a process of changing the basic conditions that determined the identity of a modern human, and the formation of new *basic conditions* that are suggested as requiring identity redefinition in a post-industrial network society.

Keywords: human; self-determination; identity; authenticity; Charles Taylor; modernity; second modernity; liquid modernity; basic conditions; post-industrial society

Introduction

The modern age, commonly referred to as the post-industrial or postmodern age, introduces a great deal of uncertainty into all spheres of human existence, which has become ambiguous, changeable, and requires constant self-determination. In addition, globalisation is destroying all people's previous habitual lifestyles, the so-called "psychosphere" is breaking down, and more and more people are experiencing psychological anxiety. It changes the socio-cultural, psychological, moral forms of human existence. Some stability, personal determination in the social environment is lost, permanent connections and belonging to certain types of identities are disrupted.

At the level of the individual, this process manifests itself as an "identity crisis", which has become one of the leading research topics of contemporary philosophers and sociologists (Liakh, 2021). It is characteristic that not only the identities inherent in a traditional patriarchal society are being lost, but also the identities formed on the basis of the autonomy or sovereignty of the subject, i.e. those formed during the heyday of industrial society. As a result, the search for new varieties of identities and adequate responses to today's challenges intensifies in the era of late modernity. Thus, the general trend that characterizes the movement of globalization is that the previous identities, which gave meaning and recognition to the individual, are being destroyed or levelled off. That is why the problem of finding new forms of identity became so acute in the period of globalization and the transition to the "second modernity" (Beck, 1992).

Thus, on the one hand, in the modern humanities there is a constant search for answers to the challenges initiated by the "identity crisis", and on the other hand, there is a demand for verification of the proposals claiming such an answer. In this context, we will try to consider the position of Charles Taylor (1991, 2001) on modern identity as a model for modern man. Taylor's arguments have been repeatedly discussed in the works of other researchers (Kristinsson, 2007). In particular, a meaningful analysis of Charles Taylor's position is contained in the book *Philosophy in an Age of Pluralism: The Philosophy of Charles Taylor in Question* (Tully & Weinstock, 1994). In a recent publication, G. H. Marcon and R. Furlan (2020), characterizing Taylor's position, point to his excessive individualism in the process of trying to overcome the "malaises" of today. Although the authors aim to synthetically understand this problem and explore ways to overcome it, we also believe that they are captivated by the paradigm proposed by Taylor and do not focus on the phase transition that took place in the Western world in the 1970s of the last century.

Purpose

The article aims, through a comparison of the modern identity as presented in Charles Taylor's concept with the Postmodern era identities, to show the strengths and weaknesses of Charles Taylor's position on preserving or prolonging the Modern era identity to our time, as well as to define the specifics of liquid modernity compared to the New Age.

Statement of basic materials

In this context, we will try to consider the ideal of modern identity of Charles Taylor (2001) that he defended in his fundamental work "Sources of the Self", which has the eloquent subtitle "The Making of the Modern Identity". In general, the author understands identity as a process through which a social agent recognizes itself and constructs meanings around a cultural attribute or set of attributes. Concerning modern identity, Taylor (2001) puts it this way: "With this term, I want to designate the ensemble of (largely unarticulated) understandings of what it is to be a human agent: the senses of inwardness, freedom, individuality, and being embedded in nature which are at home in the modern West" (p. ix). That is, freedom, individuality, focus on inner self-expression are the set of virtues that distinguish the man of the modern era from the previous, traditionally oriented man.

Thus, identity here is interpreted quite broadly as a person's compliance with certain guidelines and requirements of the day. Taylor refers to them as a "framework".

> What I have been calling a framework incorporates a crucial set of quali-
>
> tative distinctions. To think, feel, judge within such a framework is to
>
> function with the sense that some action, or mode of life, or mode of feel-
>
> ing is incomparably higher than the others which are more readily availa-
>
> ble to us. (Taylor, 2001, p. 19)

Some framework "helps define the demands by which they judge their lives and measure, as it were, their fulness or emptiness" (Taylor, 2001, p. 16).

It should be noted that Charles Taylor in his work "The Ethics of Authenticity" tries to substantiate the thesis of authenticity as a *moral ideal*, which was founded and developed in the modern era. In his opinion, this ideal originated in modern times, finds its meaningful justification in the Enlightenment, but then underwent some devaluation and significant distortions. In modern society, he notes, three "malaises" are clearly evident which have challenged authenticity as a moral ideal worthy of attention and cultivation. In particular, Taylor (1991) notes: "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. 10).

So, the first thing that worries Taylor is individualism, which, on the one hand, is a great achievement of modern times, human gain of freedom and equality, and on the other hand, it is the "loss of the heroic dimension of life", human concentration on personal, devaluation of the socially significant, etc. Or, as the author puts it, "the dark side of individualism is a centring on the self, which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others or society" (Taylor, 1991, p. 4). Thus, according to Taylor, individualism is dangerous because it narrows the horizon of consciousness, neglecting socially significant values. That is, the horizon of life narrows to meet one's own needs, to achieve a certain level of comfort. Of course, we have different horizons in life, and a person has a certain choice of them. However, Taylor is concerned that hedonistic choices are becoming dominant. Moreover, although self-realization appears as a moral ideal (that is, everyone must be honest with himself), yet quite often it looks like indulgence of one's desires.

In addition, modern-day individualism is associated with such form in which everyone can determine for themselves what is meaningful and valuable to them. After all, according to Taylor (1991), "the culture of self-fulfilment has led many people to lose sight of concerns that transcend them" (p. 15). He refers to the works of D. Bell, K. Lesch, J. Lipovetsky, who expressed concern about this. In particular, as noted by D. Bell,

> Modern culture is defined by this extraordinary freedom to ransack the
>
> world storehouse and to engorge any and every style it comes upon. Such
>
> freedom comes from the fact that the axial principle of modern culture is

the expression and remaking of the "self" in order to achieve self-

realization and self-fulfillment. And in its search, there is a denial of any

limits or boundaries to experience. It is a reaching out for all experience;

nothing is forbidden, all is to be explored. (Bell, 1978, pp. 13-14)

That is, self-fulfillment, with its reliance on internal potential, may conflict with the requirements of the day or local customs, and then it appears as indulgence of one's own whims. Under such conditions, a person has to choose between engaging in the demands of social life (up to complete dissolution), or a person listens only to some inner call, and then this choice is difficult to distinguish from arbitrariness. Hence the question arises of defining some criterion by which authentic self-realization can be distinguished from its surrogates.

Taylor has several points in this regard. In particular, he says it is important to be "honest with yourself", to be in touch "with your own inner nature", to realise your "own inner potential". These statements indicate the basis on which authenticity as a moral ideal is built. In other words, it is about the presence of a certain inner potential that seems to be programmed in "human nature". But this "nature" is interpreted here in a somewhat metaphorical way. It is not the nature as understood by the ancient Stoics, acting as a fate, a doom. It is the "nature", which envisages the spontaneous activity of the individual striving for something, though listening to the "inner voice". In particular, Rousseau's call to "listen to your heart" showed this turn from external precepts and prescriptions to an appeal to the "inner voice" and one's own feelings. Of course, if the "voice" is not very clear and expressive, then we have to consult with someone, but this is by no means a mandatory requirement of the previous day. (Hence the difference between the "authenticity" of ancient times and the "authenticity" of modern times).

Pointing to the dominance of instrumental reason, the bureaucratisation and regimentation of human life and the relativisation of moral virtues in the modern age, Taylor seeks to defend authenticity as a moral ideal that inspires achievement, not just as one that leads to individualization of life's impulses. He is convinced that in our time there is still a culture of self-realization (albeit in a perverted form) that acts as a certain guide. That is, he is aware that technology and instrumental rationality have a significant negative impact on people, but still argues that this is not doom, even in such conditions, "freedom is not zero". Thus, in his opinion, it is possible and necessary to fight for a certain human ideal, which can take place in modern society.

Another danger that awaits man in the modern world is that the moral ideal is being relativized today, and it is becoming weak rather than energetically motivating. In addition, the call for tolerance weakens the impulse to seek true authenticity. Taylor expresses concern about the loss of thoroughness in our everyday lives. In the end, the basis for the majestic and heroic is lost.

Taylor also points to another factor that undermines true authenticity: moral subjectivism, which is not about the position of reason or the nature of things, but about people's inner tendency to make certain types of decisions. Of course, self-realization and self-fulfilment are certain achievements of the Modern Age. However, as the author notes, "It does indeed appear that the more self centred forms of fulfilment have been gaining ground in recent decades. This is what has caused the alarm. People do seem to be seeing their relationships as more revocable" (Taylor, 1991, p. 76).

That is to say, Taylor's work speaks of certain signs of modern society in which, on the one hand, instrumental rationality, the "iron cage" of bureaucratic relations dominates, and on the other hand, we have manifestations of hedonistic aspirations, a propensity for self-expression, an orientation towards self-realization, which is understood rather narrowly.

Accordingly, Taylor (1991) sees his task in finding out, "how to steer these developments towards their greatest promise and avoid the slide into the debased forms" (p. 12). The peculiarity of his position is that he is convinced of the need to "correct" the current state of affairs.

> For then one *has* something to say, in all reason, to the people who invest
>
> their lives in these deviant forms. (…) Articulacy here has a moral point,
>
> not just in correcting what may be wrong views but also in making the
>
> force of an ideal that people are already living by more palpable, more
>
> vivid for them; and by making it more vivid, empowering them to live up
>
> to it in a fuller and more integral fashion. (Taylor, 1991, p. 22)

That is, the essence of Taylor's argument is that the ideal of authenticity can correct trends that are caused by social change and that destroy traditional values. Taylor tries to present the ideal of authenticity as one that is self-sufficient, independent of circumstances and historical conditions (that is, independent of genesis). According to him, we must fight for higher authenticity, for higher forms of self-realization, for a community against the severance of ties, for heroism, not trivialization, and so on.

In his view, the problem is not to find a compromise or synthesis of polar viewpoints on the changes taking place in our time, but to uphold the moral ideal that emerged in the New Age, which continues to play a significant role in modern life and whose loss leads to frustration and distortion. Of course, when choosing an authentic identity, the influence of nature, history, the demands of society, etc. are important, and Taylor takes this into account. There are also certain, already set horizons that define the important and unimportant, essential and insignificant. Therefore, his arguments seem convincing. But they are so only until there is a radical change in the matrix of values caused by the transition to another type of development.

Therefore, when Taylor considers the moral categories of "honour", "dignity", "courage", etc. as those that do not seem to be abolished, it should be borne in mind that at different times they were filled with different meanings. The concept of "la noblesse oblige" speaks of the honour that was inherent in people of a certain social status. The "honour" of other classes or strata of society is manifested in a different way. Nonetheless, since Taylor sees authenticity as a moral ideal that does not lose its significance in the process of historical development, it seems to him that there is no possibility of its transformation, when the whole set of value orientations can completely change.

However, the present demonstrates not just the erosion or degradation of previous values, but their radical transformation. Such researchers as U. Beck, Z. Bauman, M. Castells, R. Inglehart, each in a different way, but in general unanimously note the radical change that has taken place

in our time. They point to the advent of the "second modernity" (Beck, 1992), "liquid modernity" (Bauman, 2000), "networked societies" (Castells, 2010), the "new values map" (Inglehart, 2018), and so on.

In particular, M. Castells (2010) in his work "The Power of Identity" notes that in the period of formation of the information network society there is a disintegration of "legitimate identity". The radical transformation of the previous industrial society with its clearly defined identity (belonging to classes, large communities, corporations, etc.) leads to the disappearance of the shared identity, its dissipation. So it seems that

> No need for identities in this new world: basic instincts, power drives,
>
> self-centered strategic calculations, and, at the macrosocial level, "the
>
> clear features of a barbarian nomadic dynamic, of a Dionysian element
>
> threatening to inundate all borders and rendering international political-
>
> legal and civilizational norms problematic". (Castells, 2010, p. 420)

Castells does not deny that resistance identities oriented towards a return to patriarchal values can emerge and grow under new conditions. However, in his view, they cannot develop into project identities, that is, into identities with which we can go into the future (That is, given this, Taylor must have conclusive evidence that only a previous set of values will allow us to cope with today's problems and that there is no other way out).

However, this process can be interpreted in the context of the transition from Modernity to Postmodernity. In particular, characterizing the previous era, Z. Bauman (1994) in his speech "Controversy about Postmodernism" quite thoroughly reveals the features of the latter. He demonstrates the striking discrepancy between the principles of the Modern and Postmodern worlds. As Bauman noted,

> The ideal of this world (the world of Modernity – V. L.) is the absence of
>
> internal contradictions or the ability to eliminate them; lack of ambiguity,
>
> the presence of clear instructions on how to achieve unambiguous situa-
>
> tions and views; general agreement on principles deemed necessary for
>
> the continued existence of integrity, or the ability to disarm those that de-
>
> ny consent… (Bauman, 1994, p. 73)

Conversely:

> The deepest and richest feature of the time in which we have to live,
>
> that it not only does not think, but is incapable of thinking of itself as a

> 'project'. The present is most characterised by the sudden popularity of
>
> the plural – the frequency with which plural nouns now appear, which
>
> used to appear only in the singular… Today we live by projects, not by
>
> Project. (Bauman, 1994, p. 74)

That is, postmodernity actually captures and states the decline of the Superproject, which previously inspired people to build the future (better) order of things (transl. by the author V. L.).

In another work Liquid Modernity (Bauman, 2000), the author also emphasized the radical difference between the realities of the New Age and the present. The previous

> Heavy modernity was, after all, the era of shaping reality after the man-
>
> ner of architecture or gardening; reality compliant with the verdicts of
>
> reason was to be 'built' under strict quality control and according to strict
>
> procedural rules, and first of all *designed* before the construction works
>
> begin. (Bauman, 2000, p. 47)

In particular, he noted: "these days patterns and configurations are no longer 'given', let alone 'self-evident'; there are just too many of them, clashing with one another and contradicting one another's commandments, so that each one has been stripped of a good deal of compelling, coercively constraining powers" (Bauman, 2000, p. 7). Instead of setting a framework for determining the course of life, they change depending on the needs of life. If in the New Age society identity stands as a task to get to a certain class, stratum, etc. and maintain identity (given certain resources) throughout life, the task of modern man is (as reality becomes "liquid") to change identities as quickly as possible, as they become dispersed, multiple, unstable. In other words, Bauman emphasized that in modern realities both the form and the content of identity have changed. In the process of those changes that have taken place in the structure of post-industrial society, there are opportunities for new forms of self-realization and self-fulfilment, namely those that ultimately contribute to further human development.

Finally, one can understand the concerns of Charles Taylor and his desire to defend the ideals of modernity. After all, Modernity was marked by the greatness of tasks and plans, while Postmodernity, having lost the greatness of tasks, was largely reduced to self-realization on a daily basis, or in the field of consumption. Reality itself was reduced to episodes and fragments ("life in fragments"). It has lost its uniqueness and integrity. Accordingly, the postmodern era, with its slogan "everything fits" and pluralism of approaches, precludes the mobilization of large masses of people to achieve goals at the societal level. And this is what inspired Taylor to fight for previous ideals. In our view, his position stems precisely from a desire to prevent the erosion of previous established forms of identity, which date back to modern times and which appear as a significant cultural heritage of the previous era.

