АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

Дніпровського національного університету

залізничного транспорту імені академіка В. Лазаряна

ВИПУСК 19
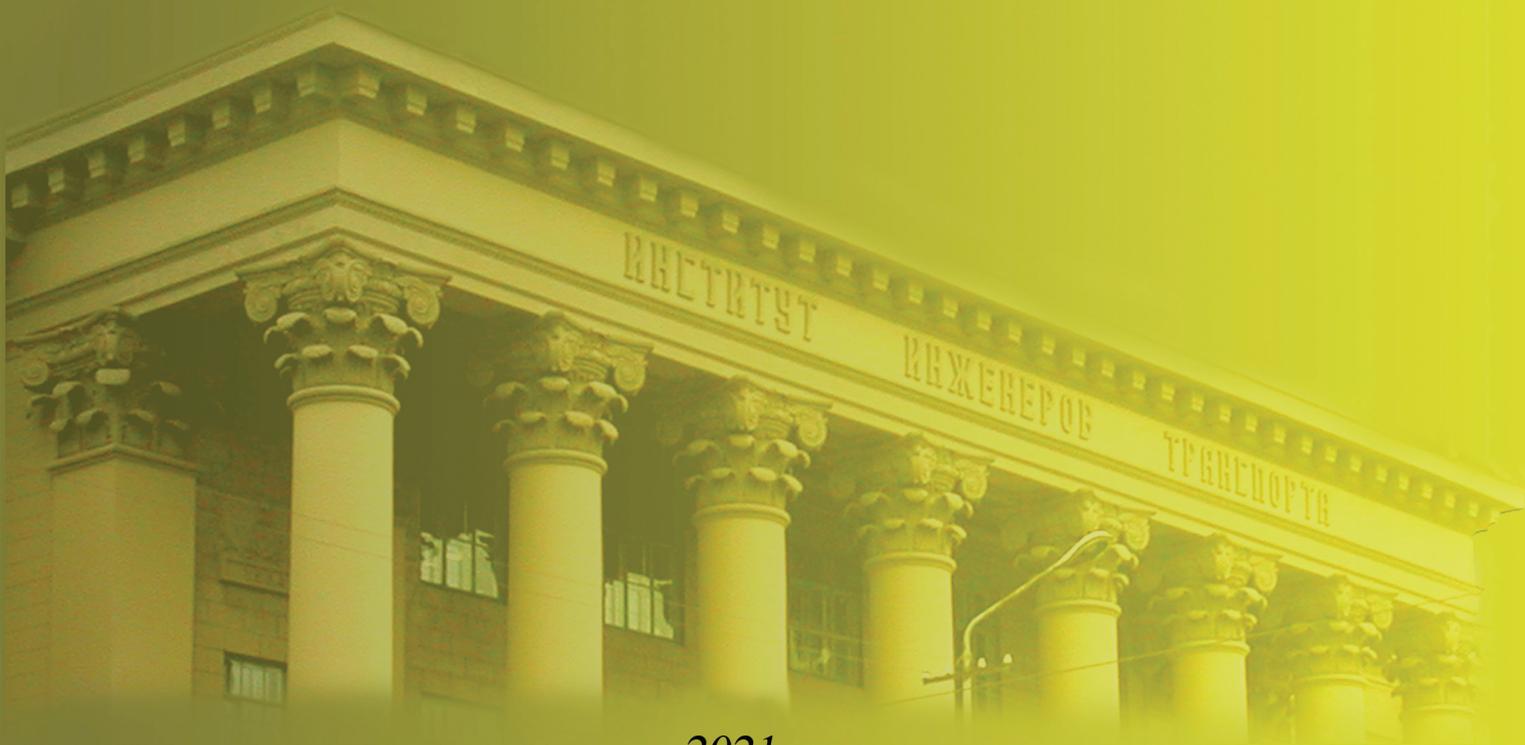
2021

Дніпровський національний університет залізничного транспорту
імені академіка В. Лазаряна

АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

Збірник наукових праць

Випуск 19

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

Актуальні питання філософської антропології

Соціальні аспекти людського буття

Людина у техносфері

Антропологічна проблематика в історії філософії

Дніпро

2021

Dnipro National University of Railway Transport

named after Academician V. Lazaryan

ANTHROPOLOGICAL MEASUREMENTS OF PHILOSOPHICAL RESEARCH

Proceedings Scientific Publication

Issue 19

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

Topical Issues of Philosophical Anthropology

Social Aspect of Human Being

The Man in Technosphere

Anthropological Problems in the History of Philosophy

Dnipro

2021

Founder:

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

Edition is being published since 2012

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

V. H. KREMEN[1*], V. V. ILIN[2*]

[1*]National Academy of Educational Sciences of Ukraine (Kyiv, Ukraine), e-mail president@naps.gov.ua, ORCID 0000-0001-5459-1318
[2*]Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail ilin_vv@ukr.net, ORCID 0000-0001-9107-0829

Transformation of the Human Image in the Paradigm of Knowledge Evolution

Purpose. The knowledge influence analysis on the formation process of new anthropological images of man in the contexts of scientific achievements and innovative technologies is the basis of this study. It involves the solution of the following tasks: 1) explication of the ontological content of knowledge in the anthropo-cultural senses of the epoch; 2) analysis of the knowledge influence on the process of forming a new type of man; 3) characteristics of the modern anthropological situation in the context of digital culture; 4) substantiation of interrelation of phatic communication with post-truth society in the dimensions of anthropo-social transformations of the present. **Theoretical basis.** Ontological content of knowledge determines the anthropo-cultural context of the epoch by forming a system of intellectual, value, social meanings of human life. The assertion of new anthropological types of man is caused by the changes in social and cultural space in the context of the growing influence of achievements in scientific knowledge and technology. Digital revolution as the process of expanding the possibilities of informational-digital reality, the substitution of knowledge for information gives rise to Homo digitalis – the digital man. He focuses on phatic communication, which in its intellectual meaninglessness is commensurate with the anthropological dimensions of post-truth society. **Originality.** It is substantiated that Homo digitalis is the result of a complex set of heterogeneous effects of scientific knowledge, which in modern post-truth conditions appears as different communicative practices. A condition for the formation of a new anthropological type of man in the perspective of scientific and technological progress is the affirmation of ethical wisdom. **Conclusions.** Knowledge in the process of evolution of socio-cultural life acquires constitutive significance for the process of formation of anthropological situations that manifest themselves in new images of man. Today, he is commensurate with the demands of digital culture, in which human life practices are increasingly becoming information and digital clusters embedded in the reality of a post-truth society. The means of overcoming the passivity of digital man is the formation of a new anthropological type based on a rethinking of the value system.

Keywords: knowledge; digital revolution; anthropological image; communication; technologies; half-truth

Introduction

Homo sapiens, gained his status and position in the world through knowledge. Understanding of who a man is, where a man came from, how the world works, and what constitutes the meaning of life depends on his level of knowledge. Science is the way of accumulating systematizing objective knowledge about the world around us. Since the Enlightenment, it has gained increasing power over the lives of people (Menschenfreund, 2010). In general, science searches for knowledge, and education transmits it. Knowing means having the right understanding of a particular object or phenomenon. Knowledge is inseparable from thinking of man, who creates not only a man-made world, including ideas, values, techniques, but also himself. In the process of thinking, a man uses knowledge to reflect the world correctly, espe-

cially to "confidently transform it" (authors' transl.) (Epshtein, 2016, p. 46). In a transformed world, knowledge is forming a new man who can act adequately in it.

One can define knowledge as an adaptive mechanism of thinking, which leads to the change of man himself as result of interaction with the outside world. If the sensory activity of organisms creates an environment according to their similarity, then the intellectual activity arising on the basis of knowledge, creates a cultural environment according to its similarity, in which the corresponding type of man is formed (Lewontin, 1994). Due to the adaptive ability of knowledge, thinking coordinates human activities with the environment in order to better transform it in accordance with reality, to adapt it to oneself and oneself to it. "Human images are a historical and cultural a priori of a common life world", which retains its validity in different societies with their own structural differentiation and cultural specificity (Zichy, 2017, p. 20).

With the onset of the modern age, knowledge gained enormous importance, it expanded horizontally and vertically until it took its place alongside the state, church, family and property, becoming one of the most powerful institutions of society (Easterlin, 1981). Like these institutions that form a man according to the needs of the epoch, knowledge expands the range of opportunities for inclusion in it and at the same time affirms its new image. This is how a religious man, a moral man, a metaphysical man, an economic man, a creative man, a technological man, etc. appear. As the experience of social history and culture shows, the achievement of new knowledge constantly reformats the meaning of the words "to be a human" (Pinker, 2010).

The development of the field of photography, cinema, advertising, fashion semiotics, telecommunications distance oneself from the problems of *how* to see, inherent in modernism. The postmodern man focuses on the issues of *what* to see, places himself in the world of images and things (Bataeva, 2013). Postmodern communication through visual practices is carried out in the modes of "video-philia" and "video-mania" (Metz, 2010), which give rise to the phenomenon of social voyeurism, described by J.-P. Sartre (2000) in "Being and Nothingness" (p. 281).

The development of information and computer technologies since the beginning of the 21st century has intensified the development of the idea of "post-modernism" (Nealon, 2012), or metamodernism, which means new trends in cultural space, putting forward the anthropological problem in the epoch of digitalization as the main theme of its comprehension (Shabanova, 2020).

A new anthropological situation occurs, which in modern philosophical discourse actualizes the concept "digital". Denoting both number and finger in Latin, it goes beyond information and digital technologies and their implementation. The main focus here is on the change of anthropocultural and anthropo-social status of technology in interaction with human existence in the process of digital revolution (Kultaieva, 2020).

This change leads to the assertion of the man digital (Homo digitalis), generated by the digital culture, who is proposed to be considered as "digital being" (Capurro, 2017, p. 11). In the process of asserting its principles, digital culture in combination with the Internet creates "phatic communication" (Reckwitz, 2017, p. 269) as communication about nothing, the exchange of empty phrases, which is typical of social networks (Kultaieva, 2020, p. 17). In a sense, such communication fits into the context of a "post-truth" society (Fuller, 2018), in which knowledge loses its ontological status and is replaced by information and visual images.

New images of man, generated by digital culture, which is the result of innovative knowledge and the information-digital reality created by it, are becoming an urgent task of the philosophical and anthropological analysis.

Purpose

Given the above-mentioned, the purpose of the article is a philosophical analysis of the influence of knowledge on the process of formation and approval of new human images in the context of the progress of scientific and technological revolution and the achievements of information and computer technologies. The solution of these tasks involves a sequence of the following research stages: 1) identification of the ontological content of knowledge and its explication in the socio-anthropological and anthropo-cultural meanings of the epoch; 2) relationship analysis between knowledge and thinking as an intellectual and cultural basis for influencing the process of creating a new type and image of man; 3) characteristics of the current anthropological situation in the context of the dynamic development of information and digital communications and the Internet, which generates digital culture and the corresponding image of man; 4) substantiation of interrelation of phatic communication with post-truth society in dimensions of anthropo-social transformations of the present.

Statement of basic materials

The process of human evolution from physical to spiritual birth, according to Hegel, involves entering the world of intellectual culture, built on a system of knowledge. Indeed, a man is determined by the level of knowledge acquired both in the process of socio-cultural life and "grown" within one's individuality. Everything that is defined as external knowledge is only a form of representation of internal knowledge. It follows that a man produces knowledge in economic, scientific, cultural, educational and other fields of activity. In the context of the anthropological dimension, knowledge appears in three parameters: first, as a way of mastering and assimilation of the past, cultural memory. Second, the ability to master the space of the possible – the creativity of a man; at the same time, it is the knowledge for solving the question of the horizon of expectations: "what future is possible for a man?". Third, the autonomy of the individual as a mode of "existence-in-the-world" (Proleyev, 2014, p. 7). Thus, the position and condition of a man is determined by these dimensions, which results in the formation of a new type (image).