Of course, Taylor does not deny the existence of changes in the value sphere of today. Moreover, he recognizes both their existence and the possibility of such changes (for example, changing gender roles, etc.). In doing so, however, Taylor seeks to defend certain moral principles as such, which should not undergo change. In particular, in his later works Disenchantment-Reenchantment (Taylor, 2011a), Recovering the Sacred (Taylor, 2011b), Taylor raises the question of restoring sacred or previous core values, and presents this as a kind of "reenchantment" as opposed to what Weber called the process of "disenchantment of the world" in the context of the formation and development of capitalism. As is well known, the author of the Protestant Ethics understood "disenchantment" as an increasing process of rationalisation in all spheres of social life, whereby there is no longer any need to explain the world in some magical way. In the end, however, pervasive rationalisation acts as an 'iron cage' into which the individual is trapped and this is what contributes to his alienation. Today, alienation under the influence of the growth of economic and socio-cultural freedom is largely losing its significance. Accordingly, on this basis, Bauman concluded that in our time, the "iron cage" has become a "light cape".

Yet, Taylor's position is not meaningless, as he tries to defend the value "framework conditions" and institutions that once contributed to the formation and development of civilizations. And since we are currently experiencing something similar to the crisis of civilization, we can resist this only through a kind of "enchantment" that allows us to re-establish human contact with the world on the basis of basic values. This Taylor's statement can be better understood from his subsequent works and interviews. In particular, in the interview "Fellow Travellers on Different Paths" (Meijer & Taylor, 2020) Taylor mentions various ontologies that underlie moral virtues of a certain type: naturalistic, phenomenological, and so on. That is, the existence of any civilization is based on a value distinction: higher and lower, significant and insignificant, sacred and mundane, etc. As a rule, this distinction took place within the framework of religious guidelines, which allowed humanity to reach a new round of unification of large masses of people in the form of "civilizations". (And it is such (higher) values, according to Taylor, that should be fought for and defended, despite the pressure from the current society).

However, what appears to Taylor as a kind of civilizational "malaise", Bauman characterizes as the current state of social development, or as the development of society towards another ("liquid") state. In his opinion, the very texture of sociality is changing: there is a widespread replacement of stable and rigid forms with unstable and changeable ones. In the process of moving from a scarcity society to a surplus society, in which people pay more attention to the quality of life than to solving larger social problems, there is a definite shift towards individualisation. However, as Bauman (2000) pointed out, individualisation is taking on new forms nowadays: it has gone from an "authentic" identity to an "ironic" one and finally to an "associative" one, which means that people are losing a stable identity (p. 87).

In The Ethics of Authenticity, Taylor tries to present this as a struggle of different arguments and seeks to prove the strength of his arguments, because they are based on the moral ideal, which in one way or another should determine our position in this world. But if we are aware that there has been a transition to a new phase of development, then given this context, all these phenomena take on a different meaning. That is to say, today we have a process of changing those basic conditions that defined the identity of the modern era person, and forming new basic conditions that are proposed as requiring a redefinition of identity in the modern day.

Consequently, it should be noted that in our time there is not just a change in socio-cultural context, but there is a phase transition, during which the previous system of functioning of socie-

ty is destroyed, when certain types of social ties do not simply lose their dominant position or change, but are completely dismantled. Accordingly, new connections and opportunities emerge, prompting a transition to a qualitatively new social order with its own system of value orientations.

Originality

The article critically analyses C. Taylor's thesis that identity formed in the New Age had such attributes of authenticity, which are of unremarkable importance in our day. The authentic person was characterised by such traits as individualism, self-sufficiency, self-reliance, victory, heroism, etc. Since this ideal of authenticity suffers from a certain type of "malaises" in our time, Taylor stresses the need to uphold a previous set of values as ensuring the survival of civilisation.

In contrast, the article, based on the works of Z. Bauman, M. Castells, U. Beck and others, focuses on the fact that today the situation has changed radically, because the reality of the Postmodern era is characterized by the fact that instead of stable, clearly defined forms of life and institutions we deal with changeable, fluid, "liquid" (Bauman) institutions and forms of human behaviour. Diversity, uncertainty and pluralism are not simply signs of this era, which should be taken into account one way or another, but constitute the socio-ontological basis for a new civilizational order.

Taylor's arguments for defending the modern identity are logically invulnerable, yet they have the disadvantage of not taking into account the irreversibility of the changes that have taken place in modern reality. Meanwhile, the new reality is so radically different from previous age that one can speak of a phase transition, in the process of which both the basic assumptions of society and its value orientations change.

Conclusions

Thus, our analysis shows that Taylor, as the author of the idea of prolonging the "Modern Identity", clearly and unequivocally defends the ideal of authenticity (as a certain achievement of Modernity), trying to purge it of further perversions. Taylor details the various confusions, errors and inconsistencies that occurred in the moral sphere in the further development of society, and hence gives the impression that there seem to be originally set forms of virtues that are the model for their further realisation.

However, Taylor's conception fails to account for those trends that point to a change in the framework conditions, a radical transformation of a socially defined context. More precisely, Taylor considers them as those that cannot radically affect his conception. The social deformations of human existence are only "malaises" to be dealt with. Because of this, the phenomena recorded by him are not endowed with a particularly significant meaning, and therefore they do not indicate another vector of social development. And without this context, self-fulfilment can be interpreted either as atomisation or egocentrism, or as a narrowing of the spectrum of moral consciousness, as C. Taylor believes.

What is changing, however, is the social background that sets the horizons and dominants for basic values. Or, to put it differently, Taylor's concept does not take into account the socio-ontological basis of human existence, namely, that phenomenon which sociology and social psychology designate as a stable "social character" (Riesman, Fromm, Toffler). It is the latter that attests to the modification of people's behaviour in response to the demands of socio-economic

reality. Thus, to the above ontologies (naturalistic, phenomenological) we should also add a socio-economic ontology, which becomes a dominant factor in the era of social transformation.

In general, an assessment of Taylor's position depends largely on answering the question: are the changes fixed in modern social life "malaises" or aberrations, or are they signs of a new reality that we will have to live with in the future? And here the conclusion arises that first of all it is necessary to consider the changes in modern social ontology. That is, one must consider the problem in the context of those shifts that signify the transition of society to a new socio-economic order. Finally, the post-industrial era makes further adjustments to this process of destruction of previous identities (now the identities of the industrial era) and pushes the search for new identities, which are much more numerous than before and have a tendency towards pluralism.

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Ідеал новочасної ідентичності Ч. Тейлора в контексті реалій "рідинної модерніті"

Мета. У процесі зіставлення новочасної ідентичності, представленій в концепції Ч. Тейлора, та ідентичностей доби Постмодерну або "liquid modernity" (З. Бауман) передбачається показати сильні й слабкі сторони його позиції щодо збереження чи подовження ідентичностей доби Модерну в наш час. Визначити специфіку "liquid modernity" у порівнянні з добою Нового часу. **Теоретичний базис.** Зважаючи на актуальність у сучасному світі теми пошуку людиною автентичного існування, автор аналізує концепцію Тейлора, який вважає, що в період Нового часу зародився моральний ідеал автентичної ідентичності. Цей ідеал, на відміну від уявлень щодо нього у попередні часи, не заданий ззовні, а формується чи створюється самою людиною. До того ж, він є настільки потужним і продуктивним, що за нього потрібно боротися й в наш час. На його думку, оскільки буття сучасних людей зазнає негативних деформацій, пов'язаних із орієнтацією на споживацький індивідуалізм, інструментальний тип мислення та втратою ними політичної свободи, то єдиним виходом може бути звернення до ідеалу автентичності новочасної доби. Утім, у статті наголошується, що сучасні дослідження доби Другої модерніті (У. Бек), або liquid modernity (Z. Bauman) свідчать про досить радикальну зміну соціальної реальності, яка, відповідно, потребує нових типів ідентичності. **Наукова новизна.** В статті відстоюється теза, що ідентичність, сформована в добу Нового часу, мала ознаки автентичності лише тому, що соціально-економічний устрій того часу формував людину як самодіяльну істоту, що сама визначає свою долю. Таку людину характеризували наступні ознаки: індивідуалізм, самодостатність, опора на власні сили, звитяга, героїзм тощо. Однак в статті акцентується увага на тому, що на сьогодні ситуація радикально змінилася, оскільки реальність доби Постмодерну характеризується якраз тим, що замість сталих, чітко визначених форм життя та інституцій маємо справу з мінливими, плинними, "рідинними" (Бауман) інституціями і формами поведінки людей. Різноманітність, невизначеність і плюралізм є ознаками цієї доби, на які так чи інакше треба зважати. А тому, хоча аргументи Тейлора щодо відстоювання новочасної ідентичності є логічно невразливими, але мають ту ваду, що не враховують незворотність змін, які відбулися в сучасній реальності. Відтак ідеал автентичності, сформований в добу Нового часу, не може бути адекватним в часи плюралізму і розбудови інших вимірів ідентичності. **Висновки.** Тлумачення Тейлором новочасної автентичності спиралося на уявлення про людину як таку, що постійно конструює себе, яка зорієнтована на майбутнє, яке ми можемо собі уявити, запланувати і докласти певних зусиль для його досягнення. Ця позиція Тейлора в статті піддається критиці й обґрунтовується точка зору, що в процесі історичного розвитку може змінюватися як моральний ідеал, так і його складові. Це стає зрозумілим, якщо взяти до уваги той розрив, який проявився в зсуві ціннісних орієнтацій при переході від доби Модерну до Постмодерну. Сьогодні маємо процес зміни тих базових умов, які визначали ідентичність людини модерної доби, і формування нових "базових умов", котрі пропонуються як такі, що потребують перевизначення ідентичності в постіндустріальному мережевому суспільстві.

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Gogol on the man's calling in European philosophy and Russian messianism

The purpose is to study that period of evolution of Gogol's position, in which his ideas of russian messianism are most clearly outlined ("Selected Passages" and "The Author's Confession"). To delineate the forms of determining the influence of messianism on his negative assessments of the anthropology of the Early New Age and the Enlightenment. Realization of the specified purpose presupposes, first, the analysis of his way of interpreting humanism in the European classical philosophy, and, secondly, to clarify the nature of his connection with the way of substantiating the idea of the Russian messianism. **Theoretical basis.** Our view of Gogol's heritage is based on the conceptual positions of phenomenology, existentialism, and hermeneutics. **Originality.** It is revealed, that period of evolution of Gogol's position, which most clearly outlines his ideas of russian messianism ("Selected Passages" and "The Author's Confession"), his position on human nature and its calling is fundamentally different from the position of philosophy of Early New Age and the Enlightenment. If in the first case, it is a question of service to the russian empire, in the last one, it is a question of self-development of the person. Gogol's dehumanization of those perceptions about the man that have occurred in European classical philosophy is a precondition in justification of russian messianism for him. One of its key factors is a narrow understanding of insight the ideas concerning the spiritual foundation of the world, namely – its reduction to the russian empire. **Conclusions.** Gogol's philosophical doctrine of man is only partially described as belonging to the "philosophy of the heart". The disadvantage of this qualification is the impossibility of explaining the question of the origins in Gogol's attempt to substantiate russian messianism. The article demonstrates that the deformation of the basic idea about the connectivity of man with the spiritual arche of the world is its substantive precondition for the philosophy of the Early New Age and the Enlightenment. Gogol narrows it down to the Russian Empire, which makes it impossible to positively delineate the orientations of the russian people. Therefore, his oeuvre during the work on "Selected Passages" and "The Author's Confession" for future generations is a warning about the futility of a single russian path of development, isolated from European civilization. As the further development of russian thought and history proves, Gogol's warning as a Ukrainian thinker really has not been heard. A vivid manifestation of this is the cave nationalism that we see today during the russian-Ukrainian war.

Keywords: Gogol; calling; humanism; messianism; Orthodoxy; rationalism; Enlightenment

> *"There is a man standing in front of me,*
> *who laughs at everything we have…*
> *No, this is not derision of vices: it is*
> *a disgusting mockery of Russia"*
> *"You have defeated me, terrible khokhol".*
> Vasyl Rozanov

> *Sometimes it seems that Russia is destined*
> *only to show the world*
> *how one should not live and what one should not do.*
> Petro Chaadaiev

Introduction

Nowadays, one of the factors in mainstreaming the interest in the work of Mykola Vasylovych Gogol is the current war between Russia and Ukraine. This armed aggression determines

the existential nature of the question concerning the origins of their way of being and the historical destiny of each nation for decades ahead. This relevance largely outlines the "force field" in which we perceive today's clichés and stereotypes that have been established over the centuries about their national identity, that is, the issue of the originality in the national character. Foremost, we are talking about fateful problems, namely the question: "Who are we?", "What kind of people are we?", "What are our opportunities?", "What is our calling in the Universe?". One of the preconditions for a meaningful clarification of our position on each of the issues is an address to those representative figures who are largely the embodiment of said tension. The Ukrainian thinker Mykola Vasylovych Gogol undoubtedly belongs to them. Traditionally, when he is mentioned, a stereotypical idea of Gogol as a great russian writer and one of the first developers concerning the idea of russian messianism involuntarily comes to mind. A significant lack of this interpretation is the neglect of his Ukrainian origin and his undisguised sympathy for everything Ukrainian. A vivid embodiment of the latter is his famous "Evenings on the farm near Dykanka", which demonstrate Gogol's sincere attitude toward the native culture, countrymen, songs, land, cuisine, and more. The concluding lines of "Taras Bulba" can be considered as their representative impersonation, which in the first edition authentically voice the main motives of the Cossack's life: "Be healthy, pans-brothers, comrades! And look, come again next summer, and have a good time properly!…". However, as evidenced by the second edition of this text, Gogol's heritage also includes another, the alternative answer to the question of the man's calling. The freedom-loving spirit of the Ukrainian Cossacks disappears in it and the uniqueness of the Russian Empire comes to the fore: "Wait, the time will come, there will be time, you will find out that it is the Orthodox Russian faith! Even now, distant and close peoples hear: their tsar is rising from the Russian land, and there will be no power in the world that would not obey him! …". While learning these statements, it is impossible to avoid the dramatic question of what real Gogol is? In the process of its analysis, it is important to avoid the temptation of ideas about the transitional nature of the author's position in the first edition, which is a kind of scaffolding in the transition to the second one. The tension is growing significantly because the latter option is largely related to "Selected Passages" and "The Author's Confession". Studying the issue of the humanism of the latest version, it is difficult to disagree with the fair assessment of Myroslav Popovych (1989), who notes the unacceptability of Gogol's position today for this period of his oeuvre: *"In fact, "Selected Passages" did not become a "big book", because it is impossible to preserve the humanistic impulse towards people while preserving its religious formulation"* (p. 189). Without denying the fairness of this statement, we would like to draw attention to the possibilities of interpreting the factors and nature of the deformation of the ideas of humanism in Gogol's oeuvre, which opens the current level of historical and philosophical science.

According to the thinker himself, from an early age, he was characterized by a relentless pursuit to observe a man. Thereof, his oeuvre can be considered the realization of this striving. For us, the most noteworthy questions are how fully it has been implemented by him and how do his achieved results relate to the level of contemporary philosophy for him? Therefore, special attention should be paid to those studies of Gogol's heritage in which the human problem is central. One of the most recent publications, where his theory is rightly classified as "intelligence anthropology" is an example (Tarnashynska, 2019). The author, based on a detailed studying of the thinker's heritage, proposes to interpret his teachings about a man as a manifestation of the "philosophy of the heart". While reading this text, doubts about its completeness involuntarily arise. First, there is a naive perception of Gogol's inheritance, since the focus is more on the intentions

he voiced than on the results obtained. Secondly, it is impossible to clarify the important question for us about how Gogol's substantiation of the idea of Russian messianism became possible.

Comprehension of said doubts encourages us to pay more attention to those examples of a holistic vision in the heritage of a great genius, which still has heuristic potential. Among them is the destructive influence of his spiritual constitution on the project being developed, noted by N. Berdyaev, a graduate of Kyiv University. The most significant flaw in Gogol's oeuvre as the development of the russian idea, we propose to think the author's inability to seize and reproduce the psychology of living souls: "Gogol's tragedy was that he could never see and portray the human image, the image of God in a man" (Berdyaev, 1990, p. 113).

In the context of reviewing superficial interpretations of Gogol's philosophizing as a study of a man, it is appropriate to refer to the constructive potential of Dmitry Chyzhevskyi's teachings. He rightly notes the inability of the thinker to offer a universal way to improve human nature: "Gogol's letters (not just "correspondence with friends", but real letters, which, of course, no one reads!) – Chyzhevskyi (2005) accentuates – not an empty oddity of "teaching", but a serious – albeit unsuccessful – attempt to master human souls, an attempt at spiritual directing" (p. 397).

The heuristic potential of Gogol's thorough researcher Serhii Yefremov, voiced in the early twentieth century, is also indisputable. Focusing on the internal contradiction of the Ukrainian thinker, he rightly emphasized the difficulties in understanding his extraordinary figure: "It seems difficult to find… the second more disharmonious figure… Stupid schoolboy – and a genius writer; a great humorist… – and no less a pessimist; a recognized realist… and an immense mystic… a Ukrainian who attituded with piety and love to his homeland – and an exclusively russian writer who left no line in his native language, except for one private letter, in his literary heritage". Even more important for us is the chosen way of the metaphorical depiction of those two principles of Gogol's soul, which are associated with Ukrainianness and the russian aspect of his soul. Analyzing Gogol's words "I do not know what kind of soul I have", the researcher emphasizes the expediency of talking not about one but about two souls of Gogol. One is young, fresh, poetic, mildly humorous, Ukrainian, the other is russian, senile, cold, severe, sharply satirical, with an excessive exaltation of official statehood. It was such a split, according to Yefremov, that suppressed and finally broke the artist: "full of contradictions and contrasts, Gogol could not stand it and fell under the weight of his duplicity". Having lost his Ukrainianness at the end of his life, Gogol ceased to be himself and lost his original literary style and the meaning of his own life (Yefremov, 1909, p. 3, p. 8, p. 20). For us today, this means recognizing the absurdity of Russian messianism.

A precondition for its meaningful outline is a detailed study of the Gogol's heritage as a thinker who tends to neglect the idea of humanism as one of the key achievements of philosophy of the Early New Age and the Enlightenment. Addressing them opens up the possibility of understanding those deepest factors that underlie Gogol's justification of the idea of russian messianism.

Purpose

Based on the above, the purpose of this article is indisputable – to study that period in the evolution of Gogol's position, in which his ideas of russian messianism are most clearly outlined ("Selected Passages" and "The Author's Confession"). To define the forms of determining the influence of messianism on his negative assessments of anthropology in the Early New Age and the Enlightenment. Realization of the said purpose assumes, first, the analysis of his way of in-

terpreting humanism in the European classical philosophy, and, secondly, to find out the character of his connection with a reasonable way of substantiating the idea of the russian messianism.

Statement of basic materials

When studying Gogol's oeuvre as aimed at understanding the man's phenomenon, it is important to remember the relationship of his position with contemporary philosophical thought. For Gogol, as well as for his European contemporaries, the low assessment of the current level of development and the urgency of the problem in the human self-knowledge and the search for ways to improve it are axiomatic. This moment of his viewpoint is in common with the opinions of Kierkegaard and Schopenhauer. Outlining it meaningfully, he emphasizes the importance of the task: "to change all humanity, … to raise human dignity". In other words, Gogol (1978b, p. 373, 1978a, p. 431) connects his own vision of the man's calling with self-improvement, that is the realization of the desire to become better.

By arguing the lawfulness of Gogol's attributing to a number of thinkers, it is reasonable to focus on the features of his philosophical understanding of a man. In particular, it is worth drawing attention to the episode of "Selected Passages", in which he emphasizes the unique status of a man in the Universe since he/she foremost deserves amazement and is its main subject: "I swear, – he writes – a person deserves to be viewed with more interest than the factory and the ruins" (Gogol, 1978b, p. 269). A precondition for a deeper comprehension of his position mentioned here is attention to those personalities of outstanding thinkers who for him have indisputable achievements in understanding human nature. It would seem that the list of his authoritative predecessors, namely Moses, Homer, and apostle Paul gives sufficient grounds for optimism. And although our thinker quotes the apostle Paul's words that man is lies (Gogol, 1978a, p. 421, p. 425), however, unfortunately, this thesis has not received its meaningful clarification in his texts. Evidence of the ambiguity of this situation is the fact that their heritage allows us to comprehend the invariant dimensions of human nature. However, contemplating the factors of their insufficient development in Gogol, it is appropriate to pay attention to his lack of referrals to Socrates, Augustine, Descartes, Kant, etc.

Contemplating the Ukrainian thinker's ideas about men and the preconditions for solving the problem of self-improvement by them, it is necessary to focus attention on peculiarities in his interpretation of the original connection of a man with the spiritual origin of the world. First of all, it is about the specifics of his interpretation of thinkers' teachings of the Early New Age and the Enlightenment. For them, the focus is on the Christian God as the transcendent foundation. Gogol has a much narrower vision in the nature of the primary foundation, namely – Russia and the russian state. Respectively, in the first case, the way of realizing one's own calling looks like the self-development of a man, which is a form of representation of the divine in a man.

For the Ukrainian thinker, while working on "Selected Passages" and "The Author's Confession" the conception of self-sufficiency and autonomy of a man is unacceptable. As it turns out, his texts show: that such conceptions are dangerous to appear to the wide public, since their "influence is more harmful than helpful". Gogol is firmly convinced that the ability to self-development of a man is not a positive moment. On the contrary, it is arbitrariness as a manifestation of the man's negative aspect: "This development of oneself is necessarily manifested in everything that will come out of his pen", – he writes (Gogol, 1978a, p. 444). As the following narration attests, for Gogol (1978a) only those thinkers who are representatives of their country, that is, "citizens of their land" have an indisputable right to exist (p. 446). The guideline here for

the dehumanization of a man for Gogol is closely linked to the idea of serving the state in any even the lowest position. Therefore, Gogol's firm conviction is to realize one's own calling in the form of developing one's own "project", which, strictly speaking, is not own. This development should clarify the question of what "I can be needed and useful to Russia" (Gogol, 1978a, pp. 446-447). As we see, a significant narrowing in the conception of the spiritual primary foundation of the world is one of Gogol's factors in the dehumanization of the human image.

Among the most striking manifestations of Gogol's negative assessment concerning the ideas of autonomy and self-development of a man is his negative attitude toward technology and disbelief in science. A representative example of this is the discourse about the nature of the railways' impact on human lifestyles and prospects. For him, they are meaningless and perspectiveless inventions, the manifestations of which include a pessimistic assessment of the railway. Demonstrating the complete opposite of the optimistic orientation in the European philosophy of the Enlightenment, Gogol outlines his own prejudice and pessimism using a number of rhetorical questions: Why this speed of movement? What has mankind gained through railways and any other roads, and what has it acquired in all its forms of development, and what is the benefit that one city is impoverished now and another has become a crammed market, and the number of "loitering" people around the world has increased? (Gogol, 1978b, p. 316).

Studying Gogol's vision of the factors from the above transformations, it is appropriate to concentrate attention on the peculiarities of his reception of the doctrine of a man in the Early New Age and the Enlightenment. As evidenced by the texts of the thinker, in the European philosophy of this period, he primarily sees the self-love (narcissism) of a man and pride. Demonstrating disrespect to the holy of heavenly love, "… humanity of the present age – he writes – fell in love with its purity and beauty" (Gogol, 1978b, p. 375). Studying the forms of manifestation of this pride in the contemporary twenty-first century, Gogol assigned a prominent place to the pride of the mind. By meaningfully outlining the forms of its manifestation, he demonstrates a simplified vision of Rene Descartes's position. These include, first of all, the mind's trust in its own testimonies and their certitude. The exaggeration of the mind's importance in human nature has gone, according to Gogol, very far. The consequence of the mind's pride is the process of destruction of humanity in a man – "the most important and best in a man".

Retrospectively assessing the significance of "Selected Passages from Correspondence with Friends" and "The Author's Confession" in the history of Gogol's anthropological intelligence, we have to state that they never became a manifesto of humanism. Among the key aspects of this failure are both Gogol's inability noted by Berdyaev to seize and reproduce the psychology of living souls (i.e. inability to comprehend and depict God's image in a man) and significant deformations of the role of rationality and higher manifestations of human nature.

One of the preconditions for a critical comprehension of Gogol's position as a dehumanization of the human image is attention to the way he interprets the revolution in philosophy, which took place in the Early New Age and the Enlightenment. It would seem that he fully shares its pathos, emphasizing the high appreciation of the mind and the possibility of a complete understanding of the Universe. Like European philosophers, Gogol (1978a) is firmly convinced that his calling is to become "the solver of contemporary issues" (p. 443). The paradoxicalness of his image of the world as a thinker which is far from science is that in our time the world is no longer unknown and mysterious since today "life is no longer a mystery to us" (Gogol, 1978a, p. 448). As paradoxical as it may sound, we find in Gogol higher assessing opportunities of mind than in the era of rationalism. The considerate and unbiased study of the Early New Age think-

ers' heritage shows – they avoid the temptation to universalize the mind since they believe the sensually-passionate component of a man is one of the most important. Therefore, for Descartes as a key figure of this period, the concept of miracles and mysteries are among the cross-cutting issues. The central role of wonder in his classification of passions is closely related to them. See more in detail (Malivskyi, 2019).

In the mentioned context, a certain inconsistency of Gogol becomes apparent, which later has enabled the mentoring tone of his teachings in "Selected Passages". By denying the existence of mystery and enigma of the world, Gogol thus deprives a man of the opportunity to listen to her/his "I", to the inner voice in the process of searching by a calling in the Universe. Strictly speaking, the said moment attests to the evading of Gogol from his attitude during the work on the first volume of "Dead Souls", where we find a panegyric to the sensually-passionate vision of the world. First of all, the author's attention is drawn to the principal immensity of passions and their innumerability. The author of the poem emphasizes the ambivalence of the role of the passions, namely – being submissive to the mind, they simultaneously become "terrible rulers of it". Significant is the fact that in the hierarchy of passions a prominent place is given to the most beautiful of them, the realization of which promises bliss and "boundless paradise of one's souls". In the process of familiarization with this moment, both Plato's idea of good and Descartes' notion of generosity involuntarily appear in the memory. However, in contrast to the latter, Gogol is far from believing that his vision of generosity as the highest passion is the key to all other passions. For him, the existence of those passions, the acquiring of which it is useless for a person to dream of is an undeniable fact. We are talking about those passions that are the embodiment of an invincible necessity – fate, destiny, divine providence. "There are passions – he writes – which are not chosen by a man, [moreover], someone was not given the strength to evade them". Outlining his own vision of those basic passions that largely determine the position of a man in the Universe, Gogol is far from optimistic concerning the possibility of their unambiguous qualification. In particular, when it comes to Chychykov as the main character of "Dead Souls", the author suggests us to agree with the recognition of the limits of our ability to understand and admit the mystery of passions as the driving forces of his behavior. Gogol proposes us to agree that the main factors in Chichikov's destiny are a manifestation of teleology ("the wisdom of heaven") hidden from a man, the comprehension of which relates to the future and is clearly related to him with the completion of the poem. For him, as an artist, those passions associated with the negative dimensions of human existence are primarily important. If in classical philosophy (in particular, in Descartes) their embodiment is an evil genius, whose influence can be overcome with the help of the mind, then Gogol, like his contemporaries, has no such optimism.

While focusing entirely on the specifics of Gogol's posture during the period of work on "Selected Passages" for us the passions that are inherent in the Russian man are especially important. To what extent is it possible to clarify their content? It is a question of considering the idea of a *"great writing"* in which there must be a holistic vision of good and bad in a russian man, as well as the basic "property of our russian nature" is described especially vividly (Gogol, 1978b, p. 325). In the process of realization of this task, the main moments include the tasks of forms of self-knowledge and the realization of a personal calling.

For Gogol, the passions of horror and despair, which are associated with the perception of absurd reality are primarily important. Describing the state of a person who is aware of one's own finitude and spiritual desert, he writes: "It is terrible blackness of soul… when inexorable death is already before our eyes!", "it is scary! … The soul freezes in horror …" (Gogol, 1978b,

pp. 188-189). Emotionally evaluating his own state of mind in a world devoid of spiritual guidelines, Gogol (1978b) does not hide his pervasive despair: "God! It is empty and scary in your world" (p. 379). As it is known, the Danish thinker Søren Kierkegaard voiced similar sentiments simultaneously with Gogol. For him, fear is evidence of the higher mission associated with faith and human freedom. Over the last few decades, the thesis of the spiritual kinship of the two mentioned geniuses has become increasingly common in the research literature. However, it is obvious to us today that Gogol's pessimistic experiences are largely due to the impossibility of positively outlining the specifics of the russian people and the interests of the russian empire. Emphasizing the specific nature of the despair and hopelessness that periodically covered him, it is worth paying attention to the specific forms of overcoming them. We are talking about the influence of Slavophiles, who defended the idea of uniqueness and the special vocation of the Russian people in world history (especially Kostiantyn Aksakov). However, as evidenced by the history of Gogol's persistent work on the meaningful completion of a grandiose plan, he received the torments of Tantalus. In other words, this idea of the Ukrainian thinker was never realized, that is, he failed to outline the humanistic nature of those basic passions that are the driving forces in the behavior of Russian men.