If we look at the Biblical assessment of the anthropological (anthropic) principle in cognition, which is aimed to obtain knowledge, it is considered from the perspective of the life process. The Bible describes it after the event of the "temptation by the snake", when there was a need to bring knowledge in the context of "sinful" distinction of good and evil, according to the illusory consciousness of the possibility of likening people to gods, overcoming of which has marked the beginning of forming the cognitive acts under "Logos sign", "Sophia's beginning". It is indicative that "such an aspect of the Biblical understanding of human cognition from the perspective of the life process is consistent with modern scientific trends in the analysis of vitality" (authors' transl.) (Krymsky, 2012, p. 242). In particular, cognition is identified with the life process, which cannot be productively carried out outside of knowledge.

As a condition of human vital activity, knowledge is the "foundation" of the established cognitive structure of the individual. Through thinking, knowledge is able to create objectively new, innovative knowledge. Its analogue is "generating" knowledge and its derivatives (Karpov, 2020, p. 105). But knowledge taken by itself cannot generate anything. Thinking "makes" it when a man, turning to it, creates something new, but using knowledge.

The ability of knowledge to generate something new in all spheres of human life comprises its anthropological meaning. According to the classical tradition, the essence of man is a rational understanding of the world based on the knowledge about it. Knowledge is the only force that can make a man a creative, spiritual personality. Knowledge changes the nature of man, his "matter" and purpose. In this context, knowledge should be considered in the form of a kind of energy that we actively use to create a "world for ourselves" (Pinker, 2010). In the ability of knowledge to create something new in all spheres of human life, and at the same time man himself is its anthropological content.

This situation is caused by the constitution of human position both by the retrospectives of memory and projections of expectations, which is a way of existence of "being-in-possibility", "ontological potentiality". The latter is a key element of the anthropological situation, which reaches its greatest fullness in modern culture due to new knowledge (Proleyev, 2014). The semantic polycontent of modern knowledge is a condition for the formation of a certain anthropological type, as it creates a kind of foundation that determines the entire system of reasoning and self-determination of a man of this epoch. What a man is, as he is understood, lies in the crucial role of knowledge. This is evidenced by the liberal anthropology, which was formed from the beginning of modernism, on the basis of which we can distinguish three ontological reductions in relation to knowledge. First, the reduction of knowledge about reality to the objective order of things. Second, the reduction of knowledge about the human community to the specificity of the individual subject, as a result of which society becomes an "epiphenomenon" of personal self-determinations. Third, the reduction of knowledge about the human phenomenon to the metaposition of human nature (Proleyev, 2014, pp. 8-9).

In the context of the modern perspective, man is formed as Homo faber, who is transformed into the man creator – Homo creativus. On its basis, a creative class appears. The phenomenon of creativity appears as a combination of novelty, usefulness and surprise (Florida, 2014). The ultimate goal of knowledge is not to memorize a certain amount of useful information, but to create a man. In the space of culture, knowledge differs from the information when it involves a man in the transformation of himself, the world and the meanings of life. In this context, education as an institution for providing an individual with knowledge is not limited to the amount of information provided over time. Knowledge and understanding are not added to the individual from the outside, they are not imposed on him. The power of knowledge is in its anthropological content, due to which a man awakens his inner potential. Therefore, education (as a space for the formation of the ability to productive human activity) "should be focused not so much on the transfer of ready-made information, but on the understanding and production of holistic knowledge" (authors' transl.) (Lipin, 2018, p. 41). Meaningful, holistic knowledge is always involved in the personal way of life, in which a man is present in all his integrity. Such knowledge is both a world-relation and a worldview. Integrity, i.e. contextuality of knowledge, is a cultural form of knowledge in general. In the horizon of holistic knowledge, to *know* and *be* appear in inseparable unity (Lipin, 2018, p. 44). It is the basis not only of existence, but of the transformation and development of the human "I".

As we know, knowledge is the result and at the same time the basis of the search intention of thinking, which arises from the feeling of "cognitive deficit" (authors' transl.) (Karpov, 2020, p. 106). Overcoming cognitive deficit is carried out through the creation, acquisition, search for knowledge. Which is due to the social needs of man in it, because knowledge, in turn, is a condition for the creation of his life. After all, "to live means to know" (authors' transl.) (Capra, 2020,

p. 114). It follows that education, the task of which is the development of holistic knowledge, should receive it not only through mental activity, but also in the "practical dimension of the cognitive-educational process as a problem of internal unity of man with himself and other people" (authors' transl.) (Lipin, 2018, p. 44). This, in turn, determines the perception of knowledge as a personally rooted energy for activity and self-creation as a personality and a certain anthropological image.

Lack of knowledge generates "cognitive anxiety", which appears as a process expanding the areas of epistemic instability. As a result, there is *something* that "revives" the knowledge that is in cognitive peace awakens human activity, combines it in the meaningful structures, directs and stimulates its growth. For Paracelsus, these were the "recipes" of hermeticism, for Kepler, the search for the divine harmony of the world, for Newton, the content of the "Questiones quaedam philosophicae", essays on natural philosophy, where one can follow the formation of his research program. Here there is a *"motive of cognition"* (Karpov, 2020, p. 106). This motive forms a new type of man.

The above-mentioned *something* can have a profane origin – recognition, popularity, regalia, incentives, evaluation, that is, be a motive to achieve a certain goal. Substantiating this position, M. Heidegger (2003) uses the concept of "orientation-to-success" (p. 48) to identify such a motive as the *desire* of the new European man. It is an essential feature of this man's behaviour – the objectification of the desire to obtain knowledge, formed by the expansion of the industrial and economic world.

The motive of activity generates the initiative, which is the essence of the activating beginning, which gives rise to a new one. If the one who "aspires" to self-realization needs a "stimulus of success", then he receives his initiative from the desire for knowledge, which becomes a condition of the energy of mental activity. It is due to this energy that anthropological evolution took place, as a result of which a new man appeared in each epoch – religious, moral, metaphysical, economic, technological, virtual, and so on.

The basis of anthropological evolution in the modern epoch was the technical and economic attitude to life, which defined the pragmatic effectiveness 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". As a result, a man receives a concrete existence or "full essence". Not a fixed quality, derived "from coercive external influence, combined with others, but one's own determination and self-determination" (authors' transl.) (Krasikov, 2007, p. 248). Individualism, or individuation – a fundamental anthropological principle of life and, accordingly, man is affirmed by this.

Individualism is gaining momentum, is affirmed as a new anthropo-ontological essence and a new anthropological image of man, builds itself as a project on the background of constitutively given knowledge, producing a new self-determination in its context. Reflecting on the essential foundations of human existence, M. Heidegger raises the question: how should the world exist in order to meet the capabilities of man, the priorities of his life. And he answers: provided that the world is accessible through its "semantic field" – being (Heidegger, 2003, p. 49). The semantic field is "being-in-the-world". An important aspect of "being-in-the-world" is coexistence with other people. It also forms being in which "everyone appears to be different and no one is himself" (authors' transl.) (Krasikov, 2007, p. 128).

Formation of man is realized through the "way to oneself" (Heidegger, 2003), as a reflex of a man's consciousness in relation to oneself and the world. This way is realized through knowledge that is objectified in words, texts, speeches, becomes part of an objective human world, one of its actual manifestations. These facts are then reconciled with new knowledge, through which new meanings are defined and, in their context, a new man. The most important task of the acquired knowledge is to form, in our opinion, an anthropo-existential nucleus of society. In other words, the formation of a man corresponding to the demands of the epoch of the generated knowledge.

Scientific and technical progress resulted in dynamic growth of scientific and technical knowledge, which as "spiritual-intellectual reflexion, knowledge about creative-transformative activity of a man fixes the entity of the process of man's coming out (but not leaving) outside of being as finding (feeling) the boundedness of being" (authors' transl.) (Melnyk, 2010, p. 228). On this basis, it is possible to speak about a man technological (Homo technologicus).

The assertion of the information society was facilitated by the work of M. McLuhan (2016), who substantiated the fundamental nature of influence of communication technologies on culture and man in general, providing for the constitutive establishment of a digital society. The analysis of information and communication transformations has shown the ambivalence of the latest trends not only in the problem field of scientific and technical knowledge, but also in the field of philosophical anthropology and philosophy of education (Rügemer, 2018). The result was the emergence of Homo digitalis, a digital man. This image fixes the external characteristics of individuals who mechanically poke their finger into the marks on the screen of tablets or smartphones (digitalis in Latin means both a number and a finger). This man is the product of the dynamic development of scientific and technical knowledge, initiating a new stage in the further evolution of man and human civilization. But to what extent Homo digitalis, having mastered information technologies, productively applying them in his activities, becoming a "construct of a new passive man, who made himself comfortable in the interiors of public entertainment" (Kultaieva, 2020, p. 12), corresponds to such a desirable image of Homo creativus, whose activity has always overcome the contradictions and challenges of the world?

The trivial one-dimensionality of the existence of Homo digitalis within the framework of the information-digital society forms a "philosophy of selfie", or a false existence that tries to be better than the real one. This man is focused on himself, practising active narcissism using various computer programs and platforms. The communicative space of the Internet, structuring the life world of Homo digitalis, oversaturated with advice, quasi-sensations, gossip, becomes a meeting place of half-educated people, full of self-esteem and contempt for others. They are far from the ideals of education of the past and erudition, except for demonstrating diplomas and certificates in the networks (Kultaieva, 2020, p. 14).

The presence of this type of man, who multiplies and today represents a large community, is a "breeding ground" for the expansion of post-truth. From the point of view of Steve Fuller, the author of "Post-truth: Knowledge as a Power Game" (2018), one of the main features of post-truth is the blurring of the boundary between truth and ambiguity, half-truths, obvious error and deliberate deception. In post-truth conditions, truth is among the plurality of faces of untrue, so the belief in its existence, in the fact that it is unique and has the highest cognitive value, is doubly problematic: it is difficult to find and preserve, but even harder to act according to it. The widespread dissemination of information through the Internet, social networks, etc. makes objective assessment of facts less significant than subjective beliefs, moral judgments, and emotions.

In fact, post-truth is a game of knowledge that, as such, best meets the demands of Homo digitalis, a kind of player, the "acrobat" who does the "splits" between reality and the virtual world (Sloterdijk, 2009).

When information flows through the Internet are widespread, their accessibility becomes difficult and even impossible to validate. As a result, the formation of opinion on a question, the facts and the truth of the theories that describe them, play a less important role than beliefs, subjective assessments and passions. Therefore, true knowledge is difficult, if not impossible, to distinguish from various opinions and conjectures, and Homo digitalis loses the desire to achieve this knowledge, because it is more appropriate, due to his poor education, to focus on himself, to imitate erudition and self-publicity in social networks and various computer programs. "Millions of Facebook users", says Z. Bauman, "compete with each other, finding out who will reveal and flaunt the most intimate and secret details of their lives, their connections, thoughts, feelings and actions" (authors' transl.) (Bauman & Donskis, 2019, p. 96).

Does this mean the final "annihilation" of man? Indeed, the digital man, being in the space of informalization processes, does not notice and does not want to notice the problems caused by the growing social stratification, to calculate the risks of unpredictable future life. Thus, this type of man demonstrates a certain degeneration, as he loses the ability for active, productive transformational activities. That is, first, due to the influence of digital technology on the human brain; second, the cognitive abilities of man, his sensory system, change. As a result, humanity today is at the beginning of a new round of anthropo-sociogenesis (Kultaieva, 2020).

Achieving each stage of the scientific and technological revolution posed new challenges to humanity. The entry of information and digital technologies in the practice of everyday life changes the theoretical foundations of the definition of man, the specifics of his image. However, despite the existing real threats to man in the further evolution of digital culture, he still retains himself and his intellectual and cultural potential. The condition for this is the assertion of ethical spirituality, moral politics and the moral world, the conceptualization of which is wisdom in its ethical sense. The peculiarity of such wisdom is "radical superiority of human values over any intellectual temptations and benefits" (authors' transl.) (Krymsky, 2012, p. 284).