In ascertaining the factors of Gogol's devotion to the idea of messianism, it is worth paying attention to the special personal mission he heard about from his own mother from childhood, as well as to the already mentioned influence of Slavophiles. The latter stubbornly and persistently imposed on him the idea of the special role of the russian people in world history. One of the preconditions for a deeper understanding of the latter is attention to Hegel's division of peoples into historical and non-historical. And since the Russians are not among his historical peoples, Slavophiles and Gogol advocate an alternative variant as the idea of the superhistoric nature of the russian people. Its basis is, as you can easily see, the emotional rejection of Hegel's attitude. As it is obvious to us today, the practical realization of the idea concerning the chosenness of the Russian people is performed as a sacrifice of all other peoples, foremost the Ukrainians.

Among the most important for us aspects of Gogol's philosophical attitude, which is a manifestation of these flaws, is the way he interprets the nature of the relationship between panhuman and actually Russian in a man. This is about a contradiction of his approach, in which the proclamation of the interest priority for a man, in general, coexists with the emphasis on the unconditional priority of the russian man's nature over the West (Gogol, 1978a, p. 424, p. 430, p. 432).

For Gogol, the precondition for resolving the question about the Russian man's calling as a service to the Russian Empire is to identify the essential features of the Russians. According to his texts, he was never able to find a satisfactory answer to the question of those basic principles that meaningfully determine the uniqueness of Russia and the russians. Evidence of this is the paradoxes presented on the pages of his works. Describing them, Gogol in particular noted the fundamental inability to clarify the uniqueness of Russia among the Russians. Obviously, this problem involves going beyond the boundaries of subjectivism, but it cannot be solved, since almost everyone has their own Russia (Gogol, 1978a, pp. 438-439). The terrible truth, which is connected with the awareness that the Russians from the province have no interest in their own lives and problems, needs special attention and detailed comprehension. In the foreground in a live conversation with them is the content of novels translated from a foreign language. "Russia has dispersed and scattered in my head. I could not put the pieces together", – he states with this undisguised sadness and despair (Gogol, 1978a, p. 439).

Revealing his own vision of the common welfare, Gogol emphasized the importance of serving the state as a realization of one's own calling by a person. He seeks to portray his own biography as the realization of an a priori designated destiny, where his own function is reduced to the strict performance of official duties. An illustration of the truth of the said thesis is his desire to abdicate responsibility for the version of that project that was implemented in "The Government Inspector" and "Dead Souls" and transfer it to Pushkin (Gogol, 1978a, pp. 426-427). Retrospectively evaluating these writings, he sees their significant flaw in the insufficient thoughtfulness of the overall plan and image of the protagonist. In other words, he considers the implemented project to be artificial and therefore emphasizes the need for a new general plan (Gogol, 1978, p. 326).

Concretizing his outlines, Gogol unambiguously attributes them to the work of a writer as a civil servant who must produce writings useful to the state. In this context, Gogol's most representative writing is his "Selected Passages". However, as we know, on his pages he demonstrates a persistent desire to be useful to the state, which for him is a sufficient reason for those unequivocal recommendations and instructions that offended and annoyed his friends. What are those principles that give Gogol the right to such a mentoring position?

Gogol persistently seeks to convince himself and others in the veracity of ideas about the special opportunities of the russian people in the context of the general crisis. He notes that although the current crisis situation is hopeless for all people, not for the Russians. A clear sign of the significance of these ideas is both the above-cited conclusion in the "Taras Bulba" second edition and the last pages of "Selected Passages", entitled "Bright Sunday" (Easter), to which he gives the form of expressing his deepest convictions: "Not a grain of what is truly Russian in it and what is consecrated by Christ himself will die from our antiquity". In substantiating these ideas, he draws attention to those signs and symbols that are purely subjective in nature with the help of a series of rhetorical questions. The reader is invited to accept them in faith since, – he writes – "there is something in our nature that foretells this to us". Explaining this thesis in detail, he emphasizes that this is an issue about the unique feature of Russians, which has no analogs in other European cultures: "… we have a courage that is not related to anyone, and if we face some kind of deed that is fundamentally impossible for any other people, even if, for example, to suddenly and simultaneously throw off all our shortcomings that discredit the high nature person". Anticipating possible doubts and arguments, Gogol is persistently looking for a way to reject accusations of bias and subjectivism. And since it is unacceptable for him to appeal to the "natural light of the mind" (as it was in the Early New Age European philosophy), the only possible and acceptable variant for him is to appeal to Divine Revelation. "And my soul speaks firmly to me; – he writes – and this is not a thought imagined in my head. *Such thoughts do not come up* (highlighted by us). They are arisen by God's suggestion of" (Gogol, 1978b, pp. 379-380). Evaluating the originality and direction of the said order of thought, it is difficult not to notice the claims of their author to the role of the modern prophet of Christianity, i.e. the development of the new modern Gospel, similar to Nietzsche's work "Thus Spoke Zarathustra". How promising is the project developed by Gogol in historical perspective?

Turning to the unbiased assessments of Gogol's developed version in answering the question of the man's calling, we have to remember the artificial narrowing of this question. It is a question of his interpretation concerning the project of the future only for the russian man and Russia. As we study the research literature, we see those interpretations that while reading in our memory inadvertently Gogol's words resurrect about the "terrible humiliation over a man". The grounds for such an interpretation are the assessment of the aforementioned Berdyaev, which has

not yet lost its persuasiveness. He describes this project as a "theocratic utopia, a patriarchal idyll". Moreover, "Gogol's utopia is unworthy and slavish" (Berdyaev, 1990, pp. 114-115). For us today, the issue of how consciously these targets were chosen by Gogol comes to the fore? In other words, would he himself agree with the above assessments? The condition for clarifying these issues is to address the peculiarities of the reception of "Selected Passages" by contemporaries of their author. It would seem that he himself was internally ready for harsh criticism, especially if we recall his famous metaphor of the expected slap. But as it turned out, he was depressed and devastated by the reaction caused by the publication of the book. Retrospectively evaluating the significance of this event for history, it should be noted – this is a landmark episode in which Gogol had the opportunity to know an adequate response to his founded project on the messianic nature of Russian literature. His negative obtained result is a warning about the futility of further steps in this direction.

That is why it makes sense to dwell on one of the most important issues for us today. It is an issue of how much the Ukrainian thinker's prophecy about the futility of the Russian messianism ideas was heard? Unfortunately, Gogol's warning, as well as the warning of his contemporary Peter Chaadaiev, was not heard. We must state the realities of the early XXI century with convincing evidence – neither Gogol's warnings in the nineteenth century nor their interpretation by Berdyaev in the early twentieth century were not heard. The consequence is the decline of Russia and its loss from the number of cultural nations. Among the most convincing manifestations of danger to human destiny is the very fact of the Ukrainian-Russian war.

Originality

It was found that during the period in the evolution of Gogol's position, which most clearly outlines his ideas of Russian messianism ("Selected Passages" and "the Author's Confession"), his position regarding the man's nature and calling is fundamentally different from the position of the Early New Age and the Enlightenment philosophy. If in the first case we are talking about serving the russian empire, in the latter, it is a question of the individual's self-development. Gogol's dehumanization of those ideas about a man that took place in European classical philosophy is for him a precondition for the justification of Russian messianism. One of its key factors is a narrow understanding of the ideas about the spiritual basis of the world, namely – its reduction to the russian Empire.

Conclusions

Gogol's philosophical doctrine of man is only partially described as belonging to the "philosophy of the heart". The disadvantage of this qualification is the impossibility of clarifying the origins of Gogol's attempt to justify Russian messianism. The text of the article demonstrates that its substantive precondition is the deformation of the basic conception of the philosophy of the Early New Age and the Enlightenment about the connectivity of a man with the spiritual origin of the world. Gogol narrows it down to the russian Empire, which makes it impossible to positively delineate the orientations of the russian people. Therefore, his oeuvre during the work on "Selected Passages" and "The Author's Confession" for future generations is a warning about the futility of a single Russian path of development, isolated from European civilization. As evidenced by the further development of russian thought and history, Gogol's warning as a Ukrainian thinker has never been heard. A vivid manifestation of this is the cave nationalism we see today during the russian-Ukrainian war.

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Гоголь про покликання людини в європейській філософії та російському месіанстві

Мета – вивчити той період еволюції позиції Гоголя, в якому найбільш виразно окреслені його ідеї російського месіанства ("Вибрані місця" та "Авторська сповідь"). Окреслити форми детермінуючого впливу месіанства на негативні оцінки ним антропології Нового часу та Просвітництва. Реалізація зазначеної мети передбачає, по-перше, аналіз його способу тлумачення гуманізму у європейській класичній філософії, та, по-друге, з'ясування характеру його зв'язку зі способом обґрунтування ідеї російського месіанства. **Теоретичний базис.** Наш погляд на спадщину Гоголя заснований на концептуальних положеннях феноменології, екзистенціалізму та герменевтики. **Наукова новизна.** Виявлено, що той період еволюції позиції Гоголя, в якому найбільш виразно окреслені його ідеї російського месіанства ("Вибрані місця" та "Авторська сповідь"), його позиція стосовно природи людини та її покликання принципово відмінна від позиції філософії Нового часу та Просвітництва. Якщо в першому випадку йдеться про служіння російській імперії, то в

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

останньому йдеться про саморозбудову особистості. Гоголівська дегуманізація тих уявлень про людину, які мали місце в європейській класичній філософії, є для нього передумовою обґрунтування російського месіанства. Одним з її ключових чинників є вузьке розуміння уявлень про духовну першооснову світу, а саме – редукція її до російської імперії. **Висновки.** Філософське вчення Гоголя про людину лише частково описується як таке, що належить до "філософії серця". Вадою цієї кваліфікації є неможливість прояснити питання про витоки спроби Гоголя обґрунтувати російське месіанство. В тексті статті продемонстровано, що його змістовною передумовою є деформація базового для філософії Нового часу та Просвітництва уявлення про сполученість людини з духовним першоначалом світу. Гоголь звужує його до російської імперії, що унеможливлює позитивне окреслення орієнтирів російської людини. А тому його творчість в період роботи над "Вибраними місцями" та "Авторською сповіддю" для наступних поколінь є попередження про безперспективність окремого російського шляху розвитку, ізольованого від європейської цивілізації. Як свідчить подальший розвиток російської думки та історії, попередження Гоголя як українського мислителя так і не було почуте. Яскравим проявом цього є той печерний націоналізм, який ми спостерігаємо сьогодні під час російсько-української війни.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

UDC 13

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The Spirituality of Hryhorii Skovoroda's Work in Taras Zakydalsky's Research

The purpose of the article is to introduce into scientific circulation works by Ukrainian scholar Taras Zakydalsky on the philosophy of Hryhorii Skovoroda. Taras Zakydalsky is a representative of the Ukrainian diaspora, philosopher, and member of Canadian NTSh (Shevchenko Scientific Society of Canada). **Theoretical basis.** We consider the uniqueness of H. Skovoroda's philosophy, which stimulates not only intellectually but also spiritually enlightens the reader. The reasons for the complex perception and interpretation of Hryhorii Skovoroda's philosophy are highlighted. We have verified the main methods of its interpretation given in the works by Dmytro Chyzhevskyi. The influence of philosophical thought of thinkers of Antiquity and the Middle Ages: Aristotle, Epicurus, the Church Fathers, and Tertullian has been studied. We have comprehended H. Skovoroda's interpretation of the Bible as a two-layer existence, the symbolic world that makes the foundation of his philosophy. The peculiarity of the thinker's division of the heart into "internal" and "external" is analyzed. Hryhorii Skovoroda's position on the Good and the evil is stated. The Good is identified with God, and the evil – with the real world, the man can choose between the two. Much attention is paid to the understanding of man as a microcosm – rational thinking, and thought is the fundamental cause of human activity, which generates all existence. Hryhorii Skovoroda's philosophy of metaphysics as the existence of three worlds is highlighted: the first is the macrocosm (the whole surrounding world), the second is the microcosm (the man), and the third is the symbolic world (the Bible). "Monodualism" as a characteristic feature of H. Skovoroda's work is analyzed. We have highlighted H. Skovoroda's attitude to the transcendence of God, which is not separated from the world but is present in it directly. The understanding of faith as a forced act of self-love is analyzed because by loving ourselves we love God. The criteria for true and false faith have been clarified. The significance of H. Skovoroda's aphorism that *what is necessary is useful, and not useful is unnecessary* is considered. Examples of ethical principles in H. Skovoroda's philosophy are considered. Peculiarities of the concept HAPPINESS are revealed. This concept is a universal means of existence of the Good, its source is gratitude to God. **Originality** of the article is in the systematic presentation of the philosophy of the heart by Hryhorii Skovoroda and the analysis of the integrity of the "inner man", the true meaning of life as interpreted by Taras Zakydalsky. **Conclusions** summarize the "anthropological pragmatism" of the philosopher, whose main idea is to apply practical skills for the benefit of society.

Keywords: Hryhorii Skovoroda's philosophy of the heart; good; truth; happiness; faith; knowledge; congenial work

Introduction

Today Ukrainian people are in a difficult period of losing spiritual landmarks. The country's leading elite, with which most Ukrainians agree, social media bloggers, politicians, and wealthy businessmen promote dubious ideals of life and sometimes lack moral and ethical guidelines. A new generation, which is drifting away from the established norms of society, has grown up, and this may lead to the moral degradation of people. The loss of universally recognized human values by Ukrainians is a real threat to society's self-destruction.

We believe that the spiritual shield that can stop such a process, may be the philosophy of the strong personality – Hryhorii Savych Skovoroda – with a unique intellectual potential, and true faith that can change the minds of every Ukrainian with a good heart. His philosophy has not lost its importance for three centuries and is topical to this day. In his work, a special place is occupied by the problem of the man – his meaning of life, true happiness, and congenial work. The

teachings of the "Ukrainian Prophet" are relevant to us today, because they are aimed at improving the inner life of people, which the modern globalized world levels.

In Ukrainian philosophy, extensive research has been conducted in various areas of Hryhorii Skovoroda, in particular by modern researchers. Larysa Kharchenko (2013) revealed the concept of self-cognition in the philosophy of Hryhorii Skovoroda. Ihor Karivets' (2016) analyzed the main principles of Hryhorii Savych's metaphilosophy. The idea of human happiness of congenial work in the works of Hryhorii Skovoroda was studied by such philosophers in the diaspora as Taras Zakydalsky (1965, 1997) and Dmytro Chyzhevskyi (1992, 2003, 2004), and in Ukraine by Leonid Ushkalov (Skovoroda, 2011), Mariia Kashuba (Skovoroda, 1995), Mariia Alchuk (1996), and others. Oksana Petriv (2021) analyzed the peculiarities of H. Skovoroda's concept of freedom and the meaning of human life. Iryna Kulyk (2018) studies the meaning of "true man" in the philosophy of the thinker, and Dmytro Lukianenko (2019) analyzes the axiology of Hryhorii Skovoroda in the dimension of the digitalized world. It should be noted that the research of Hryhorii Skovoroda's philosophy needs to be supplemented against the background of the present.

Purpose

Given the above, the article aims to introduce into scientific circulation the individual work of scholars on the philosophy of Hryhorii Skovoroda – representatives of the Ukrainian diaspora, including the philosopher Taras Zakydalsky, a member of Canadian NTSh. This involves solving the main task – to clarify the semiotic content of the concepts HAPPINESS, GOOD, TRUTH, FAITH, and CONGENIAL WORK in the works by Hryhorii Skovoroda.

Statement of basic materials

Taras Zakydalsky (February 2, 1941 – November 8, 2007) was a Ukrainian philosopher in the Canadian diaspora. After World War II he emigrated to Austria, and in 1949 to Canada. He studied philosophy at Harbor College, continued his studies at the University of Toronto (1960-1964), and studied at Bryn Mawr College. He defended his master's thesis "The Theory of Man in the Philosophy of Skovoroda" (1965), and his doctoral dissertation "N. F. Fyodorov's Philosophy of Physical Resurrection" (1976). He taught at Ursinus College (Pennsylvania, 1970-1978). He was the editor of Encyclopedia of Ukraine and the Journal of Ukrainian Studies (2003-2007) and edited philosophical articles. Member of Historical and Philosophical Sections of NTSh in Canada, Academic Secretary.

For a modern person, the first "meeting" with the works of Hryhorii Skovoroda is like an "ice-cold shower" (Zakydalsky, 1965, p. 3). One may feel some embarrassment or confusion because his philosophy is full of obvious contradictions in images, symbols, and comparisons. The reader may be lost in biblical quotations, proverbs, and stories. Success awaits if you stoically understand the message, and find its deep philosophical meaning. This process is quite complex, but the reward is worth the effort – understanding the complexity of Hryhorii Skovoroda's thinking.

The uniqueness of his philosophy is that it not only intellectually stimulates but also enlightens the reader spiritually. His thoughts are addressed to a person who needs happiness in his life. The wisdom of the thinker is best expressed as personal faith. It is known that Hryhorii Skovoroda lived as he philosophized, and philosophized as he lived. This is true because he continued the tradition of philosophy as a kind of holistic form of life (Karivets', 2016, p. 89).

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

H. Skovoroda does not impose "his truth" on readers, but on the contrary, constantly encourages the development of their own opinions (Zakydalsky, 1965, p. 3). He addresses us as his friends, helping us to solve big and small mysteries of life, which he tested in practice. His wisdom is the dialectical interaction of thought and experience.

The philosopher helps to find the value of life in our daily routine, although he is convinced that faith arises only individually. His purpose, like that of Socrates, is to encourage us to seek the truth in ourselves. Hryhorii Skovoroda was the "pillar of the cloud", the inexhaustible source of God's enlightened wisdom, which nourished, watered, and did not allow to fall into sin the hearts born to carry light. In our opinion, this is where his modesty and diligence are manifested.

In addition to intellectual and ethical values, H. Skovoroda's philosophy is full of aesthetic beauty. The style of speech is colorful, "flowered" with epithets, and the rhythm of speech is natural, and unhurried. Comparisons are unobtrusive, aphorisms contribute to the playfulness of the conversation. Under this haze of humor, a deep awareness of all the troubles and evils in the world, and a constant search for human happiness are hidden.

Taras Zakydalsky identifies the reasons for the complex perception and interpretation of Hryhorii Skovoroda's philosophy. The first reason is symbolism, which explains the hidden meaning of his understanding, which limits the presentation of the philosopher's thoughts to abstract concepts. He emphasizes that H. Skovoroda presents his views as briefly as possible, but later paraphrases and explains them accurately (Zakydalsky, 1965, p. 4). This method contains a thorough understanding of the symbol as an inner insensible reality – the dualism of the obvious and the hidden, important and optional. Symbols give his philosophy a special color, but, on the other hand, make clear explanations impossible. The philosopher fills his works with certain shades that are important for the literature, but not always clear to readers. The same symbol can be explained differently. The researcher compares his style with that of the Bible and the teachings of the Church Fathers, in contrast to the rationalist ideas of R. Descartes and B. Spinoza.

Symbolism in the work "Garden of Divine Songs":

> Erase the stone heart; light your flame in it; Yes death to passions and
>
> evil pleasures I live to you my world. And as from sins I will rise, and the
>
> heavenly flesh will put on, You are in me, and I will reside in you, I will
>
> be satisfied with that Sweetness, With you in conversation, in council, As
>
> day sunset, like the sunrise. Oh, the golden age of years! (Skovoroda,
>
> 1961b, p. 8)

There are symbols of the desire to know the world and the mystery of eternal life.

The second reason for the difficult perception is paradoxes and contradictions. Hryhorii Skovoroda repeatedly considers the same problem in a completely different way than before. For example, the concept of "unequal equality" can be understood as follows: all things are equal because they are different. This paradox is revealed in the dialogue "Primer of Peace":

> God is like a rich fountain that fills various vessels according to their ca-
> pacity. And above the fountain is the following inscription: "Equality is
> unequal to all". Different jets pour from different tubes into different ves-
> sels standing around the fountain. A smaller vessel has less, but it is the
> same as a larger one that is just as full. (Skovoroda, 2011, p. 21)

The third reason for the difficulty is the fragmentary and unclassified presentation of opinions by the philosopher. Taras Zakydalsky is interested in the methods of studying the philosophy of Hryhorii Skovoroda. He elucidates on different interpretations of Skovoroda's teachings and works which have emerged since the philosopher's death. Some consider him an eclectic philosopher who compiled the main tenets of traditional doctrines and brought them together. Others call him a rationalist of classified thoughts (Zakydalsky, 1965, p. 8). Some reveal H. Skovoroda's philosophy in the negative sense of eclecticism, substantiating his views as a contradiction of various doctrines that he combined, but failed to unify or harmonize differences between them.

Taras Zakydalsky denies such views because if we agree with them, we can admit that H. Skovoroda did not create anything new. He emphasizes that such researchers deliberately choose the thoughts of H. Skovoroda, which are not part of the general system of views of the philosopher but reflect only secondary principles. The author claims that H. Skovoroda was an original thinker who had a unique, though not organized in our understanding, interpretation of ideas (Zakydalsky, 1965, p. 8). The researcher emphasizes that H. Skovoroda's understanding of dualism, the foundation of his ethics, is a great distortion of his entire philosophy. Attributing a renunciation of religion to him is a great mistake and a deliberate distortion.

Dmytro Chyzhevskyi compares the philosophical thought of Western Europe with the philosophy of Hryhorii Skovoroda. He finds "spiritual brothers" of H. Skovoroda, who have a similar holistic understanding of the world. In particular, J. Boehme, E. Weigel, A. Silesius, and J. Tauler (Chyzhevskyi, 1992). It is possible that H. Skovoroda was not influenced by these mystics, though adhered to the same views.

We must note the negative interpretation of the term "mystic" – one who thinks irrationally. The label mystic was attributed to H. Skovoroda by Soviet scholars to belittle his significance. T. Zakydalsky reveals the essence of the "philosopher-mystic" by the nature of his philosophical thought, not by the peculiarities of thinking. H. Skovoroda writes about the dualism of visible and hidden reality. Our shell is visible, it is an unreal shadow that hides substantial reality. In the realm of shadows, it is a world of multiplicity and change. The realm of true reality is eternity and unity. Only a wise person can penetrate into the deepest levels of existence, which are hidden from ordinary people. Thus, a mystic is considered to have such an ability (Zakydalsky, 1965, p. 11). Taras Zakydalsky notes that H. Skovoroda inspired by the study of mystical literature, explained his vision independently, using only the resources of his memory, so he interpreted the Bible based on his own spiritual experience.

We emphasize that the life of Hryhorii Skovoroda harmonizes with the life of a mystic, because he begins his contact with God precisely through complete alienation and despair, a sense

of separation from reality. The feeling of separation arises with the confidence of achieving full unity with God and the approval that the chosen path is correct. In his mystical experience, H. Skovoroda comprehends reality through intuition. "The mystic, despite his personal vision, embodies in his concepts and doctrines general cultural tradition he lives in" (Zakydalsky, 1965, pp. 10-11). His teachings arose not out of thin air but are based on the philosophical tradition that suggests search, instead of fixed truths that must only be formed and classified.

Hryhorii Skovoroda's philosophical thought accumulates the knowledge of many philosophers of antiquity (Kaizer, Nastenko, Nykyforuk, Maksymiuk, & Antofiychuk, 2021) and the Middle Ages. He agrees with Aristotle's teaching on the eternity of the world. His philosophy used the teachings of the Stoics about the monistic tendency and the idea of happiness, which is available to all. H. Skovoroda borrows pleasure and joy from Epicurus. From the Fathers of the Church – the patristic position of incompatibility of faith and reason. Unlike Tertullian, who did not recognize pagan philosophy, H. Skovoroda noted the wisdom of pagan thinkers. The philosopher did not support the canonical teachings of the Church Fathers on the interpretation of the role of the original sin.

Taras Zakydalsky characterized H. Skovoroda as a mystic because his philosophy is the fruit of mystical experience and reveals common features of mystical philosophers. He noted that the sharp dualism of the real and the visual has been replaced by the monistic tradition and that God is at the forefront of this reality. The thinker identifies all good with God, and evil with the realm of visibility. Man balances between these two worlds with the freedom of choice.

The researcher emphasized three main doctrinal principles of H. Skovoroda's philosophy: ethics, epistemology, and the doctrine of the man. Admittedly, he pays more attention to the ethical aspect than epistemology, metaphysics, and anthropology. The philosopher is not interested in theoretical problems, whereas everything relevant to ethics is characterized by systematic, high-quality, and original presentation. According to H. Skovoroda, our whole life is dedicated to living well and teaching others to do so. He often ridicules intellectuals who are so devoted to science that they forget that it is only a tool for a happy life, not an end in itself. It highlights the "wisdom of the Lord" – the most important segment and guide in human life.

It is worth noting that the epistemological emphasis is creative, it is formed by two ways of cognition – epistemological dualism and sensory knowledge, which are on the surface of things and are temporary as compared to eternity, and spirit. Faith is very important for H. Skovoroda because it allows learning the true nature of things. Two ways of cognition make up the doctrine of the duality of being. Epistemology reveals the reality of perception as considered by metaphysics, and it explains how cognition is possible.

Hryhorii Savych acknowledges the existence of three worlds. The first is a universal macrocosm in which there are many microworlds. The second, the microcosm, is the man. The third, symbolic world is the Bible (Kulyk, 2018). All of them have parallel structures, there is the dualism of the outer real and inner core (spiritual, secret). So, by studying one world, we gain knowledge about another.

According to H. Skovoroda, the world is a substance that is constantly transformed into humans, it is the continuation of the human body, "humanized" by the basic principle of initial cognition of oneself. Since man is a microcosm that reflects all the structures of the macrocosm and God, the world, accordingly, can be perceived only through self-cognition. In the same way, God can be known by discovering him within oneself. Such unity can be expressed in the following expression: "God is in me and I am in God". This "I" is this God-related individual. The philoso-

pher calls him an "inner man", a "real man" (Karivets', 2016, p. 89). Therefore, one can be known through another (microcosm through macrocosm). Cognition of the microcosm is advantageous because it is closer to us, it is us.

Taras Zakydalsky emphasizes that H. Skovoroda's philosophy is developed as a "frame", because it does not resort to the description of small details, and gives different answers to some questions. Dmytro Chyzhevskyi (2004) noted: "The metaphysical principles of Hryhorii Skovoroda are united by one main characteristic: monodualism" (p. 60). The essence of this principle is to distinguish between two contradictory natures that constitute reality. One nature is completely dependent on another, so radical dualism is modified towards monism, without destroying the real difference between natures.

All worlds consist of two bases, called matter and form. For Hryhorii Skovoroda, God is the mind, the transcendent source of ideas that generates appearance. The image of the shadow is important to him. The thing arises in the same way as the shadow from the form. Matter acquires existence through the form. Thus, matter adds nothing to the eternal idea except the quality of appearance. To be a material thing means to be only a visible idea (Zakydalsky, 1965, p. 33). It can easily mislead a careless reader who takes the obvious for literal truth. The eternal idea of a thing is the source of its activity. As for Plato, Hryhorii Skovoroda's ideas are the principles of the activity of spirit, strength, and love.

Taras Zakydalsky analyzes human nature in the philosophy of H. Skovoroda. Man occupies an important place among beings because only he is a microcosm, a world for himself. Man was created in the image of God, so he speaks of Christ in man himself. Thought is the creative activity of God and gives birth to everything, so it is more valuable than the being itself. The philosopher emphasizes self-determination – an existential shade. Only a person is given the privilege to determine for oneself what one will love and aspire to in life. We can agree with the opinion of T. Zakydalsky that attention to the question of human existence by a thinker is similar to the ideas of existentialism.

The macroworld exists to sustain human life. The Universe is like a scene where a person plays the role of an actor. People improvise a comedy when God looks at them because he makes sure that each actor has everything he needs to play the role. The secret to the play's success is in "following the director's instructions" (Zakydalsky, 1997, p. 8). The Bible is a symbolic macroworld that exists for man in a symbolic form – God's revelation.

We would like to note the anthropological orientation of Hryhorii Skovoroda's philosophy, which is closely connected with his personal life. The philosopher sought the meaning and purpose of his existence. In his works, he raised the question about the fate of the man, who was to be happy in the earthly life. To do this, he turns to the Bible, because he is convinced that it indicates the path that will help a person to know himself (Kaizer, Nastenko, Nykyforuk, Maksymiuk, & Antofiychuk, 2021). Taras Zakydalsky emphasizes that the philosophy of Hryhorii Skovoroda is focused on anthropological pragmatism, where the benefit determines the truth.

The appearance of the person in time is the ultimate goal of the existence of the whole material world. We cannot separate ourselves from the body we are attached to, so we perceive it properly. This position is revealed in H. Skovoroda's philosophy as follows: what is necessary is useful, and what is not useful is unnecessary. Unlike the Christian tradition, the philosopher did not see the main purpose of life as the salvation of the soul, because all beings are eternal because they are created in the image of God. There is no hell or punishment in the afterlife. Man does not need to win eternal happiness, because after death everything will return to God.

The real man is his heart, the "homeless abyss of our thought" (Skovoroda, 1961a, pp. 49-50), without it all mankind is only a dead shadow. The heart is not open to introspection, it can be cognized only by God, whereas man only through his faith. The heart is the embrace of all reality, because thoughts pass freely through it, penetrating all the mysteries of the Universe. The heart involves the whole eternal idea of the body and is the source of its activity.

For H. Skovoroda, the man is a being who can think and knows the truth, and these abilities distinguish him from other creatures. Human thought tends to separate itself from God, it has the power to change human existence, and stimulate the body to action. He recognizes the importance and the power of knowledge, so epistemology – is the most interesting part of his philosophy. He argued that the truth is not available to everyone, but only to small groups of people who are authorized to be philosophers and teachers. There is more to thinking than just defining an object because it is inherent in the thought to retrieve and recognize the next object. "By giving man the freedom to see or ignore the truth, God descends to our level" (Skovoroda, 1961a, p. 42).

Explaining the truth is not enough to master it, a person needs to open his heart and realize its true nature (Bazaluk, 2021). The thinker emphasized the limitations of scientific knowledge, both theoretical and practical. The real problem of philosophy is the problem of faith. The nature of faith is the most important and most dangerous knowledge for man, because it reveals his true nature, and points the way to true happiness.