In this situation, evolution of man does not end with his digital type or image. Knowledge, which is still actively produced by science today, cannot and will not focus on the poorly educated people. Human progress has been and remains dependent on those people who have a creative, intellectual principle. If the information-communication and economic-technological process is in constant dynamics of its forms, then the mental-archetypal, intellectual-cognitive foundations of civilization retain the enormous potential of preserving the spiritual and cultural essence of man and his further productive development.

Originality

It is substantiated that the process of human evolution is conditioned by the development of knowledge. Its influence forms certain anthropological human image, the features of which are determined by the system of values. Homo digitalis generated by the information and computer age as a result of changes in his cognitive abilities, sensory perception, and perception of the world, demonstrates an alienation from productive thinking, creativity, and axiological imperatives. The formation of a more perfect anthropological type of man in the conditions of further progress of science is a complex process of socio-cultural inheritance of wisdom, intellect and understanding.

Conclusions

Each epoch in the progress of human civilization demonstrates its own, inherent type of man with specific anthropological characteristics. They are formed and affirmed as a result of the development of knowledge, the influence of which gives rise to a religious man, a metaphysical man, an economic man, a technological man, and so on. Today, information and computer technologies have become firmly established in the life of all mankind. The philosophical analysis of these technologies shows acceleration of positive changes in society, economy and culture, the enhancement of human creativity due to the possibilities of the Internet, artificial intelligence and innovative media products. At the same time, the bio-social basis of life is changing, transforming human anthropological characteristics. The all-round influence of information technologies on culture and mankind as a whole constitutes the emergence of a digital society, creating a new anthropological type of man – Homo digitalis. By his existence, he asserts a type of passive man who demonstrates a false existence, imitates creativity, substitutes information for knowledge and pseudo-erudition. In this aspect, a digital man fits into the post-truth society. However, despite the great challenge of Homo digitalis to philosophical-anthropological discourse, a society based on wisdom, creativity and knowledge can prepare a man capable of living and working in the dynamics of man-made and socio-cultural transformations.

REFERENCES

Bataeva, Y. V. (2013). *Vidimoe obshchestvo. Teoriya i praktika sotsialnoy vizualistiki: Monografiya*. Kharkov: FLP Lysenko I. B. (in Russian)

Bauman, Z., & Donskis, L. (2019). *Moralnaya slepota: utrata chuvstvitelnosti v epokhu tekuchey sovremennosti*. St. Petersburg: Izdatelstvo Ivana Limbakha. (in Russian)

Capra, F. (2020). *Pautina zhizni*. Kyiv: Sofiya. (in Russian)

Capurro, R. (2017). *Homo digitalis: Beiträge zur Ontologie, Anthropologie und Ethik der digitalen Technik*. Springer. DOI: https://doi.org/10.1007/978-3-658-17131-5 (in German)

Easterlin, R. A. (1981). Why Isn't n the Whole Developed? *The Journal of Economic History, 41*(1), 1-17. DOI: https://doi.org/10.1017/S0022050700042674 (in English)

Epshtein, M. N. (2016). *Ot znaniya – k tvorchestvu. Kak gumanitarnye nauki mogut izmenyat mir*. Moscow, St. Petersburg: Tsentr gumanitarnykh initsiativ. (in Russian).

Florida, R. (2014). *The Rise of the Creative Class* (Revisited). New York: Basic Books. (in English)

Fuller, S. (2018). *Post-Truth: Knowledge As A Power Game*. London, New-York: Anthem Press. (in English)

Heidegger, M. (2003). *Bytie i vremya*. Kharkov: Folio. (in Russian)

Karpov, A. O. (2020). Knowledge that Can Generate New Knowledge: from the Perspective of Science and Education. *Voprosy Filosofii, 5*, 103-115. DOI: https://doi.org/10.21146/0042-8744-2020-5-103-115 (in Russian)

Krasikov, V. I. (2007). *Konstruirovanie ontologiy. Efemeridy*. Moscow: Vodoley. (in Russian)

Krymsky, S. (2012). *Mudretsy vsegda v menshinstve. Stati raznykh let*. Kyiv: Izdatelskiy dom Dmitriya Burago. (in Russian)

Kultaieva, M. (2020). Homo Digitalis, Digital culture and Digital Education: Explorations of Philosophical Anthropology and of Philosophy of Education. *Filosofiya Osvity. Philosophy of Education, 26*(1), 8-36. DOI: https://doi.org/10.31874/2309-1606-2020-26-1-1 (in Ukrainian)

Lewontin, R. C. (1994). Facts and the Factitious in Natural Sciences. In J. Chandler, A. I. Davidson, & H. D. Harootunian (Eds.), *Questions of Evidence: Proof, Practice, and Persuasion across the Disciplines* (pp. 478-491). University of Chicago Press. (in English)

Lipin, M. V. (2018). *Osvita v modyfikatsiiakh suchasnoho svitu: Monohrafiia*. Kyiv: Kyiv National University of Trade and Economics. (in Ukrainian)

McLuhan, M. (2016). *The Future of the Library: From Electric Media to Digital Media*. New York: Peter Lang. (in English)

Melnyk, V. P. (2010). *Filosofiia. Nauka. Tekhnika: Metodoloho-svitohliadnyi analiz: Monohrafiia*. Lviv: Ivan Franko National University of Lviv. (in Ukrainian)

Menschenfreund, Y. (2010). The Holocaust and the Trial of Modernity. *Azure, 39*, 58-83. (in English)

Metz, C. (2010). *Le Signifiant imaginaire: Psychanalyse et cinéma* (Trans.). St. Petersburg: European University. (in Russian)

Nealon, J. (2012). *Post-Postmodernism: or, The Cultural Logic of Just-in-Time Capitalism*. Stanford University Press. (in English)

Pinker, S. (2010). The cognitive niche: Coevolution of intelligence, sociality, and language. *Proceedings of the National Academy of Sciences, 107*(Supplement 2), 8993-8999. DOI: https://doi.org/10.1073/pnas.0914630107 (in English)

Proleyev, S. V. (2014). "Knowledge society" as an Anthropological Situation. *Filosofiya Osvity. Philosophy of Education, 14*(1), 7-24. (in Ukrainian)

Reckwitz, A. (2017). *Die Gesellschaft der Singularitäten: Zum Strukturwandel der Moderne*. Suhrkamp. (in German)

Rügemer, W. (2018). *Die Kapitalisten des 21. Jahrhunderts*. Münster: PapyRossa Verlag. (in German)

Sartre, J.-P. (2000). *Bytie i nichto: Opyt fenomenologicheskoy ontologii*. Moscow: Respublika. (in Russian)

Shabanova, Y. O. (2020). Metamodernism man in the worldview dimension of new cultural paradigm. *Anthropological Measurements of Philosophical Research, 18*, 121-131. DOI: https://doi.org/10.15802/ampr.v0i18.221402 (in English)

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

Zichy, M. (2017). *Menschenbilder: Eine Grundlegung*. Verlag Karl Alber. (in German)

LIST OF REFERENCE LINKS

Батаева Е. В. *Видимое общество. Теория и практика социальной визуалистики* : монография. Харьков : ФЛП Лысенко И. Б., 2013. 349 с.

Бауман З., Донскис Л. *Моральная слепота: утрата чувствительности в эпоху текучей современности*. Санкт-Петербург : Изд-во Ивана Лимбаха, 2019. 368 с.

Капра Ф. *Паутина жизни*. Киев : София, 2020. 336 с.

Capurro R. *Homo digitalis: Beiträge zur Ontologie, Anthropologie und Ethik der digitalen Technik*. Springer, 2017. 209 s. DOI: https://doi.org/10.1007/978-3-658-17131-5

Easterlin R. A. Why Isn't n the Whole Developed? *The Journal of Economic History*. 1981. Vol. 41. Iss. 1. P. 1–17. DOI: https://doi.org/10.1017/S0022050700042674

Эпштейн М. Н. *От знания – к творчеству. Как гуманитарные науки могут изменять мир*. Москва – Санкт-Петербург : Центр гуманитарных инициатив, 2016. 480 с.

Florida R. *The Rise of the Creative Class*. Revisited. New York : Basic Books, 2014. 432 p.

Fuller S. *Post-Truth: Knowledge As A Power Game*. London – New-York : Anthem Press, 2018. 218 p.

Хайдеггер М. *Бытие и время*. Харьков : Фолио, 2003. 503 с.

Карпов А. О. Знание, способное порождать новое знание: ракурс науки и образования. *Вопросы философии*. 2020. № 5. С. 103–115. DOI: https://doi.org/10.21146/0042-8744-2020-5-103-115

Красиков В. И. *Конструирование онтологий. Эфемериды*. Москва : Водолей, 2007. 304 с.

Крымский С. *Мудрецы всегда в меньшинстве. Статьи разных лет*. Киев : Изд. дом Дмитрия Бураго, 2012. 400 с.

Култаєва М. Homo digitalis, дигітальна культура і дигітальна освіта: філософсько-антропологічні і філософ-сько-освітні розвідки. *Філософія освіти. Philosophy of Education*. 2020. Т. 26. № 1. С. 8–36. DOI: https://doi.org/10.31874/2309-1606-2020-26-1-1

Lewontin R. C. Facts and the Factitious in Natural Sciences. *Questions of Evidence: Proof, Practice, and Persuasion across the Disciplines* / ed. by J. Chandler, A. I. Davidson, H. D. Harootunian. University of Chicago Press, 1994. P. 478–491.

Ліпін М. В. *Освіта в модифікаціях сучасного світу* : монографія. Київ : Київ. нац. торг.-екон. ун-т, 2018. 340 с.

McLuhan M. *The Future of the Library: From Electric Media to Digital Media*. New York : Peter Lang, 2016. 238 p.

Мельник В. П. *Філософія. Наука. Техніка: Методолого-світоглядний аналіз* : монографія. Львів : Видавничий центр ЛНУ імені Івана Франка, 2010. 592 с.

Menschenfreund Y. The Holocaust and the Trial of Modernity. *Azure*. 2010. No. 39. P. 58–83.

Метц К. *Воображаемое означающее. Психоанализ и кино*. Санкт-Петербург : Изд-во Европ. ун-та, 2010. 336 с.

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Nealon J. *Post-Postmodernism: or, The Cultural Logic of Just-in-Time Capitalism*. Stanford University Press, 2012. 248 p.

Pinker S. The cognitive niche: Coevolution of intelligence, sociality, and language. *Proceedings of the National Academy of Sciences*. 2010. Vol. 107. Iss. Supplement 2. P. 8993–8999. DOI: https://doi.org/10.1073/pnas.0914630107

Пролеєв С. В. "Суспільство знань" як антропологічна ситуація. *Філософія освіти. Philosophy of Education*. 2014. Т. 14. № 1. С. 7–24.

Reckwitz A. *Die Gesellschaft der Singularitäten: Zum Strukturwandel der Moderne*. Suhrkamp, 2017. 480 s.

Rügemer W. *Die Kapitalisten des 21. Jahrhunderts*. Münster : PapyRossa Verlag, 2018. 365 s.

Сартр Ж.-П. *Бытие и ничто: Опыт феноменологической онтологии*. Москва : Республика, 2000. 639 с.

Shabanova Y. O. Metamodernism man in the worldview dimension of new cultural paradigm. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 121–131. DOI: https://doi.org/10.15802/ampr.v0i18.221402

Sloterdijk P. *Du mußt dein Leben ändern: Über Anthropotechnik*. Suhrkamp Verlag, 2009. 723 s.

Zichy M. *Menschenbilder: Eine Grundlegung*. Verlag Karl Alber, 2017. 464 s.