The meaning of life and the purpose of human life is the transition from external, untrue, to internal, true (Kharchenko, 2013). The philosopher divides the heart into External and Internal. The External is the source of those desires, thoughts, and actions that are aimed at the benefit of the physical body – clothing, food, housing. Aesthetic pleasure for a person, i.e. the need for music, painting, perfume, and jewelry belong here too. All these benefits, according to H. Skovoroda, are only a shadow, they are ephemeral. They are not self-sufficient, but temporary, because they are born and die with the body. They are a threat to the existence of the Supreme Being in the man because thoughts and care for the body can overshadow the care for true spiritual eternity. The Internal heart is the basic anthropological principle in man, the eternal divine idea. The power of thought and the freedom of human self-determination are most important to God.

Taras Zakydalsky clarifies the basic principles of Hryhorii Savych's philosophy of personal vocation. The philosopher is convinced that every person has a divine purpose in life, this goal is defined by God in the very act of creation. For him, death is the abolition of our advent, the liberation of the external body, and the liberation of the inner man from the restrictions imposed on him by God.

It is important for the philosopher that it is one thing to believe that God exists, and another – to love and live according to His commandments: "A true Christian is not the one who believes in God, but the one who founded his house of happiness on His love" (Skovoroda, 1961b, p. 453). The greatest thing a person can achieve on his own is to learn to recognize the truth as a gift from God. According to Him, there is a false belief. It is limited by the fact that material objects are the ultimate reality, that nothing else exists beyond sight. It is not enough to learn the eternal and unchanging laws to the knowledge of the truth, it is necessary to live by them.

Contrary to false belief, there is true faith. It exists until the heart is satisfied only with material needs. The act of self-cognition in which we discover our nature is a leap beyond sight, it is a real act of faith. D. Chyzhevskyi (2004) interprets this act of self-cognition as a recollec-

tion (p. 131). Cognition is true bliss, holy self-love. Thus, faith is a forced act of self-love: by loving ourselves, we love God.

Hryhorii Skovoroda writes about the spiritual birth which is the second one of the man. These are metaphysical metamorphoses conditioned by faith. The transformation consists of a new subjective assessment of oneself and acceptance of new values. Taras Zakydalsky understands that the philosopher is not so naive as to think that an act of faith is an automatic solution to all human problems, it will not make life more moral. Life will go on as long as a person is involved in the search for happiness. The believer is constantly struggling with temptations, selfishness, and carnal desires of the outer heart.

Dmytro Chyzhevskyi (2004) reveals the second birth not as an act of faith, but as a mystical experience (p. 149). This experience can be gained through strict self-discipline, and revival is only at the end of moral life. Taras Zakydalsky disagrees with his reasoning, claiming that he was wrong. He criticizes D. Chyzhevskyi's understanding of the first law of the act of birth as "theoretical", which inspires people to believe. Hryhorii Skovoroda not only theoretically acknowledges the existence of God, but also practically affirms the act of faith in him.

The second way in which faith can transform our lives is to introduce eternal life into temporary life. The fear of death is overcome because it ceases to be real (Zakydalsky, 1965, p. 63). Our outer shell is being reset. It is from the act of faith in the immortality of the soul that our eternal life begins: "Knowing Him in an instant, we become Him, and all our mortality is absorbed by His life" (Skovoroda, 1961a, p. 90). Faith is victory over death.

We emphasize that ethics is the most original and carefully worked out part of H. Skovoroda's philosophical thought. He worries about the happiness of human life and peace of mind. The central concept of his ethics is the category of happiness, Christian eudemonism. The philosopher, in contrast to Christian teaching, does not consider human life as a temporary preparation for eternity. He is convinced that all creatures should be happy. Happiness is universal and accessible to every being. It is the Good that can be possessed at all times, it is not affected by wealth, nationality, or talent. The source of happiness is gratitude to God (Skovoroda, 1961a, p. 498). The question arises: if happiness is so easy to achieve, then why so many people are unhappy? The reason for this lies in an evil will that prefers itself to God. Happiness is possible only in constant work, because if one does not worry, then one does not live, because care is a movement of the soul, and life, as we know, is a movement (Skovoroda, 1961b, p. 218). Cognition must precede happy life.

The Good is rewarded, and evil will be punished: "…My friend! The greatest punishment for evil is to do evil, just as the greatest reward for the Good is to do good" (Skovoroda, 1961b, p. 528). Good deeds lead to happiness and self-realization, and bad deeds lead to unhappiness.

God gives each person an individual nature that determines his or her life vocation. A person has a talent that corresponds to this. "One person is destined for one job, another for something different… and although this may be a low vocation, it is not dishonest and will be fascinating and useful if the person governs oneself according to God's will…" (Skovoroda, 1961a, p. 343). Hryhorii Skovoroda derives the law of unequal equality because it is God, not man, who determines who he should be, so human abilities are not entirely personal. All people, regardless of vocation, can be happy with this understanding. A person who does not follow his vocation, but is engaged in the work that brings only profit, poisons his own life.

Originality

In the course of a systematic presentation, the authors revealed the philosophy of Hryhorii Skovoroda's heart through the prism of Taras Zakydalsky's vision and proved the value of understanding the "inner man" for modern society.

Conclusions

Hryhorii Skovoroda is a sage who is aware of the nature of his essence and believes that true knowledge has practical application. He differs from other philosophers because he does not cease to be objective, though he does not use objectivity as the screen behind it. Recognition of his special participation in the revelation of truth is the content of his epistemology, and it testifies to intellectual and moral virtue.

The philosophy of the thinker is a carefully thought-out system. His main theory focuses on man, his nature, and happiness in life. He believed that only God knew the final answer to all human questions. Man exists to be happy, and his happiness testifies to God's mercy.

During his life, H. Skovoroda had a limited influence on the society in which he lived. He lived in absolute disharmony with the outside world, it was a difficult period in the history of Ukraine: serfage, Russian enslavement, and transition to capitalism. The doctrine of social equality was banned at that time. Only the closest circle of communication of the philosopher understood the truth, which was covered, though not large, but intellectually strong group of listeners. He was also interested in "ordinary society", and his songs and fables were transformed into folklore and transmitted orally.

Taras Zakydalsky concludes why H. Skovoroda did not publish any of his works during his lifetime. Despite wealthy friends who would help him financially to implement his ideas in publications, the philosopher was convinced that the mission of "arousal of the heart" is possible only through personal contact, and he considered the publication of works unimportant.

It should be emphasized that Hryhorii Skovoroda is deservedly considered the father of the Ukrainian philosophy of the heart. Taras Zakydalsky sees the great importance of his progressive ideas in the fact that he created a unique philosophical thought on the border of two eras – Baroque and Romanticism. The works by Hryhorii Skovoroda will have an impact on people's moral life for a long time to come and will encourage them to learn about the world and themselves.

Prospects for further research are related to the analysis of the philosophical work of Taras Zakydalsky and other representatives of the Ukrainian diaspora (Stepan Yarmus, Irena Huzar) as a phenomenon of "Canadian Skovorodiana".

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Духовність творчості Григорія Сковороди в дослідженнях Тараса Закидальського

Мета. Автори статті передбачають увести в науковий обіг персональний доробок щодо філософії Григорія Сковороди вчених – представників української діаспори, зокрема філософа, члена НТШ Канади Тараса Закидальського. **Теоретичний базис.** Розглянуто унікальність філософії Г. Сковороди, яка не лише інтелектуально стимулює, а й духовно просвітлює читача. Висвітлено причини складного сприйняття і тлумачення філософії Григорія Сковороди. Уточнено основні методи його інтерпретації в роботах Дмитра Чижевського. Досліджено вплив філософської думки мислителів античності та середньовіччя – Аристотеля, Епікура, Отців Церкви, Тертуліана. Осмислено трактування Г. Сковородою Біблії як подвійного рівня буття, символічного світу, першоджерела його творчості. Проаналізовано особливість філософії мислителя в поділі серця на "внутрішнє" та "зовнішнє". Викладено позицію Г. Сковороди щодо добра і зла. Добро ототожнено з Богом, а зло – із реальним світом, і людина має свободу вибору між ними. Звернено увагу на розуміння людини як мікрокосму – раціональне мислення, за яким думка є першопричиною людської діяльності, що породжує все існування. Висвітлено філософію метафізики Г. Сковороди як існування трьох світів: перший – макрокосм (увесь навколишній світ), другий – мікрокосм (людина), третій – символічний світ (Біблія). Проаналізовано "монодуалізм" як характерну рису творчості Г. Сковороди. Висвітлено ставлення Г. Сковороди до трансцендентності Бога, який не відокремлений від світу, а присутній у ньому безпосередньо. Проаналізовано розуміння віри як вимушеного акту самолюбства, адже люблячи себе – ми любимо Бога. З'ясовано критерії істинної та помилкової віри. Розглянуто вагомість афоризму Г. Сковороди "Що потрібне – то корисне, а некорисне – непотрібне". Наведено приклади етичних принципів учення Г. Сковороди. Розкрито особливості концепту "щастя" як універсального засобу існування блага, джерелом якого є вдячність Богу. **Наукова новизна.** У статті системно викладено бачення щодо філософії серця Григорія Сковороди представника діаспори Тараса Закидальського, подано його аналіз цілісності "внутрішньої людини", справжнього сенсу життя. **Висновки.** Акцентовано на "антропологічному прагматизмі" філософа, головною ідеєю якого є застосування практичних умінь на благо суспільства.

Ключові слова: філософія серця Григорія Сковороди; благо; істина; щастя; віра; знання; споріднена праця

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

UDC 11/14

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On the purity of European consciousness in the existential anthropology of early M. Heidegger

Purpose. The purity of consciousness in European culture has practically been turned into an abstraction. Because of this, there are so many discrepancies in understanding its nature. For Heidegger, the question of the purity of human consciousness remains open. Our purpose is to study the purity of European consciousness in the work of M. Heidegger. **Theoretical basis.** We draw on the deep foundations of existential, phenomenological, hermeneutic, religious-philosophical and postmodern Western and Eastern thought. **Originality.** While the early Heidegger was thinking under the sign of Dasein, he did not hear the nature of the "pure consciousness" of human. Nevertheless, temporality for him was such a fundamental property that it determined the depth of understanding not only of being, but also of human consciousness itself (like Dasein). In this context, we begin to understand that the depth of consciousness in the concept of early Heidegger can be associated with its temporality. In fact, towards the end of "Being and Time", Heidegger, thinking more and more about the understanding of time from the horizon of being, begins to form similar ideas about understanding itself, that is, about human consciousness, in the sense that consciousness itself arises from the horizon of time (and being). What, then, is pure human consciousness the pure time? Does not this mean that the original meaning of consciousness is in its directed temporalizing. This temporalizing of consciousness of human (as a thinking being), which arises from the future, is perceived in three modes and reveals the fundamental nature of the consciousness itself (thinking is a stream of consciousness and, in such a context, directed understanding). Paraphrasing Heidegger, we say that the ontological meaning of pure human consciousness is revealed as temporality. Already after writing *Being and Time*, Heidegger thinks about the origins of the European consciousness, its comprehending from the depths (originality) of the being of European culture. **Conclusions.** The early Heidegger seeks the purity of being and, at the same time, strives more and more to understand the essence of the purity of human thinking. All of Heidegger's work is a consistent transition from human understanding of the purity of being (Dasein) to the purity of thinking of a human himself. In this sense, there is a transformation of M. Heidegger's consciousness from fundamental ontology (Dasein) in the early period to existential anthropology (human consciousness) in the late period.

Keywords: human consciousness; pure European thinking; pure being; existential anthropology; M. Heidegger

Introduction

A person immersed in a state of inner integrity and concentration has always evoked a feeling of misunderstanding and mystery. Even from the down of human thought, a spontaneous distrust arose as to the fact, whether human thought itself is clear and transparent to itself (and others). Easily coping with the understanding of the external objective world, human thinking could not localize, and, consequently, fix the topos, or rather, the mode of existence of thought itself. This is probably why, even from the down of the formation of ideas about the world, people could not catch a way of fixing a thought or a way of expressing it. Having a good sense of direction in the form of expression of the external world in relation to it, thought, in fact, always eluded understanding of itself. Such an unusual property of the existence of a human who knew everything about the world around him and knew nothing about himself, indicated the mystery, unusualness, and even concealment of the inner nature of the human himself (his thinking). In fact, from the very beginning, from the very moment of the origin of thought in mythological culture, the world seemed to human divided because of the impossibility of fixing oneself in this world. Clarity and evidence in the understanding of the external world turned into a complete unclarity of oneself.

The thinkers both at the origins of the emergence of cultural environments, and in modern society, have fixed this unclarity. *Man's place in nature* (Scheler, 1962), *Thoughts* (Pascal, 2009), *Civilization and its Discontent* (Freud, 1930), *The Secret of the Veda* (Sri Aurobindo, 1998) and others are those modern texts, which indicate the difficulty of understanding human nature. These difficulties have not changed since the moment a human first comprehended his existence. The challenge is that the millennia-long way of cognition the humanity travelled from its origins, never allowed fixing any specific facts of understanding the inner nature of human. Neither in antiquity (in the statements of Heraclitus, Parmenides, Plato, Aristotle, etc.), nor in modern culture (S. Freud, C. G. Jung, E. Husserl, M. Scheler, M. Heidegger, K. Levi-Strauss, M. Foucault, J. Habermas, A. Badiou, etc.), we have not made any progress towards understanding the inner nature of human. As if it is covered with some kind of secret code (illusion, appearance, maya), hiding from us the authenticity and the depth of comprehension of human consciousness. That is why, to recognize this hidden nature of human (or divine) consciousness, the most advanced thinkers used the ultimate concepts and categories that allow at least to some extent fix this inner world of consciousness. In this context, different approaches were used: being, depth, purity, self-evidence, truth of thought. Those are the few examples of a human's self-immersion into his inner world in European, Indian, Chinese and other cultures.

Nevertheless, despite such a close attention to this problem in many cultural, worldview, and personal areas of thought formation, we would like to focus on its narrower localization associated with the work of one of the largest thinkers of our time, M. Heidegger.

This is related to the fact that all the work of the German philosopher deals with the radical turn from the phenomenological understanding of human nature (the way of existence of his consciousness) in *Being and Time* to the understanding of historical nature of being of the European culture (as anthropology) in the works *Contributions to Philosophy (of the Event)*, *Heraclitus. The Beginning of Western Thinking*, *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, *Parmenides* and to comprehending the essence of European thinking in his latest work *What is called thinking?*. Being a pupil of E. Husserl (1983), who developed new instruments of understanding the nature of consciousness, M. Heidegger brought us closer to resolving the perennial problem of European culture: whether the thinking based on the general concepts can fix the presence of a "single" (or better to say, integral) human being. The discrepancy between being and thinking is so fundamental that the most universal minds of humanity (Plato and Aristotle, T. Aquinas and I. Kant, Lao Tzu and Confucius, Shankara and Ramanuja) tried, but could not find a way to unite them in a single concept. In such a context, "pure consciousness" is only that ultimate level of human being, in which truth, reality, a genuine unity of the existence of consciousness is revealed. After all, to reveal the way of "being" of consciousness actually means to find that fundamental topos, where existence and consciousness coincide, which goes beyond any logical-rational (and in this sense of all classical) European thinking.

M. Heidegger is one of those who felt all the inconsistency and complexity of this problem very keenly. Therefore, he focused his efforts on the purity of being (see the works Heidegger (1962, 1968, 1979, 1983, 1992), as well as Heidegger and Fink (1979)). But what about the purity of human thinking in this case? In fact, in this place we find ourselves in the situation (trap) that quantum mechanics has fallen into, and as a way out of it, the principles of complementarity of M. Bohr and uncertainty of W. Heisenberg were discovered, which prohibits the simultaneous fixation of a point in space and time for elementary particles. From the philosophical point of view, combining being and thinking, we find ourselves in a similar situation, which prohibits the

simultaneous fixation of the point (moment or situation) of presence (of a person) both in the field of existence and in the field of thinking. Therefore, Heidegger has set a difficult task: having accurately fixed the purity of being, in fact, in the early period, he deprived himself of the possibility of accurate fixation of the purity of human consciousness, which Plato, Aristotle, T. Aquinas, I. Kant, E. Husserl, M. Scheler and others have so much written about before him, and was forced to pave the way to pure consciousness (at the cost of ever greater distance from existence), although he preserved the image of fundamental ontological thinking itself until the end of his life.

Many modern experts have tried to understand the matter of this problem in the work of M. Heidegger in a broad general cultural sense. Here we can refer to the works of domestic researchers aimed at translating the works of M. Heidegger into Ukrainian and their comprehending. Within the framework of the purposeful learning of the work of M. Heidegger in Ukraine, A. Bogachov discusses the principles of correctness by translating *Being and Time* into Ukrainian (Bogachov, 2021b) and analyzes the work of modern researcher F. Westerlund *Heidegger and the Problem of Phenomena* (Bogachov, 2021a). I. Karivets considers the features of Heideggerian fundamental-ontological understanding of direct thinking, within which it is impossible to "develop" thinking or "teach" to think meaningfully, because this is a voluntary affair. The author is pessimistic about the Heideggerian project of thinking (Karivets, 2020). However, as our research will demonstrate, Heidegger himself (especially the late one) is pessimistic about both modern and classical European thinking. Another Ukrainian author, R. Kobets, focuses on the concept of scientific character, which is characteristic of Heidegger's "early" thinking. The author focuses on the specifics of Heidegger's explication of the existential concept of science and seeks to show that the fundamental-ontological projection of thinking is a kind of "science of knowledge", that is, the Dasein project is focused on scientific knowledge (transl. by V. O.) (Kobets, 2020). From our point of view, this is greatly exaggerated, since the project of existential analytics itself is mainly aimed at studying the human essence (Dasein) able to comprehend being, which is fundamentally impossible within the framework of scientific research.

A number of foreign experts also carefully studies Heidegger's existential-anthropological project. We would like to refer to the works of such modern researchers as A. Badiou (2003, 2005), E. Boliaki (2012), Meindert E. Peters (2019), Liran Shia Gordon and Avital Wohlman (2019), etc. G. Fried explored the problem of Heidegger's connection with German nationalism, biological racism and anti-Semitism and, accordingly, his views on collective subjectivity. He argued that Heidegger was a cosmopolitan and, nevertheless, insisted on "ontologizing" the principles of "blood and soil". In such a context, the almighty reign of Being violates Dasein (of a human), makes Dasein into the site of its appearing, envelops and pervades (Fried, 2019). F. Westerlund (2020), whose work was analysed by A. Bogachov, sought to reveal the essence of understanding the phenomenon in the work of M. Heidegger and criticized his radical historical understanding of thinking, which, in his opinion, does not allow us explaining either the historicity of our understanding, nor the ethical and existential meaning of co-existence with other people. G. Petropoulos seeks to reveal the inconsistency of Heidegger's views on Plato, that is, the fact that in his early works, Heidegger still demonstrates neglect of the problem of the relationship between being and truth, and already in the forties a positive understanding of this issue can be traced. Hence, the conclusion that both Plato and Heidegger are transitional thinkers and are related with the transition from the originary to the derivative conception of truth (Petropoulos, 2021).

In relation to Heidegger, R. Huttunen and L. Kakkori tried to reveal the essence of one of the two types of thinking – calculative and meditative thinking. They claimed that Heidegger is a "technological essentialist", that is, according to him, a human cannot overcome the technicality of thinking. As a way out, they offer education and training in accordance with the right norms (for example, the environmental imperative) (Huttunen & Kakkori, 2022). But the fact that Heidegger saw the technology of European thinking (starting with Plato) does not mean that it applies to Heidegger himself. Rather, Heidegger's "technologicity" is a sentence to everything preceding the European thinking, which we are trying to show.

M. Lambeth, analyzing C. Engelland's idea of Heidegger, who studied the Kantian influence on Heidegger's work in different periods, concluded that phenomenologically Kant's views are a kind of guiding thread for Heidegger (and Kant is superior to Husserl in this regard), that the question of how Dasein gets access to the meaning of being in *Being and Time* remains open and thinking is not enough to gain access to the entities (objectivity is not enough to do this). In this context, the later Heidegger gets rid of the logic priority "focusing on affectivity" and analyses the history in terms of "fundamental dispositions", that is, fundamental ontology (or, in other words, Kant's transcendental realm is revealed to us due to the fundamental disposition). Based on this approach, the author concludes that early and late Heidegger distanced himself from Kant's transcendental philosophy (Lambeth, 2020). One can agree with the author that late Heidegger is searching for the solution in the human affectivity. In such a context he overcomes Kantian transcendentalism, but these conclusions are not yet sufficient to understand what is called thinking.

Z. Vereb (2020), referring to a group of authors analyzing the role of Kant in modern philosophy, writes that today there is a curious lack of works that put Kant in dialogue with continental thinking (such philosophers as Heidegger, Derrida, Irigaray, and Arendt), that Heidegger borrowed several Kantian insights for his fundamental ontology, while remaining critical of the Kantian interpretation of time as a form of inner feeling. R. Baiasu (2020) explored Heidegger's understanding of the Kantian transcendental philosophy. A. Vrahimis asks if Heidegger is right in his interpretations of Kant, Schopenhauer, and Nietzsche in *Being and Time*, where he developed a consistent critique of the specificity of philosophy and science, which is a consequence of Western metaphysics? Answering the question, he shows that Heidegger considers not only aesthetics, but also any science as a general field for overcoming the metaphysical thinking, because any specialized field of study of one specific type of being should somehow be based on a preliminary understanding of Being as a whole.

> This leads Heidegger to content that in order to enter into modes of questioning about beings, these specialised forms of inquiry are required to become oblivious to fundamental questions about Being in general. A forgetfulness of the ground from which they stem is necessary for their existence. (Vrahimis, 2020, p. 72)

G. Tsagdis, R. Uljée and B. Zantvoort have linked together the three central figures of modern European thought – Hegel, Heidegger and Derrida. They came to the following conclusions:

in Hegel, history becomes an inevitable condition of modern thought (itself thinking has a history) for the first time; for Heidegger the whole development of his thought from *Being and Time* to the imaginary *Kehre* and beyond revolves around the relationship between temporality as an existential characteristic of Dasein, the history of Being and the function and meaning of the Event; that Derrida relies on Heidegger's project, where thinking can only exist in the continuous deconstruction of its own history, and in this context Derrida tries to show that the structural necessity of the hierarchic prioritization and conditioning of temporality over historicity will be the rock upon which the project of *Being and Time* will wreck (Tsagdis, Uljée, & Zantvoort, 2020). In other words, the project of the temporality of consciousness will destroy the main ideas of *Being and Time*. In this context, G. Tsagdis, R. Uljée and B. Zantvoort already really understood the essence of Heidegger's transformation of philosophy from fundamental ontology to fundamental anthropology.

We have already researched these problems in our earlier works (Okorokov, 2016, 2018, 2020). In fact, this research continues the earlier research.

Purpose

The purity of consciousness in European culture has practically been turned into abstraction. Therefore, there are so many discrepancies in understanding its nature. If for Kant the purity of consciousness is related to categorical forms, for Hegel it is associated with purity of spirit, for Kierkegaard it is associated with religiosity, for Nietzsche – with pure life, for Graf Yorck – with the power of historicity, for Dilthey – with internal coherence, for Husserl – with self-evidence, then for Heidegger the question of the purity of consciousness remains open.

Statement of basic materials

It should be noted that Heidegger's (1962) path to understanding anthropology lies through the understanding of ontological foundations (p. 38). According to M. Heidegger (1968), pure consciousness in the 20th century is only just beginning to reveal itself to European human. Surprisingly, the very this purity was the subject of research by Indian sages during the Upanishads formation. It was commensurate with the unmanifested (in this sense, pure) Brahman. In such context, European culture, which developed in line with the rational (logos) tradition, bequeathed, according to Heidegger (1979, 1983), by Anaximander, Heraclitus, and Parmenides, only in its non-classical form has begun to listen to the authenticity of the origins of consciousness. After all, existential consciousness, according to Heidegger, is only the first since antiquity (non-classical) attempt to get not only to the depths of being, but also to the origins of consciousness (to its purity), where for the first time in European thinking it was implemented the scenario of overcoming "dirty" logical-rational approaches in understanding the human nature (his inner nature).

Completely in a similar vein, European thinkers of the 12th-20th centuries were searching for the purity of music (F. Brentano, K. Stumpf), the purity of space and time (natural philosophers Heaviside and Einstein, E. Mach, the same Brentano and Stumpf), pure beauty (not the purity of the idea of it – in Baumgarten) (Heidegger), pure goodness (religious thinkers K. Barth, H. U. von Balthasar, D. Hart, etc.). In exactly the same way, solution of the problem of the consciousness purity requires a "pure instrument" that could fix this purity (for example, as is customary in the Eastern tradition, a pure, cleaned from karma or liberated soul). For the same Plo-

tinus, the first purity of God manifested itself in goodness and only then in the first emanation of being. Why is it given to some people (Bach or Mozart) to hear the purity of music, to others (Pythagoras or Einstein) it is given to hear the purity of space, to others (Ap. Paul or St. Augustine) – the purity of goodness, while others are not given? Does this mean that we are all different in essence, and purity is only an ideal, we can only approach to? These are the questions that cannot be answered without such delicate instrument, as the human consciousness. Therefore, in every European philosophical concept, first of all, one tried to purify this delicate instrument for understanding the genuine, real or true nature of the world and human. M. Heidegger is that outstanding European thinker who felt the inner world of human very keenly. His existential philosophy is a decoding of what he saw there, in the depths of the pure "I" or the inner world of a human.

M. Heidegger begins his study of the problem of being with the remark that "being" is the most general and most empty concept. As such, it cannot be conceptually defined (Heidegger, 1962, p. 21). It is evident that we can say the same about the consciousness. Therefore, the general vector of M. Heidegger's existential anthropology is directed to gradual transition from thinking about the nature of "pure being" to studying the problem of "purity" of European consciousness. Aristotle wrote that being is the most general concept. The German thinker also begins his research with this statement, but ultimately inverts this formula and strives for the idea that consciousness is the most general being (apparently, this implies the ultimate formula of his follower J.-P. Sartre: nothing is the deep foundation of being). After all, time is the horizon of any intelligibility of being (Heidegger, 1962, p. 39), but even Heidegger's teacher Husserl led us to the idea that consciousness is a flow that includes retention, now-point and protention. Thus, the transition from temporalizing and consciousness of being to the being of consciousness is obvious. Heidegger before the turn (in the work *Being and Time*) was in the field of attraction of the fundamental ontology: being is conceptually oriented and, therefore, always directed towards consciousness (perhaps in different dimensions). As, the only source of the fundamentality of being (the connection of the future with the past) is consciousness, which was well understood by Augustine. It is not without reason that Heidegger (1962) in *Being and Time*, when interpreting being, almost immediately turns us towards "logos": the "truth" of the logos as truthfulness, αληθευειν, means to remove the being in question in λεγειν as αποφαινεσθαι from its hiddenness and make it seen as unhidden (αληθες) (p. 56). To see, to express in speech the hidden (being) – is not Heidegger appealing to the consciousness here? Indeed, this topos hides not only what is captured, but also what captures. It is also hidden. It includes everything related to being as well. "This Being can be covered up so extensively that it becomes forgotten and no question arises about it or about its meaning" (Heidegger, 1962). Does not this mean that immersion into the depths of the hidden is a long (in time) process, so long that the consciousness does not have time to grasp it (in itself) entirely, forgetting about the beginning of the path. But being is the being of entities in this sense, and consciousness can grasp itself as entities only in a limited area. And since the consciousness is always on the way, the truth begins to be more and more comprehended as the correctness of the way of grasping the entities, which in the Eastern tradition is called the path of liberation (the path of truth). Comprehension of wholeness (and purity) is a path of increasing purification, which cannot be instantaneous. And Heidegger will propose a way to comprehend being from the horizon of time, meaning the way of movement towards being. Existential philosophy is the doctrine of being, but this doctrine, is rather about the way of comprehending being, about the way of grasping being by consciousness. Entity in itself is only

a fiction of a crude (impure and inaccurate) grasping of essence from the present. The classical European tradition has learned well such a crude grasping from the present, due to gross negligence of the true possibilities of consciousness. In such a context, consciousness turns from a way into a repository of entities (memory of entities, ideas, presence).

If classical culture neglected being, according to Heidegger, then this means that consciousness had been trained to focus on the world of existence, neglecting the fundamental quality of consciousness – to be in the movement of thought, to be on the way. The consciousness of European human was stopped and trained to grasp instantly ideas, categories, concepts, beings, in a word, to convert processes into species, events into entities. The presence is entity (Heidegger, 1962). The presence turns into entity, and human into a casual observer, who is present during the logos grasping of the being. Continuing consciousness and singular being were separated in such a way that both of them were taken out of the brackets of thinking. Human, from a recipe of Socrates, found himself in the middle of topos of rational thinking. According to the question of Heidegger (1962), has not the Being of entities within-the-world been dissolved into "pure thinking?" (p. 121). But in Heidegger here (in *Being and Time*) "purity of thinking" is only a hyperbole (universal); he, in fact, has not yet turned in the direction of the historicity of consciousness and is still looking for a way to set the coordinates (measurements) of being. To do this, the early Heidegger sacrificed the truth (and genuine purity) of consciousness, transferring it to the way of existential development of his essence (or such an elusive (divergent) existence). Existentials forced the categories out of consciousness, however, they closed the way to understanding consciousness itself. No wonder Dasein is, in fact, a human, not consciousness. While Heidegger was thinking under the sign of Dasein, he did not hear the nature of "pure consciousness". It has turned into a being-in-the-world, which J.-P. Sartre noticed in *Being and Nothing*. Consciousness as being for oneself is closed to understanding in the early Heidegger. Therefore, "Dasein is its disclosedness" (Heidegger, 1962, p. 171). Human as Dasein only has a review; he turns into an observer who grasps being, but is not able to grasp his consciousness. This is Heideggerian retribution for the search of the purity of being. Human consciousness (Dasein) becomes divergent, and this divergence closes the processes taking place in consciousness itself (in fact, this is Husserl's model, which Heidegger borrowed from his teacher). "Being is that which shows itself in the pure perception which belongs to beholding" (Heidegger, 1962, p. 215). In such a context, "the existential-ontological foundation of language is discourse or talk" (Heidegger, 1962, p. 203), throwing oneself by the consciousness into the outside world (scattering, dispersion, according to Derrida, divergence). Consciousness discovers being (including its own) only on the initiative of the being itself, which has understanding in itself (in the early Heidegger). All the difficulties of this model of Heidegger lie in the fact that there is no source of absolute consciousness (God), the being itself is understanding. This is the difference between early Heidegger and Plotinus and Thomas Aquinas, Shankara and Ramanuja, who assumed a model of external consciousness (for example, divine). Therefore, following Nietzsche, he called the return (logical-rational) process of consciousness to oneself (the early Heidegger did not see another consciousness) a fall (as opposed to openness). Being of such consciousness, "spraying" its "purity" on the outside world, the German philosopher called the project, (logically-rational, in its ancient nature, anticipation) care.