В. Г. КРЕМЕНЬ[1*], В. В. ІЛЬЇН[2*]

[1*]Національна академія педагогічних наук України (Київ, Україна), ел. пошта president@naps.gov.ua,
ORCID 0000-0001-5459-1318
[2*]Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта ilin_vv@ukr.net,
ORCID 0000-0001-9107-0829

Трансформація образу людини в парадигмі еволюції знання

Мета. Основу репрезентованого дослідження складає філософський аналіз впливу знання на процес формування нових антропологічних образів людини в контекстах досягнень науки та інноваційних технологій. Це передбачає вирішення наступних завдань: 1) експлікація онтологічного змісту знання в антропокультурних смислах епохи; 2) аналіз впливу знання на процес формування нового типу людини; 3) характеристика сучасної антропологічної ситуації в контексті дигітальної культури; 4) обґрунтування взаємозв'язку фатичної комунікації з суспільством пост-правди у вимірах антропосоціальних трансформацій сучасності. **Теоретичний базис.** Онтологічний зміст знання визначає антропокультурний контекст епохи шляхом формування системи інтелектуальних, ціннісних, соціальних смислів життя людини. Ствердження нових антропологічних типів людини обумовлено зміною соціального та культурного просторів у контексті зростаючих впливів досягнень наукового знання і технологій. Дигітальна революція як процес розширення можливостей інформаційно-цифрової реальності, підміни знання інформацією породжує Homo digitalis – людину цифрову. Вона орієнтована на фатичну комунікацію, яка в своїй інтелектуальній беззмістовності співмірна з антропологічними вимірами суспільства пост-правди. **Наукова новизна.** Обґрунтовано, що народжена інформаційно-цифровою реальністю Homo digitalis є результатом впливу складної сукупності гетерогенних ефектів наукового знання, яке в сучасних умовах пост-правди постає в якості різноманітних комунікативних практик. Умовою формування нового антропологічного типу людини в перспективі науково-технологічного прогресу є ствердження етичної мудрості. **Висновки.** Знання в процесі еволюції соціокультурного життя набуває конститутивного значення для процесу формування антропологічних ситуацій, які маніфестують себе в нових образах людини. Сьогодні вона співмірна запитам дигітальної культури, в якій практики людського життя все більшою мірою стають інформаційними і цифровими кластерами, включеними в реальність суспільства пост-правди. Засобом подолання пасивності людини дигітальної є формування нового антропологічного типу, заснованого на переосмисленні системи цінностей.

Ключові слова: знання; дигітальна революція; антропологічний образ; комунікація; технології; напівправда

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

UDC 572.1/.4:331.101.5

M. I. BOICHENKO[1*]

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

Human Evolution: the Limits of Technocentrism

The purpose of this article is to define the limits of technocentrism through the analysis of the limiting opportunities of technique and technology from certain value positions. **Theoretical basis.** The philosophical anthropology of Helmut Plessner (the axiological direction in anthropology and neo-institutionalism) was the research methodology. **Originality.** The institutional use of technology gives it the character of a social phenomenon and turns it into technology. The ability of individuals, which is aimed at achieving a certain goal with the help of certain sustainable techniques, is not yet technology in itself but is only a certain author's technique. Such subjectively acquired technique can be turned into socially used technology, otherwise, it will be lost. Technology is a technique that has gained recognition and has been mastered by those who did not invent it but used the algorithm proposed by the inventor, a detailed and functionally sound explanation, a method of constructing this technique. But the main thing is that technology is a technique that has received an acceptable justification for society. **Conclusions.** Technology is not only a means of achieving the goal, it is a way for a human being to transform the world. As such, technology is a component of human himself/herself and changes human – more precisely, a human being changed himself/herself with the help of technologies that he/she creates. However, this creates certain limits of such transformations: technology cannot replace humans in their ability to self-reproduce. Technology is always an element of social communication: the success of communication is interdependent on the success of the technology. Social modernization includes new technologies, but a more important component of social modernization is the new values for which these new technologies are created. Human evolution generates the technocratism at a certain stage. But to the extent that technocracy begins to contradict the values of humans and society, it loses its source of development – human creativity.

Keywords: evolutionary anthropology; eccentricity of human nature; social modernization; dehumanization; technocracism; technology; values

Introduction

Technocracism appears as a strategy for solving all problems of humanity with the help of techniques and technologies, as well as the appropriate ideology that justifies and distributes this strategy in society. In one form or another, technocracism has existed for a long time, since technologies helped to win in the war, defend and take cities, as an example of Archimedes had shown. Victory in the wars contributed to the emerges of empires and civilizations of the winners. All civilizations arose thanks to technologies, although the successful introduction of technologies also required the emergence of new social institutions. American historian William McNeill (2011) convincingly demonstrated the relationship between them. The dependence of technologies from institutions and from the human genius was beyond dispute for almost the entire history of mankind, but the achievements initiated in the early modern period of social modernization had changed society and a person to an unknowable state. Already in the twentieth century, owing to the rapid development of science and technology, a new, opposite vision arose – from now on, a person and social institutions are being seen as subordinate to technology development. "It is largely by technology that contemporary society hangs together. It is hugely important not only as an economic force but also as a cultural force" (Franssen, Lokhorst, & Poel, 2018). Henceforth, more and more biological technologies determine the development of nature; social – the development of society; humanitarian aspire to master the

human development. Technocracism with the mindset of individual engineers and inventors of technologies turns into one of the mainstream ideologies in society and aspire to the status of a new picture of the world. Is it henceforth a person as a slave of the machine? Is technological progress a single and pacing factor of human evolution?

Purpose

The purpose of the article is to determine the limits of technocentrism due to the analysis of limitations in capabilities of technique and technologies from certain value positions.

Statement of basic materials

Humanistic and antihumanistic impact assessment of technologies

An axiological approach to techniques and technologies should be prioritized from the outset so as not to attract imperceptibly for oneself the assessment instead of rational arguments. Karl Jaspers (1986) at his time perceived the dual nature of technology: "Since the technique itself does not establish goals, it is on the other side of the good and evil or precedes them. It can serve for good or for evil. But in itself, it is neutral and opposed both. That is why it should be directed" (p. 137).

It is worthwhile to distinguish two oppositely corrected camps: techno-optimists and techno-skeptics (Vydra & Klievink, 2019; Wilson, 2017) or intend to be techno-positively and techno-negatively (Hanesova, Nelson, & Badley, 2017, p. 45). Some admit that the technique desires goodness, others – evil. At the same time, both camps can assume that a person remains a master above the technique, that is, techno-centrists. They can also consider a person to be critically dependent on contemporary technique.

American researcher Steven Pinker is one of the greatest techno-optimists, he is a world-famous ardent defender of the Enlightenment Project. According to Pinker (2019), the human mind retains control over the development of mankind as a whole, including the development of technology. Among explicit techno-optimists, there is also an Israeli scientist and a popularizer of the science Yuval Noah Harari (2016), who claims that a modern man has generally taken on the role of God. Humanity has always directed its technical capabilities for the inhumane goals in much the same way as for humane ones. After all, hunger, plague, and war are increasingly less spontaneous and are more the result of false or sinister intentions from individual representatives of humankind.

It is worth listening to the voice of techno-skeptics. One of their indirect signs is the naming of techno-optimists as techno-utopians (Kim, 2014). More recently, there are more and more such persons: from those who stand against the certain disadvantages of using technology as a means to achieve certain human goals (the vast majority of them (Hanesova, Nelson, & Badley, 2017)) and those who do not see a positive perspective in the development of contemporary technology. They oppose the entire directions, such as the unimpeded development of artificial intelligence (Hao, 2020), development of the GM crop industry (Raman, 2017; C. Zhang, Wohlhueter, & H. Zhang, 2016), etc. However, the identification of the next anti-humanist results in the usage of individual technologies can not serve as a radical denial against technologies as such. Obviously, such a denial could be in the spirit of an American thinker Henry David Thoreau (2020): it is worth renouncing civilization in general. However, with regard to the population on the planet Earth, to renounce civilization would mean the rapid death of most

© M. I. Boichenko, 2021

of humanity. It is possible, however, to make a correction – provided that the technologies fundamentally change and become more friendly to nature, renouncement of civilization will be unnecessary. That is, technologies, but already fundamentally others may become salvation from technologies.

Techno-optimists and techno-skeptics always point out only a part of objective data, which is exactly beneficial for them. This is the first drawback of the value-engaged view on technology. The second drawback is that technologies, due to their prejudicial assessment, are starting to be considered less objectively than at least partial, but still objective data about them allow this.

Scientific view at technologies

Technology, at first glance, appears like something similar to the exoskeleton of mankind: it expands and strengthens the human opportunities provided by nature. It must be sad, recent scientific discoveries and related technologies, in particular deciphering a human genome, cloning, genetic modifications and other interferences in the functioning of DNA have shown that humans (owing to technologies) change themselves not only outwardly. 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. Some manifestations of technology impact were more obvious and easily fixed, others became noticeable later. In the end, nobody can guarantee that we know all consequences of technologies impact on a human. After all, besides the planned and designed, intended by creators impacts of technologies on people and their environment, the unexpected and not observed (both the immediate results of technology effect and remote and indirect ones) always exist, those that will manifest themselves not soon or the impact of which are not always easy or it is impossible to evaluate them at all.

Thus, research of technologies is always the research of a person. Another thing is that technocraticism strives to fix the center of human nature in technologies, while this center is fundamentally impossible to fix on something, in particular and on technologies. Man is an eccentric creature, as defined by the German anthropologist Helmuth Plessner (2017). In addition, if we are talking about the displacement of this center, then it is associated to a greater extent with the spiritual characteristics of a person than material ones. Technologies act as a means of uniting and mutual conditioning of spiritual and material, so they are more likely to demonstrate the results of the dynamics of human development than its causes. In support of this statement, the fact that humankind often postpones the usage of those technologies for a long-term, to the discovery of which it has already come. This is due to the need to work out the spiritual and institutional framework for legitimation and organization in the application of technology.

Man as a middle link between technology and culture

The connection of technology with the cultural sphere is obvious. At the same time, it is difficult to find out where and how culture is affected by technology, and where the affected entity of culture is the technology itself. After all, the emergence of new technology, and even more importantly – its recognition and distribution as a socio-cultural phenomenon, occurs not randomly. Technology not so much suggests itself in the context of cultural formation, as it is itself actively creates this context, creates a culture, but with the active participation of a person, more precisely, in the communication of people regarding culture, in culture, for culture. It is not

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

a close and first task of technology, but it is its main strategic appointment (Malivskyi & Khmil, 2019). Earlier, Rene Descartes quite clearly saw the future for a person to change himself, according to the Ukrainian researcher Anatoliy Malivskyi (2020): "Descartes' refutation of scepticism appears in the form of concern for the creation of favourable conditions for human self-development, which implies a restrained attitude to the spheres of morality and religion" (p. 152). Descartes perceived a long-term perspective of the person's rationalist improvement, including the technical elements of such an improvement (suffice it to recall his experiments in the field of optics).

It is not necessary to understand technology too technically-narrowly. This leads to technocracism of thinking and culture, attempts to engineeringly comprehend the humanistic reality of public existence. On the other hand, it is no less dangerous to idealize technology too much, giving it an overly expanded humanitarian significance, when almost the entire culture is not so much the result of applying the technology stack, as it is directing technologies on randomly selected humanistic goals. It is between these Scylla and Charybdis, where the real significance of technology in society is located.