At the moment, when consciousness resists such its nature, according to Heidegger, a deep fear appears. "Fear is anxiety, fallen into the 'world', inauthentic, and, as such, hidden from itself" (Heidegger, 1962, p. 234). It comes as a retribution for the attempt to hear the meaning of a

hidden (and yet rationally own) being. Rather, the early Heidegger is still trying to formulate his vision of "pure being". He believes that "'Consciousness of Reality' is itself a way of Being-in-the-world" (Heidegger, 1962, p. 254), a way of fixing the reality which is revealed in being as a co-knowledge. Consciousness of reality is still an external process, comprehension of the external world from the horizon of being-time. This is such an external process that "the ideas of a 'pure 'I'' and of a 'consciousness in general' are so far from including the a priori character of 'actual' subjectivity that the ontological characters of Dasein's facticity and its state of Being are either passed over or not seen at all" (Heidegger, 1962, p. 272). Again, the purity of consciousness is hidden behind beingness, coarsened by it (like maya of Shankara). In such a model, being and truth exist equitably, that is, they arise simultaneously in the conceptually conditioned world, in other words, when being and truth arise, both entity and time appear, which are a condition for the manifestation of consciousness with which the presence is revealed.

But Heidegger understands the meaninglessness of conceptual grasping of being, so he invents a new approach and now speaks of the meaning of being. And the conclusion of the first section of *Being and Time* is that "within the horizon of time the projection of a meaning of Being in general can be accomplished" (Heidegger, 1962, p. 278). But does such an approach in the second section change the attitude towards the purity of consciousness, when Heidegger (1962) immerses us in the system of existentials (and Dasein exists) (p. 303)? For now, Heidegger (1962) immerses us into the topos of a new existential consciousness, which clearly grasps being towards death and hears the call of conscience, and which locates all understanding (pp. 310-318), i.e., it is oriented, and, therefore, has a source of orientation. The German philosopher, like once Parmenides, begins to endow this orienting and understanding topos with fundamental properties, in particular, a focus on the future as a call of care, a call of conscience and being towards death. Existing consciousness turns out to be polarized. In such a context, "I" is the bare consciousness that accompanies all concepts. It presents nothing more than a transcendental (pre-experimental) subject of thought. "Consciousness in itself (is) not so much a representation … as it is a form of representation in general. The 'I think' is the form of apperception, which clings to every experience and precedes it" (Heidegger, 1962, p. 366). But Heidegger here still does not dare to speak about pure consciousness, and writes "bare", which, at the same time, as a form, organizes the system of concepts in the form of a representation, becomes the forming structure of the representation. "In existing, Dasein understands itself, and in such a way, indeed, that this understanding does not merely get something in its grasp, but makes up the existentiell Being of its factical potentiality-for-Being" (Heidegger, 1962, p. 372). "I" in its existence understands itself as its ability to be, but realizes this ability in the essential form of care, that is, in understanding the purpose of its presence. "Entities 'have' meaning only because, as Being which has been disclosed beforehand, they become intelligible in the projection of that Being-that is to say, in terms of the 'upon-which' of that projection" (Heidegger, 1962, p. 372). Does not this mean that consciousness forms disclosedness of its being as a sketch, in which the meaning is manifested, in fact, in its understanding, it becomes entity (but the limiting entity). That is, consciousness can be both factual (entity) and ontological (empty). And again, the question about the origin or purity of consciousness arises. Now all forms of the world can be interpreted as limitations (modes) of consciousness (in particular, the past, present, and future can be interpreted as improper (essential, grasped in limitation, understanding of time)). Heidegger's care is his own (deep) understanding of the form of consciousness, and the modes of time are improper (external). However, the German thinker connects them and argues that "the primordial unity of the

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structure of care lies in temporality" (Heidegger, 1962, p. 375). Thus, temporality becomes a fundamental property that determines the depth of consciousness. Can we really associate the depth of consciousness in Heidegger with his temporalizing? This is close to phenomenological interpretation of time in Husserl. Of course, Heidegger, is a pupil of the phenomenology founder, but is it so much that the reverse side of the ideas about being forms a similar idea of time, in the sense of that form-creating ontology that consciousness arises from the horizon of time. And then, what, pure consciousness is pure time? Heidegger (1962) writes of "phenomenal character of primordial temporality" (p. 379). Temporality turns into the meaning of care (of the consciousness realized or turned in time). Such own (pure or deep) temporality temporalizes and turns the consciousness in three dimensions (past, present, and future), and only in such hypostasis the existential meaning of consciousness is formed. And since, according to Heidegger (1962), "time is primordial as the temporalizing of temporality, and as such it makes possible the Constitution of the structure of care. Temporality is essentially ecstatical. Temporality temporalizes itself primordially out of the future" (p. 380), does not this mean that the initial meaning of consciousness is in its directed temporalizing. This temporalizing arising from the future already implies turning of the consciousness in three modes and its fundamental essence (thinking is a stream of consciousness and, in such a context, directed meaningfulness). The purity of consciousness is related (in *Being and Time*) with its strict (fundamental) marking of the temporal flow of thinking (from the future to the past). All structures of existential consciousness appear from such an understanding of its own temporalizing (where presence is revealed in its dailiness, historicity and intratemporality). Paraphrasing Heidegger (1962), for whom "By now, however, some light has been cast on the meaning of Dasein's Being as temporality" (pp. 421-422), we say that the existential meaning of consciousness is revealed as temporality. Does not the fundamental ontology of consciousness divert from its purity? Is it really that by penetrating the depths of existential consciousness (according to Heidegger) or the depths of phenomenological consciousness (according to Husserl), we achieve purity of consciousness? The question remains open, since too many associated conditions (presence, historicity, temporality, everyday life, etc.) can close or hide from us the purity of consciousness in Heidegger's teaching. Husserl distanced himself from answering this question, having pointed to the self-evidence of consciousness. Heidegger immerses consciousness in the element of being, thereby filling it with content, but the problem of purity remains. Nevertheless, the German thinker indicates the direction of the search for this purity – primordiality, because the ontology of consciousness calls for the search for its primordiality. Heidegger (1962), in search of these European origins, argues that "Hegel has made an explicit attempt to set forth the way in which time as ordinarily understood is connected with spirit. In Kant, on the other hand, while time is indeed 'subjective', it stands 'beside' the 'I think' and is not bound up with it" (p. 480). In this context, for Hegel "time is the concept itself, which is there [da ist] and which represents itself to the consciousness as an empty intuition" (Heidegger, 1962, p. 485). The appeal to Hegel indicates that, on the one hand, this thinker of the 19th century had a rather significant influence on Heidegger's interpretation of being (and consciousness), and on the other hand, he turned his thought in the direction of the fullness with time (and, accordingly, consciousness) of that, who understands being. But this historical turn in the understanding of being leads Heidegger to great difficulties: does the path lead from the original time to the meaning of being? "Does time itself manifest itself as the horizon of Being?" (Heidegger, 1962, p. 488). This significant turn to the originality of being and in viewing of time there at the origins of being results in great contradictions, now time is also filled

with being and is viewed from being (time, in fact, is ontologizing). This return to the origins of time being makes one wonder if time opens from the horizon of being of consciousness? Heidegger has no answer in *Being and Time*. Therefore, searching for the answer to all these questions, he turns towards the historicity of being, the search for its primordiality. But together with Heidegger we are thinking about the primordiality of consciousness, about the primordial being of consciousness. Should not we turn to the origins of European culture in search for pure consciousness, following Heidegger?

Originality

Here in Heidegger (in *Being and Time*) "purity of thinking" is only hyperbole (universal); which, in fact, has not yet been turned towards the historicity of consciousness. The early Heidegger is searching for a way to set the coordinates (measurements) of being. To do this, he sacrifices the truth (and genuine purity) of consciousness, being in the element of existential understanding of consciousness (or such an elusive (divergent) existence).

Existentials forced the categories out of consciousness, however, they closed the way to understanding consciousness itself. No wonder Dasein is, in fact, a human, not consciousness. While Heidegger was thinking under the sign of Dasein, he did not hear the nature of "pure consciousness". Consciousness as being for oneself is closed to understanding in the early Heidegger.

Human as Dasein only has a review; he turns into an observer who grasps being, but is not able to grasp his consciousness. This is Heidegger's retribution for the search of the purity of being. Human consciousness (Dasein) becomes divergent, and this divergence closes the processes taking place in consciousness itself (in fact, this is Husserl's model, which Heidegger borrowed from his teacher).

Nevertheless, in early Heidegger, temporality is such a fundamental property that it determines the depth of understanding not only of being, but also of consciousness itself. In this case, can we really associate Heidegger's depth of consciousness with its temporalizing?

This is close to Husserl's phenomenological interpretation of time. Heidegger, as a pupil of the founder of phenomenology, turned his ideas towards understanding the purity of being, however, towards the end of *Being and Time*, symptoms of a turn towards the purity of time, and at the same time to the purity of consciousness, are already seen. In fact, turning his ideas about time from the horizon of being, Heidegger forms a similar idea of consciousness in the sense of the form-creating ontology that consciousness arises from the horizon of time. And then, what, pure consciousness is pure time? Does not this mean that the initial meaning of consciousness is in its directed temporalizing?

But temporality turns into the meaning of care (of the consciousness realized or turned in time). Such own (pure or deep) temporality temporalizes and turns the consciousness in three dimensions (past, present, and future), and only in such hypostasis the existential meaning of consciousness is formed. And since, according to Heidegger, time is primordial as the temporalizing of temporality, does not this mean that the initial meaning of consciousness is in its directed temporalizing. This temporalizing arising from the future already implies turning of the consciousness in three modes and forming its fundamental essence (thinking is a stream of consciousness and, in such a context, directed meaningfulness). The purity of consciousness is related (in *Being and Time*) with its strict (fundamental) marking of the temporal flow of thinking (from the future to the past). All structures of existential consciousness appear from such an un-

derstanding of its own temporalizing (where presence is revealed in its dailiness, historicity and intratemporality). Paraphrasing Heidegger, we say that the existential meaning of consciousness is revealed as temporality.

The subsequent historical turn in the understanding of being leads Heidegger to great difficulties: does the path lead from the primordial time to the meaning of being? After all, in Heidegger, time reveals itself as the horizon of Being? This significant turn to the primordiality of being and in viewing of time there at the origins of being results in great contradictions, now the time is also filled with being and is viewed from being (time, in fact, is ontologizing). This return to the origins of time being makes one wonder if time opens from the horizon of being of consciousness? Heidegger has no answer in *Being and Time*. Therefore, searching for the answer to all these questions he orients on the historicity of being, the search for its primordiality. But together with Heidegger we are thinking about the primordiality of consciousness, about the primordial being of consciousness. Should not we turn to the origins of European culture in search for pure consciousness, following Heidegger?

Conclusions

Heidegger is searching for the purity of being, and at the same time strives more and more for the purity of thought. All Heidegger's work is a consistent transition from the purity of being to the purity of thinking, the way of transformation of consciousness (from fundamental ontology to existential anthropology). Reflections of the late Heidegger on the purity of European consciousness will be published in the next issue of the journal.

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Про чистоту європейської свідомості в екзистенційній антропології раннього М. Гайдеґґера

Мета. Чистоту свідомості в європейській культурі практично перетворили на абстракцію. Через це так багато різночитань у розумінні її природи. У М. Гайдеґґера питання чистоті свідомості залишається відкритим. Нашою метою є вивчення чистоти європейської свідомості у творчості Гайдеґґера. **Теоретичний базис.** Я спираюся на глибинні основи екзистенціальної, феноменологічної, герменевтичної, релігійно-філософської та постмодерної західної й східної думок. **Наукова новизна.** Поки ранній Гайдеґґер мислив під знаком Dasein, він не чув природу "чистої свідомості" людини. Тим не менш, тимчасовість у нього була настільки фундаментальною властивістю, що визначала глибину розуміння не тільки буття, а й самої свідомості людини (як Dasein). У цьому контексті ми починаємо розуміти, що глибину свідомості у концепції раннього Гайдеґґера можна порівнювати з її тимчасовістю. Фактично, Гайдеґґер ближче до кінця "Буття і часу", все більше замислюючись про розуміння часу з горизонту буття, починає формувати схожі уявлення про саме розуміння, тобто про свідомість людини, у тому сенсі, що і сама свідомість виникає з горизонту часу (і буття). Що ж, у такому разі, чиста свідомість людини є чистий час? Чи не означає це, що вихідний сенс свідомості у її спрямованому русі внутрішнього часу. Цей внутрішній рух часу свідомості людина (як мисляча істоти), що витікає з майбутнього, сприймається у трьох модусах і розкриває фундаментальну сутність самої свідомості (мислення – це потік свідомості й у такому контексті спрямоване розуміння). Перефразовуючи Гайдеґґера, говоримо про те, що онтологічний сенс чистої свідомості людини розкривається як тимчасовість. Вже після написання "Буття і часу" Гайдеґґер замислюється про витоки європейської свідомості, її осмислення з глибин (витоку) буття європейської культури. **Висновки.** Ранній Гайдеґґер шукає чистоту буття і водночас дедалі більше прагне зрозуміти сутність чистоти мислення людини. Вся творчість Гайдеґґера – це послідовний перехід від розуміння людиною чистоти буття (Dasein) до чистоти мислення самої людини. У такому сенсі відбувається трансформація свідомості М. Гайдеґґера від фундаментальної онтології (Dasein) у ранній період до екзистенціальної антропології (свідомості людини) у пізній період.

Ключові слова: людська свідомість; чисте європейське мислення; чисте буття; екзистенціальна антропологія; М. Ґайдеґґер

CONTENTS

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**Шановні автори, запрошуємо до
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