Furthermore, it is worth paying attention to the fact that most technologies are not the invention of "from nothing", but the human borrowing of schemes and techniques having been worked out in nature for millions of years of evolution. It can not be argued that these technologies are real, because they do not have their own creator. Also, it is not worth denying the fact that the natural mechanisms of adaptation (adaptation of species to the environment and their parallel accommodating conduct) can be technologized much easier than designed with pure human fantasy. The difference of natural prototechnologies from the created by a person is that a person consciously uses them as a tool, and, accordingly, can replace them with other tools. Simultaneously, animals and other living beings can not exist without "technology" inherent in this particular type. Admittedly, natural "technologies" are also the essence of concepts of ecosystems, symbiosis, food chain, circle of life. When a person includes into these technologies, they (technologies) from potential turns into actual ones, sometimes with the preservation of other species as their complicities of implementation. The success of Homo Sapiens depends on the success of other species. It is also not worth forgetting about it. Then one can avoid the most environmentally problematic consequences of using technology by humans.

As an idea, technology originates when a person begins to use some tools for the manufacture of others. Usually, this is called technique. Indeed, turning the objects of their environment to an instrument, a person narrows, specializes their usage. What could be used in many different ways, henceforth it can be used as the best exactly in a certain man-based manner. All other methods are revealed to be either completely impossible or less effective. The modern Austrian philosopher Hans-Dieter Bahr notes:

> However, only those opportunities that, as we already know, can be implemented in the process of usage are called technique. This means that the openness of the capabilities of technical means is concealed by the concept of means as a medium and center, through which the subject that establishes the purpose and implements the purpose mediates himself as

the beginning-center-end and, therefore, understands himself from the

very beginning as Master above technology. (Bahr, 2016, p. 16)

Another circumstance should be taken into account: in addition to the engineering limitations in the usage of things, there is also institutional constraint – prohibitions or recommendations, recipes and algorithms. The multiplicity of applying techniques is also limited by social institutions, which include it in technologies legitimated by societyciety. This is the second stage of narrowing: it can even more narrow the opportunities that the technique provides or change the corridor of the opportunities that the technique offers. In the latter case, it is necessary to return to the first, technical stage and clarification, if it is possible to provide value requests with technical means. Is it impossible in general or is partially possible. Technology may not arise or its use may be postponed until sufficient coordination between technical means (due to their development) and value requests are agreed.

When the technique is called individual mechanisms, devices, and other material objects created by a person as complex tools using to achieve a specific goal, it means the result of the embodiment of the technique-skill, the design on its basis. Without such a technique-skill, there will be no techniques as material objects, because the latter must be produced, maintained, repaired, and replaced by someone with other techniques. Particular techniques-skills with the development of civilization were complicated, combined and they formed the entire technical complexes. Explaining the principle of their functioning is called technology. However, the basis of the technology is not automation as the vertex of its perfection, but those social values that justify certain technique and convince people to see the technique as not enemy and competitor, but the friend and assistant.

Some researchers, in particular, representatives of communicative philosophy (the German philosopher Karl-Otto Apel and the Ukrainian philosopher Anatolii Yermolenko) believe that the values and institutions that embody these values are the ones that still need further legitimation by discourse: "Institutions themselves must be legitimized by a higher authority, which is the meta-institute of discourse" (Yermolenko, 2020, p. 115). However, firstly, discourse includes not only a rational but also irrational, for example, an emotional component. Secondly, not only the discourse may be the meta-institute, but other authorities. Institutes and values can be legitimated with tradition, public opinion, mainstream morality, a person's conscience, etc. The Austrian law theorist Reinhold Zippelius (2000) wrote about this in detail, when analyzed sources of regulatory value (pp. 28-48). However, it is no use denying the need for a certain meta-institute or the higher upon institutions source of their legitimation. In any case, this source will have anthropological, not technological nature.

People, not techniques create and set values on which the use of techniques is based. Technology appears as an important component of human culture, the manifestation of humanity in the world, as a way to domesticate the world by a person. Therefore, it is worth asserting not about the techno-centric essence of a person, but about the anthropocentric nature of technologies.

Originality

The creation of techniques, simple or complicated, is just the beginning, the birth of technology because technology becomes the social phenomenon only when it attains institutional

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

use and the nature of technology. As a skill, albeit is often applied, certain stable techniques and means of achieving a goal are not yet actually a technology, but only an author's technique that can be technologized, and can be lost, without passing to other people, including descendants. Only when the technique acquires the character of the algorithm that other people can take and adopt, it becomes technology for the first time. To do this, it is necessary to explain the technique, understand all its components, allocate the specific function of each of them, as well as the principle of mutual addition of these functions and their linkage into a single whole. It is necessary to be able to explain how this or that technique works and teach this technique to others. But the main thing is to give an excuse for a technique acceptable to a person.

Conclusions

Technology appears as a human path in the transformation of the world and, at the same time as a component of the person himself. Recent achievements in the field of technologies change not only the human environment but also people. However, this does not mean the transformation of a person to a cyborg, and social modernization – on technological revolutions. On the contrary, the success of technologies depends on their effective involvement as an element of social communication. Therefore, technologies appear only as one of the components of social modernization, and technocraticism – as a false interpretation in the essence of human evolution due to exaggeration of the significance of one of the means in achieving purely human goals. Technocracism is only one of the components of human evolution, and only at a certain stage of its formation. Technologies have always been important elements of human evolution. In the modern age, their role increased as the role of science in the implementation of social modernization increases. However, this role has never been, is not, and will not be the only and priority for social modernization.

REFERENCES

Bahr, H.-D. (2016). Die Fraglichkeit der Technik oder Das Ge-rät. *Zeitschrift für kritische Sozialtheorie und Philosophie, 3*(1), 3-25. DOI: https://doi.org/10.1515/zksp-2016-0002 (in German)

Franssen, M., Lokhorst, G.-J., & Poel, I. van de. (2018). Philosophy of Technology. *Stanford Encyclopedia of Philosophy*. Retrieved from https://plato.stanford.edu/entries/technology/ (in English)

Hanesova, D., Nelson, A., & Badley, K. (2017). Educators in Search of the Fine Line between Use and Misuse of New Technologies. *Communications: Scientific letters of the University of Žilina, 19*(1), 44-48. (in English)

Hao, K. (2020). The messy, secretive reality behind OpenAI's bid to save the world. *MIT Technology Review*. Retrieved from https://www.technologyreview.com/2020/02/17/844721/ai-openai-moonshot-elon-musk-sam-altman-greg-brockman-messy-secretive-reality/ (in English)

Harari, Y. N. (2016). *Sapiens: A brief Story of Humankind* (Y. Lebedenko, Trans.). Kharkiv: Knyzhkovyi klub "Klub simeinoho dozvillia". (in Ukrainian)

Jaspers, K. (1986). Die moderne Techik (M. I. Levina, Trans.). In *Novaya tekhnokraticheskaya volna na Zapade: Sbornik statey* (pp. 119-146). Moscow: Progress. (in Russian)

Kim, J. (2014). Techno-Skeptics and Techno-Utopians. *Inside Higher Ed.* Retrieved from https://www.insidehighered.com/blogs/technology-and-learning/techno-skeptics-and-techno-utopians (in English)

Malivskyi, A. M. (2020). Descartes on the phenomenon of man and the boundaries of doubt. *Anthropological Measurements of Philosophical Research*, *18*, 144-154. DOI: https://doi.org/10.15802/ampr.v0i18.221410 (in English)

Malivskyi, A., & Khmil, V. (2019). "The Passions of the Soul" by R. Descartes as an Explication of the Anthropological and Ethical Project. *Studia Warmińskie, 56*, 149-160. DOI: https://doi.org/10.31648/sw.4413 (in English)

McNeill, W. (2011). *The Rise of the West: A History of the Human Community* (A. Halushka, Trans.). Kyiv: Nika-Tsentr. (in Ukrainian)

Pinker, S. (2019). *Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* (O. Liubenko, Trans.). Kyiv: Nash Format. (in Ukrainian)

Plessner, H. (2017). *Die Stufen des Organischen und der Mensch*. De Gruyter. (in German)

Raman, R. (2017). The impact of Genetically Modified (GM) crops in modern agriculture: A review. *GM Crops & Food, 8*(4), 195-208. DOI: https://doi.org/10.1080/21645698.2017.1413522 (in English)

Thoreau, H. D. (2020). *Walden; or, Life in the Woods* (Y. Strikh, Trans.). Kyiv: Tempora. (in Ukrainian)

Vydra, S., & Klievink, B. (2019). Techno-optimism and policy-pessimism in the public sector big data debate. *Government Information Quarterly, 36*(4), 101383. DOI: https://doi.org/10.1016/j.giq.2019.05.010 (in English)

Wilson, A. (2017). Techno-Optimism and Rational Superstition. *Techné: Research in Philosophy and Technology, 21*(2/3), 342-362. DOI: https://doi.org/10.5840/techne201711977 (in English)

Yermolenko, A. M. (2020). Human condition in a globalized society of risks as a social and ethical problem. *Anthropological Measurements of Philosophical Research, 17*, 110-118. DOI: https://doi.org/10.15802/ampr.v0i17.206724 (in English)

Zhang, C., Wohlhueter, R., & Zhang, H. (2016). Genetically modified foods: A critical review of their promise and problems. *Food Science and Human Wellness, 5*(3), 116-123. DOI: https://doi.org/10.1016/j.fshw.2016.04.002 (in English)

Zippelius, R. (2000). *Rechtsphilosophie* (Ye. M. Prychepii, Trans.). Kyiv: Tandem. (in Ukrainian)

LIST OF REFERENCE LINKS

Bahr H.-D. Die Fraglichkeit der Technik oder Das Ge-rät. *Zeitschrift für kritische Sozialtheorie und Philosophie*. 2016. Vol. 3. Iss. 1. P. 3–25. DOI: https://doi.org/10.1515/zksp-2016-0002

Franssen M., Lokhorst G.-J., van de Poel I. Philosophy of Technology. *Stanford Encyclopedia of Philosophy*. 2018. URL: https://plato.stanford.edu/entries/technology/

Hanesova D., Nelson A., Badley K. Educators in Search of the Fine Line between Use and Misuse of New Technologies. *Communications: Scientific letters of the University of Žilina*. 2017. Vol. 19. Iss. 1. P. 44–48.

Hao K. The messy, secretive reality behind OpenAI's bid to save the world. *MIT Technology Review*. 2020. URL: https://www.technologyreview.com/2020/02/17/844721/ai-openai-moonshot-elon-musk-sam-altman-greg-brockman-messy-secretive-reality/

Харарі Ю. Н. *Людина розумна. Історія людства від минулого до майбутнього* / пер. з англ. Я. Лебеденка. Харків : Книжковий клуб "Клуб сімейного дозвілля", 2016. 544 с.

Ясперс К. Современная техника / пер. с нем. М. И. Левиной. *Новая технократическая волна на Западе* : сборник статей. Москва : Прогресс, 1986. С. 119–146.

Kim J. Techno-Skeptics and Techno-Utopians. *Inside Higher Ed.* 2014. URL: https://www.insidehighered.com/blogs/technology-and-learning/techno-skeptics-and-techno-utopians

Malivskyi A. M. Descartes on the phenomenon of man and the boundaries of doubt. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 144–154. DOI: https://doi.org/10.15802/ampr.v0i18.221410

Malivskyi A., Khmil V. "The Passions of the Soul" by R. Descartes as an Explication of the Anthropological and Ethical Project. *Studia Warmińskie*. 2019. Vol. 56. P. 149–160. DOI: https://doi.org/10.31648/sw.4413

Мак-Ніл В. *Піднесення Заходу. Історія людської спільноти* / пер. з англ. А. Галушки. Київ : Ніка-Центр, 2011. 960 с.

Пінкер С. *Просвітництво сьогодні. Аргументи на користь розуму, науки та прогресу* / пер. О. Любенко. Київ : Наш Формат, 2019. 558 с.

Plessner H. *Die Stufen des Organischen und der Mensch*. De Gruyter, 2017. 278 s.

Raman R. The impact of Genetically Modified (GM) crops in modern agriculture: A review. *GM Crops & Food*. 2017. Vol. 8. Iss. 4. P. 195–208. DOI: https://doi.org/10.1080/21645698.2017.1413522

Торо Г. Д. *Волден, або життя в лісах* / пер. з англ. Я. Стріха. Київ : Темпора, 2020. 432 с.

Vydra S., Klievink B. Techno-optimism and policy-pessimism in the public sector big data debate. *Government Information Quarterly*. 2019. Vol. 36. Iss. 4. 10 p. DOI: https://doi.org/10.1016/j.giq.2019.05.010

Wilson A. Techno-Optimism and Rational Superstition. *Techné: Research in Philosophy and Technology*. 2017. Vol. 21. Iss. 2/3. P. 342–362. DOI: https://doi.org/10.5840/techne201711977

Yermolenko A. M. Human condition in a globalized society of risks as a social and ethical problem. *Anthropological Measurements of Philosophical Research.* 2020. No. 17. P. 110–118. DOI: https://doi.org/10.15802/ampr.v0i17.206724

Zhang C, Wohlhueter R., Zhang H. Genetically modified foods: A critical review of their promise and problems. *Food Science and Human Wellness.* 2016. Vol. 5. Iss. 3. P. 116–123. DOI: https://doi.org/10.1016/j.fshw.2016.04.002

Циппеліус Р. *Філософія права* / пер. з нім. Є. М. Причепій. Київ : Тандем, 2000. 300 с.

М. І. БОЙЧЕНКО[1*]

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

Еволюція людини: межі технократизму

Мета. Визначити межі техноцентризму завдяки аналізу обмеження можливостей техніки і технологій з певних ціннісних позицій. **Теоретичний базис.** Методологію дослідження визначили: філософська антропологія Гельмута Плеснера, аксіологічний напрям в антропології та неоінституціоналізм. **Наукова новизна.** Інституційне використання техніки надає їй характеру соціального феномену і перетворює на технологію. Уміння окремих індивідів, яке спрямоване на досягнення мети за допомогою деяких сталих прийомів, ще не є власне технологією, а лише певною авторською технікою. Таку суб'єктивно набуту техніку можна перетворити на соціально використовувану технологію, інакше її буде втрачено. Технологія – це техніка, яка набула визнання та яку опанували ті, хто її не винаходив, але використовував запропонований винахідником алгоритм, розгорнуте і функціонально обґрунтоване пояснення, спосіб конструювання цієї техніки. Однак, головним є те, що технологія – це техніка, яка отримала прийнятне для суспільства виправдання. **Висновки.** Технологія є не лише засобом досягнення мети, вона – шлях людини у перетворенні світу. В такій якості технологія є складовою самої людини й змінює людину – точніше людина змінює себе за допомогою технологій, які сама розробляє. Однак, це створює певні межі для таких перетворень: технологія не може підміняти людину у її здатності до самовідтворення. Технології завжди є елементом соціальної комунікації: успіх комунікації є залежним від успіху технології. Соціальна модернізація містить у собі нові технології. Більш важливою складовою соціальної модернізації є нові цінності, заради яких і створюють нові технології. Еволюція людини породжує на певному етапі технократизм. Однак, коли технократія починає суперечити цінностям людини і суспільства, вона втрачає своє джерело розвитку – людську творчість.

Ключові слова: еволюційна антропологія; ексцентричність людської природи; соціальна модернізація; дегуманізація; технократизм; технологія; цінності

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

V. M. SHAPOVAL[1*], I. V. TOLSTOV[2*]

[1*]Kharkiv National University of Internal Affairs (Kharkiv, Ukraine), e-mail shapovalw@ukr.net, ORCID 0000-0003-4826-8463
[2*]Ukrainian State University of Railway Transport (Kharkiv, Ukraine), e-mail tollivan12@gmail.com,
ORCID 0000-0001-5511-1670

Quo Vadis: Anthropological Dimension of the Modern Civilization Crisis

The purpose of the article is the analysis of the causes of the systemic crisis that hit modern civilization through the description of its main structures, identifying the relationship between its elements, assessments of their heuristic potential. This will open up opportunities for finding ways to resolve this crisis, new directions of civilizational development. **Theoretical basis** of the research are the systems analysis, socio-philosophical and philosophical-anthropological approaches as well as the analysis of scientific developments in the field of global studies. **Originality** lies in the fact that this article is the first to show the connection between the main structural elements of human civilization as a system. Change in one of the parameters leads to a change in all the others, together with a change in civilization as a whole. **Conclusions.** The reason for the deep crisis that hit modern civilization is its imbalance as a system. The most important elements of this system are population size, resources and technology, and the core is consciousness in its individual and collective forms. The perception, processing, and use of information, which is a defining civilizational resource, as well as the stability of the entire system depend on the state of consciousness. Consciousness, based on old, obsolete principles and stereotypes, is unable to cope with the most acute challenges of time. New consciousness, since it is formed, will mark the transition to a new theoretical picture of the world and a model of human behavior, in which people will act, driven by proven knowledge, and not willfulness and prejudice. The idea of forming a productive information environment where the ideas of constructiveness and creative work will dominate rather than consumerism and destruction, as is the case at present, must become the categorical imperative of the new consciousness.

Keywords: human; civilization; nature; crisis; resources; technology; population; information; consciousness

Introduction

In order to uncover the reasons for the systemic crisis that hit the earthly civilization, we need to address the sources.

A human is called the pinnacle of evolution in wildlife. He created civilization and culture, was able to subdue much of the land area, oceans, and near space. The magnitude of human activity is truly commensurate with geological processes that took place on the planet Earth. The human being is the creator of the new reality – the anthroposphere.

The successes had been achieved by humans, inspired the confidence in their exclusivity, in the fact that the rest of living beings and the planet Earth can only be considered as a means to achieve their goals rather than an end in itself. However, the consequences of this activity varied considerably. A human awoke such strengths that today they threaten someone's existence and life on our planet. The contradiction between civilization and nature reached the utmost depths of acuteness. The crisis is intensified inside civilization, manifesting itself with sharp, catastrophic bursts. Demographic processes, greenhouse effect, soil erosion, reducing the ozone layer, the death of many species of animals and plants come nearer the global natural disaster that can entail the disappearance of Homo Sapiens as a kind.

"All our European culture, – wrote F. Nietzsche (2005), – for a long time, moves in some torture of the stress growing for eons, and seeming to head toward the catastrophe: restlessly, forcibly, harshly, like a flow seeking to its outcome without thinking, being afraid of thinking" (p. 33).

In our time, these tendencies are only increased, what F. Fukuyama rightly pointed out, noting:

> Maybe we are ready to enter the posthuman future, where technology will give us the opportunity to gradually change our essence over time. … However, the posthuman world may prove to be much more hierarchical and competitive than our today's one, and therefore full of social conflicts. (Fukuyama, 2008, p. 308)

In turn, Edward Wilson quite rightly notices:

> We created the civilization of "Star Wars" – with the emotions of the Stone Age, public institutions of the Middle Ages and technologies fit for the gods. We are rushing about. We are terribly bewildered by the fact of our existence; we are dangerous both for ourselves and for all living things. (Wilson, 2014, p. 11)

The relevance of the declared theme is dictated by the fact that the human civilization entered into the streak of such a profound and all-encompassing crisis that it turns present into absurdity, the past becomes senseless and it makes extremely uncertain the future. Dangerous processes are growing threateningly, and the time to resolve them is becoming less and less. We, essentially, have run out of time, when the delay in solving the urgent questions leads to the fact that decisions will be simply impossible.

Recognition of the crisis by scientists and philosophers is insufficient to defeat it. It must be the strongest motive, the political will to overcome it. In this regard, questions are updated: "What are the causes of the systemic crisis that hit modern civilization? Is it possible to overcome it? What conditions and mechanisms are needed for this?"

In order to find answers to these and other questions, it is necessary to turn to the genesis of the problem, to analyze the aggregated human activity throughout its history, to identify the paradigm idea of the development of human civilization and the corresponding hierarchy of values.

The methodological basis of the study were the works of J. Diamond (2010), A. Nazaretyan (2017), A. Toynbee (1995), Y. Harari (2019), F. Fukuyama (2004, 2008), E. Wilson (2014), A. Etkind (2020), as well as articles of (Bushuev, 2020; Fox, 2020; Shkliarevsky, 2020; Taylor, 2020), who represent the most relevant ways to solve the issue under consideration.

Purpose

The purpose of the article is to analyze the reasons for the system crisis, which has hit modern civilization, a description of its structure, identifying the relationship between the main elements,

evaluating their heuristic potential, which allows us to outline ways to overcome the crisis, minimize its consequences and go to a new level of development.

Statement of basic materials

In the era of hunting and gathering, when the number of people was commensurate with the number of other animals of the same mass, people were able to provide themselves with the minimum necessary resources that Nature provided. The transition to the activity with instruments of labor and the emergence of intelligence led to the expansion of the resource base, which was the result of the rapid increase in the number of human population, expansion of people at all corners of the planet. Over time, all suitable and unsuitable areas of the land area were settled. The number of people increased, and the resources of nature, first of all, – food, – were catastrophically lacked. Sometimes the crisis escalated so much that it was necessary to take emergency measures to survive, find fundamentally new sources of vital activity and new forms of community life. "Solution to the crisis, – A. P. Nazaretyan (2017) emphasizes, – becomes either a catastrophic phase – the destruction of the system – either the change of habitat or the development of qualitatively new templates (mechanisms) of vital activity" (p. 154). Thanks to the improvement of labor tools and the transition from hunting and gathering to farming and cattle breeding, the tribal organization of human livelihoods gradually turned into urban, and then state forms.

With the emergence of urban civilizations, the consumption of resources that needed a rapidly growing population was sharply intensified. The lack of resources led to fierce conflicts between civilizations, as well as within individual civilizations. As A. Etkind:

> The central role of raw materials and energy in the political life of modern societies requires new ideas … The question is not what it is primary and what is secondary, resources or institutions; the links between them are not cause-and-effect, and those that are based on long-term cohabitation, which leads to common habits, even symbiosis. (Etkind, 2020, p. 7)

The regulation of the human population originally was in a natural way: hunger, illnesses, wars, and the resettlement of peoples. The ever-increasing excess population was desolated by all possible natural methods to prevent the "Collapse of Easter Island" (Diamond, 2010, p. 88). Follow the path of civilization development, humanity made significant efforts to minimize the action of mentioned regulators, and over the last couple of centuries has achieved significant success in this direction. The result was the exponential increase in population, which came to almost 8 billion people (2020). However, in parallel with this, a huge number of previously unknown problems arose.

Civilization is trying to resolve seemingly an unsolvable problem: how to provide a meal and satisfy the increasing needs of the ever-growing number of people (claiming immortality in the long view) when depletion of planet's resources?

According to the American thinker Kenneth Taylor (2020), the global economic activity of a person, increasing consumption, as well as the projected growth in the world's population will

become accelerators in the development of a negative scenario for Western civilization. Indeed, the current material well-being, the relative victory over hunger and poverty is a temporary phenomenon, the peculiarity of the current situation of human history. The era of maximum comfort, by all appearances, will soon end and there are great difficulties ahead. The mindset to unbridled consumerism and overspending is absolutely losing strategy.

In the first approximation, one of the main causes of all conflicts and, at the same time, the diagnosis of the disease of modern society lies in the plane of the contradictions between the growing population and the growth of needs, on the one hand, and the resource base that capable to ensure its existence on the other. However, attentive consideration shows that the problem is more complex.

There is fairly mainstream thinking, according to which the solution to the problems faced by civilization lies on the paths of accelerated development of science and technology. So, according to the Ukrainian philosopher Anatoliy Yermolenko (2020), "when a person undertakes responsibility for controlling the further evolution of a reasonable life on Earth" (p. 116), that is exactly when one needs to seek salvation and solving global problems. In turn, the American researcher Samantha Fox (2020) emphasizes that "human life and survival are initially associated with the creation of special, artificial means to ensure the life of society" (p. 598).

Indeed, civilization differs from wildness, first of all, the fact that the basis of its existence is technologies. People constantly invent and improve combat and other technologies. The more advanced tools of war and labor allowed protecting their own and seizing new resources, providing with the satisfaction of necessary wants for their population, the relative stability of society. So it happened in ancient times, many states adhere to the same policy today. However, the hope that science and new technologies are able to resolve all the problems of humanity (even in a long term) causes serious doubts.

History shows that the development of technologies, on the one hand, helps to overcome one or another civilization crisis. On the other hand, it is accompanied by population growth, an increase in their needs which requires additional resources. All this opens the way to a new turn of the crisis. Conclusion: the decision should be seen not only in finding the new material resources and new technologies but also in searching for other means to see the existing position from a markedly different standpoint.

Achievements of science and technology are the achievements of the human mind that penetrates deeper into the secrets of nature and finds the opportunity to use the knowledge gained for the benefit of a person (Bazaluk & Kharchenko, 2018). It is from our mind, human consciousness depends on how the strategies for further development will be built and, accordingly, in which direction there will be a resolution of existing conflicts. No matter what opponents of this position say, but history and modernity show that the root of all problems lies in the sphere of human consciousness.

The latter is now experiencing significant changes, the course and the outcome of which is far from unambiguous. The accelerating pace of development of modern civilization is subject to human consciousness to serious tests. It becomes obvious that our consciousness is not adapted to the environment in which it turned out. Its formation during the evolution occurred in other rhythms and on a fundamentally different basis. If earlier the human consciousness was fed by those from outside sources, tentatively speaking, natural information, now the main source is artificial information created by the people themselves. The volumes and speeds of this information are expressed exponentially. It would seem that modern technologies and here could

come to the rescue. Many, not only physical but also mental loads can be transmitted to machines and what happens in practice. But, going through this path, we risk making artificial intelligence self-sufficient. Here again, the ambivalence of technologies is manifested with all power, technologies both help in some things and also create new risks.

The widespread introduction of technologies facilitates work and dramatically expands the boundaries of human freedom. However, the excessive surplus of free time leads to the fact that many people, not finding a positive application of their energy, rush into destruction. We have to think about what activities should be offered for hundreds of millions of well-fed, financially secure people. The entertainment industry, sports, art is aimed at solving this problem. Their task, among other things, is to dispose of the free time of people who live in idleness. The consequence of such a strategy is often the deformation of consciousness, when consumer attitude to the world irreversibly changes the inner world, turning people into destroyers of their own life and peace in general.

Theoretically, modern means of communication could combine all people together for productive creativity. In practice, uninteresting information flows, and virtual contacts give rise to emptiness and spiritual exhaustion, the sense of meaninglessness of everything that is happening. This makes many people abstract from explicit or hidden problems, go down to depression or direct madness (Malivskyi & Khmil, 2019). It can be said that the reason for the "sick society" is the very "sick consciousness", both on the global and individual level. This leads to the quite logical conclusion: to treat "sick society" means to treat, first of all, consciousness.

The evidence from practice shows that people can be easily compelled with the most incredible and even absurd ideas. The self-dependence and critical thinking of most people are at extremely low levels. The fear of real or seemingly misfortunes, the fear of illness and death makes it easy to manipulate many people, encourage them to do the most unnatural things. It can be said that ten thousand years of civilized life have changed little the perception of what is happening by the human. Neanderthal consciousness that inherited from our ancestors, who lived millions of years ago is largely dominated. It makes them look for maximum available resources for themselves and their loved ones by entering into connection with those who help and struggle with competitors and enemies. The task is to change this vector of consciousness, convince that the priority is to minimize consumption and solidarity between people in the struggle for shared objectives.

There have been attempts by world religions to solve this task. Not each of them was able to unite, and even for a short while, only a part of people. At the same time, each of the religions fiercely fought with those who were outside the stream of their influence. The intention to create a single universal religion remains unfulfilled.

About politics, in this sense, it is not necessary to speak at all. To combine people around some common political goals is an extremely difficult issue, to say the least, it is impossible. The main value is power in politics. Where there is a struggle for power, it is unlikely to see the triumph of the truth, good, and justice. It is difficult for politics, how it develops at present, to have pretensions to be the unifying force of humanity.

Only the science really does not know any nationalities or race, nor states or borders. The main value here is the truth. It would be tempting, relying on strict scientific knowledge, to unite humanity into the "World Republic of scientists" (or, in modern language, to create a "knowledge society"), when reliable, comprehensively proven knowledge becomes the basis of beliefs and practical actions.

Today there is no shortage of scientific and philosophical concepts claiming to show what the "right society" should be. However, even if such a theory is created, it is unlikely that it will find an embodiment because at the top of the social hierarchy there are not scientists and philosophers, but the owners of corporations and politics. They do not need truth, but the power that opens the road to all resources. No matter how it would be disguised, but only the resources constituted and constitute as a hidden or apparent goal of most individual aspirations and social movements.

Conditionally, resources can be divided into material and intellectual. There is no doubt that the material resources of our planet, from all points of view, are ultimate. It is a different matter with intellectual resources. They include, above all, all the knowledge that has been accumulated by mankind in his entire history. The immense horizons are truly opened here.

At the same time, knowledge should not be identified with information. On the one hand, information acting as the basis of positive knowledge is the most important condition for all those accomplishments that humanity achieved.

> The main directions of development of energy-information systems in the era of transition to a new structure of civilization development suggest not just the expanded use of digitalization for processing large amounts of data (Data-systems) but the organic adoption of computer capabilities into our life. The world of physical realities is changing to the world of the Internet of Things and the Internet of Knowledge. (Bushuev, 2020, p. 55)

On the other hand, an incredible amount of shoddy information appears, the so-called "junk information", which hampers or even makes it impossible access to true knowledge. "Junk information" is not just false knowledge or pseudo-knowledge. This is a real evil, which darkens consciousness, introduces it to the state of Chaos, deprives a person of the ability to correctly navigate the world and build constructive activities.

Really high-quality information opens the way to all other types of resources. Precisely because of this, the authorities always sought to take the information under their control. It would seem that in the era of the Internet, it is impossible to do it. Information flows are distributed in the world freely. But, having real levers of influence in hands, one can block unwanted information resources, as well as manipulate the necessary information for one's own purposes, forming the necessary image of consciousness.

All goals, plans, and undertakings, eventually, determine human consciousness. In order to find a solution to the major problems of contemporary civilization, a root restructuring of this consciousness is needed, which, in all senses, is the core of the contemporary civilization system. It is possible to fully agree with G. Shkliarevsky:

As a result of the evolution of the contemporary civilization, we stand to-
day on the threshold of a totally new stage in the evolution of humanity.
The characteristic feature of this new stage is the recognition of the pro-
cess of creation as the most important factor that sustains our universe.
We finally come to terms with anthropocentrism (implicit or explicit)
that has so far dominated human civilization. We recognize our ultimate
dependence on the process of creation. We begin to understand that mak-
ing the process of creation the central principle that will organize our
theory and practice is the essential condition for our own survival.
(Shkliarevsky, 2020, p. 30)

The most important requirement of our time should be the dominant of consciousness not on the consumerism, but on self-realization through productive activities, creativity in harmony with nature, and orientation to the distant future.

Originality

The consequent link between the population, the level of developing technologies, and resources are justified. Each of the three specified blocks is associated with the fourth – consciousness – in its individual and collective forms. The defined link has the nature of interdependence when the change of one component results in changes in all the remaining ones. The consciousness is in the center of the system, which is the core of the civilizational system and the driving force of all its transformations. Changes in consciousness in one direction or another is a decisive factor that can balance (or imbalance) the entire civilization system.

Conclusions

The cause of the systemic crisis that hit human civilization is the imbalance of a civilizational system, the components of which are demographic, resource, and technological elements. Consciousness in its individual and collective forms is the core of the specified system. The perception, processing, and use of information depend on its state. Obviously, consciousness based on obsolete principles and stereotypes is unable to cope with the latest time challenges. New consciousness, since it is formed, is necessary for the creation of a new picture of the world and the model of human society, in which people will act, driven by rather objective, proven knowledge than prejudice and willfulness. The information environment created by modern culture largely determines the direction in which the change in consciousness will go. The idea of forming a productive information environment should become the categorical imperative of our time. Here,

the ideas of creative construction and not consumerism and destruction will dominate. The principle of solidarity would replace selfishness and mercantilism because only in joint productive activities one can find a way to preserving human civilization and life on the planet. If people are unable to rally with the general conception of the good, then the reality of evil, which, if it is not stopped, in the end, will lead to earthly civilization to a global catastrophe may force them to radically reconsider their attitude to the world.

REFERENCES

Bazaluk, O., & Kharchenko, L. (2018). The Philosophy of the Cosmos as the New Universal Philosophical Teaching about Being. *Philosophy and Cosmology*, *21*, 6-13. DOI: https://doi.org/10.29202/phil-cosm/21/1 (in English)

Bushuev, V. V. (2020). Civilization as a Large-Scale Energy-Information System. *Energy Systems Research, 3*(2), 50-56. DOI: https://doi.org/10.38028/esr.2020.02.0007 (in English)

Diamond, J. (2010). *Collapse: How Societies Choose to Fail or Succeed* (Trans.). Moscow: AST. (in Russian)

Etkind, A. M. (2020). *Priroda zla. Syre i gosudarstvo.* Moscow: Novoe literaturnoe obozrenie. (in Russian)

Fox, S. (2020). Civilization critical: energy, food, nature, and the future. *Canadian Journal of Development Studies / Revue Canadienne D'études Du Développement, 41*(4), 598-599. DOI: https://doi.org/10.1080/02255189.2020.1767544 (in English)

Fukuyama, F. (2004). *The End of History and the Last Man* (M. B. Levin, Trans.). Moscow: AST. (in Russian)

Fukuyama, F. (2008). *Our Posthuman Future: Consequences of the Biotechnology revolution* (M. B. Levin, Trans.). Moscow: AST. (in Russian)

Harari, Y. N. (2019). *21 Lessons for the 21st Century* (Y. Goldberg, Trans.). Moscow: Sindbad. (in Russian)

Malivskyi, A., & Khmil, V. (2019). "The Passions of the Soul" by R. Descartes as an Explication of the Anthropological and Ethical Project. *Studia Warmińskie, 56*, 149-160. DOI: https://doi.org/10.31648/sw.4413 (in English)

Nazaretyan, A. P. (2017). *Nelineynoe budushchee: Megaistoriya, sinergetika, kulturnaya antropologiya i psikhologiya v globalnom prognozirovanii.* Moscow: Argamak-Media. (in Russian)

Nietzsche, F. (2005). *Wille zur Macht: Versuch einer Umwertung aller Werte* (Y. Gertsyk et al., Trans.). Moscow: Kulturnaya Revolyutsiya. (in Russian)

Shkliarevsky, G. (2020). The Evolution of Civilization as a Process of Creation. *SSRN Electronic Journal.* DOI: https://doi.org/10.2139/ssrn.3526961 (in English)

Taylor, K. B. (2020). The passing of western civilization. *Futures, 122.* DOI: https://doi.org/10.1016/j.futures.2020.102582 (in English)

Toynbee, A. (1995). *Tsivilizatsiya pered sudom istorii* (Trans.). Moscow: Progress. (in Russian)

Wilson, E. (2014). *Khozyaeva Zemli: Sotsialnoe zavoevanie planety chelovechestvom.* St. Petersburg: Piter. (in Russian)

Yermolenko, A. M. (2020). Human condition in a globalized society of risks as a social and ethical problem. *Anthropological Measurements of Philosophical Research, 17*, 110-118. DOI: https://doi.org/10.15802/ampr.v0i17.206724 (in English)

LIST OF REFERENCE LINKS

Bazaluk O., Kharchenko L. The Philosophy of the Cosmos as the New Universal Philosophical Teaching about Being. *Philosophy and Cosmology*. 2018. Vol. 21. P. 6–13. DOI: https://doi.org/10.29202/phil-cosm/21/1

Bushuev V. V. Civilization as a Large-Scale Energy-Information System. *Energy Systems Research.* 2020. Vol. 3. No. 2. P. 50–56. DOI: https://doi.org/10.38028/esr.2020.02.0007

Даймонд Дж. Коллапс. *Почему одни общества выживают, а другие умирают* / пер. с англ. Москва : АСТ, 2010. 762 с.

Эткинд А. М. *Природа зла. Сырье и государство*. Москва : Новое литературное обозрение, 2020. 504 с.

Fox S. Civilization critical: energy, food, nature, and the future. *Canadian Journal of Development Studies / Revue Canadienne D'études Du Développement*. 2020. Vol. 41. Iss. 4. P. 598–599. DOI: https://doi.org/10.1080/02255189.2020.1767544

Фукуяма Ф. *Конец истории и последний человек* / пер. с англ. М. Б. Левина. Москва : АСТ, 2004. 588 с.

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Фукуяма Ф. *Наше постчеловеческое будущее. Последствия биотехнологической революции* / пер. с англ. М. Б. Левина. Москва : АСТ, 2008. 349 с.

Харари Ю. Н. *21 урок для XXI века* / пер. с англ. Ю. Гольдберга. Москва : Синдбад, 2019. 416 с.

Malivskyi A., Khmil V. "The Passions of the Soul" by R. Descartes as an Explication of the Anthropological and Ethical Project. *Studia Warmińskie*. 2019. Vol. 56. P. 149–160. DOI: https://doi.org/10.31648/sw.4413

Назаретян А. П. *Нелинейное будущее: мегаистория, синергетика, культурная антропология и психология в глобальном прогнозировании*. Москва : Аргамак-Медиа, 2017. 511 с.

Ницше Ф. *Воля к власти. Опыт переоценки всех ценностей* / пер. с нем. Е. Герцык и др. Москва : Культурная Революция, 2005. 880 с.

Shkliarevsky G. The Evolution of Civilization as a Process of Creation. *SSRN Electronic Journal*. 2020. 36 p. DOI: https://doi.org/10.2139/ssrn.3526961

Taylor K. B. The passing of western civilization. *Futures*. 2020. Vol. 122. DOI: https://doi.org/10.1016/j.futures.2020.102582

Тойнби А. *Цивилизация перед судом истории* : сборник / пер. с англ. Москва : Прогресс, Культура ; Санкт-Петербург : Ювента, 1995. 478 с.

Уилсон Э. *Хозяева Земли. Социальное завоевание планеты человечеством*. Санкт-Петербург : Питер, 2014. 352 с.

Yermolenko A. M. Human condition in a globalized society of risks as a social and ethical problem. *Anthropological Measurements of Philosophical Research*. 2020. No. 17. P. 110–118. DOI: https://doi.org/10.15802/ampr.v0i17.206724

В. М. ШАПОВАЛ[1*], І. В. ТОЛСТОВ[2*]

[1*]Харківський національний університет внутрішніх справ (Харків, Україна), ел. пошта shapovalw@ukr.net,
ORCID 0000-0003-4826-8463
[2*]Український державний університет залізничного транспорту (Харків, Україна), ел. пошта tollivan12@gmail.com,
ORCID 0000-0001-5511-1670

Quo Vadis: антропологічний вимір сучасної цивілізаційної кризи

Метою статті є аналіз причин системної кризи, яка вразила сучасну цивілізацію, через опис її основних структур, виявлення взаємозв'язку між її елементами, оцінка їх евристичного потенціалу, що відкриває можливості пошуку шляхів вирішення зазначеної кризи, нових напрямків цивілізаційного розвитку. **Теоретичний базис** дослідження склали системний аналіз, соціально-філософський і філософсько-антропологічний підходи, а також філософія глобальних проблем сучасності. **Наукова новизна** полягає в тому, що в статті вперше показаний зв'язок між основними структурними елементами людської цивілізації як системи, зміна одного з параметрів якої веде до зміни всіх інших, а також до зміни цивілізації в цілому. **Висновки.** Причиною глибокої кризи, яка вразила сучасну цивілізацію, є розбалансованість її як системи. Найважливішими елементами цієї системи є: чисельність населення, ресурси і технології, а ядром – свідомість в її індивідуальній та колективній формах. Від її стану залежить сприйняття, переробка та використання інформації, що є визначальним цивілізаційним ресурсом, а також стабільність всієї системи. Свідомість, яка базується на старих, що зжили себе, принципах та стереотипах, не в змозі впоратися з найгострішими викликами часу. Нова свідомість, якщо вона буде сформована, ознаменує собою перехід до нової теоретичної картини світу та моделі людської поведінки, в якій люди діятимуть, керуючись перевіреними знаннями, а не сваволлям та забобонами. Категоричним імперативом нової свідомості повинна стати ідея формування продуктивного інформаційного середовища, де будуть домінувати ідеї не консюмеризму та деструкції, як це має місце в теперішній час, а конструктивності та творчої праці.

Ключові слова: людина; цивілізація; природа; криза; ресурси; технології; народонаселення; інформація; свідомість

SOCIAL ASPECT OF HUMAN BEING

T. V. DANYLOVA[1*]

[1*]National University of Life and Environmental Sciences of Ukraine (Kyiv, Ukraine), e-mail danilova_tv@ukr.net, ORCID 0000-0002-0297-9473

Goddess Worship and New Spirituality in the Postmodern World: a Brief Overview

Purpose. The paper aims at examining the phenomenon of the rebirth of the Goddess in the contemporary world. The author has used the hermeneutic approach and cultural-historical method, as well as the anthropological integrative approach. **Theoretical basis.** The study is based on the ideas of Carol Christ, Margot Adler, Miriam Simos, and Jean Shinoda Bolen. **Originality.** The rebirth of the Goddess is not a deconstruction of the God. The face of the Goddess is one side of the binary opposition "Goddess – God". Life on the earthly plane presupposes masculine and feminine dualism. However, these polarities are not mutually exclusive and mutually suppressive, but complementary to each other. The return of the Goddess to the throne and a profound appreciation of Femininity is a necessary step forward in establishing true equality and restoring lost harmony. As humanity returns to the Absolute that transcends duality, as divinity is revealed in feminine and masculine forms, and, finally, as humans get in touch with their true self, the two faces, feminine and masculine, will inevitably merge. **Conclusions.** Identifying herself with the images of the Goddesses, a woman develops self-awareness and self-acceptance that contribute greatly to her reintegration with a wider spiritual reality. The cult of the Goddess finds practical application in women's lives. These are magical rituals, work with the archetypes, life-changing tours. Recognizing her right to the fullness of being, a woman overcomes rigid gender roles and stereotypes, ceases to be an object of manipulation and becomes the supreme arbiter of her own life.

Keywords: Great Goddess; woman; man; gender; psychospiritual approach; psyche; Carol Christ; Margot Adler; Miriam Simos; Jean Shinoda Bolen

Introduction

The contemporary world deeply mired in contradictions requires a polylogue communication model, in which different voices can be heard. Being aware of a large number of the ways of perceiving, thinking and feeling, we have a chance to recognize and explore "alternative realities", and the sacralization of the world, revival of interest in collective identity, myths, magic, and women's mysteries are among them. Neo-Paganism, or Modern Paganism, which has been flourishing in the different countries, especially in the United States, Europe and Australia, since the second half of the 20th century, places greater emphasis on the feminine principle. The energy that takes the form of feminine spirituality is represented in the images of the Goddesses.

For centuries, women were taught that they were subordinate beings, at best, assistants to men. Religion has become one of the tools to suppress the will and self-expression of a woman. Even today, world or national religions include a belief system that views a woman as evil or belittles the role of feminine: from the interpretation of her physiology to the statements about her sinfulness and "secondary" nature. For a long time, spirituality and relationships with the higher "I" have been considered the prerogative of men's consciousness, since a woman's body has been interpreted as a vessel of sin. These views have justified the policy of female victimization in society (Daly, 1978).

The concept of the center of the patriarchal world – the male God – has been criticized by M. Daly, J. Kristeva, J. Plaskow, L. Irigaray, R. Adler, to name but a few. The ideas of feminist theorists have enriched world feminist and theological thought with alternative "reading" of religious images and traditions and have enabled the different voices of the Other. V. Sukovataya emphasizes that the ideas of revolutionary feminist theology merge with ecofeminist philosophy. For the true spiritual liberation of women, it is necessary to create completely new, alternative forms of faith, which would be based on the principles of women's spiritual development (Sukovataya, 2002).

Purpose

The paper aims at examining the phenomenon of the rebirth of the Goddess in the contemporary world. The author has used the hermeneutic approach and cultural-historical method, as well as the anthropological integrative approach.

Statement of basic materials

Even though women were given a significant place in many religions, their merits were quickly forgotten, and sexism and misogyny explicitly woven into religious practices of the peoples of the world did not allow women to express their true spiritual self. As Mary Daly argued,

> Patriarchy is itself the prevailing religion of the entire planet, and its essential message is necrophilia. All of the so-called religions legitimating patriarchy are mere sects subsumed under its vast umbrella/canopy. They are essentially similar, despite the variations. All – from buddhism and hinduism to islam, judaism, christianity, to secular derivatives such as freudianism, jungianism, marxism, and maoism – are infrastructures of the edifice of patriarchy. All are erected as parts of the male's shelter against anomie. And the symbolic message of all the sects of the religion which is patriarchy is this: Women are the dreaded anomie. Consequently, women are the objects of male terror, the projected personifications of "the Enemy", the real objects under attack in all the wars of patriarchy.
>
> (Daly, 1978, p. 30)

Despite deanthropomorphization, God is subconsciously perceived as a man, and this is deeply rooted in different languages and cultures. Where images of God are not prohibited, we see

him as the male God. The metaphor of God the Father, Heavenly King refers to the hierarchical structure of society and male dominance, which, in turn, serves as a justification for patriarchy. Shaping cultural ethos, religious symbols define the values of society and have a profound impact on the psyche of its representatives. Explaining the importance of religious symbols, Carol Christ – a leading feminist historian of religion and theologian and the author of "Rebirth of the Goddess: Finding Meaning in Feminist Spirituality" (1998) and "A Serpentine Path: Mysteries of the Goddess" (2016) – refers to Clifford Geertz who interprets religion as

A system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic. (Geertz, 1993, p. 90)

This symbolic world shapes our perception, and if men can identify themselves with their God-the Creator, it is impossible for women to do so without denying their true feminine essence. Carol Christ states that patriarchal religions

Create "moods" and "motivations" that keep women in a state of psychological dependence on men and male authority, while at the same time legitimating the political and social authority of fathers and sons in the institutions of society… she (*a woman*) can never have the experience that is freely available to every man and boy in her culture, of having her full sexual identity affirmed as being in the image and likeness of God (Christ, 1978, p. 2).

Emphasizing the connection between religions and the depths of the psyche, Carol Christ considers four aspects of the Goddess symbolism: the Goddess as an affirmation of female power, the female body, the female will, and women's bonds and heritage.

Modern adepts of the Great Goddess refer to the ancient Goddesses and interpret them through the lens of the present regardless their subordinate position to the male Gods. Revealing itself today in the psyche of a modern woman, the archetype of the Great Goddess comes to the fore. It is personified in many forms of the Great Goddess – from the heavenly female deity (divine femininity) to the symbolic energy of birth – death – rebirth to the assertion of the legitimacy of female power. During her whole life, a woman experiences different aspects of the Great Goddess.

The Great Goddess legitimizes the female body and its mysteries. Instead of embarrassment, shame and guilt for her physiology, a woman takes pride in being a woman allowing herself to be herself. The Great Goddess equally embraces all aspects of a woman's life – Maiden, Mother, and Crone. And every part of this fascinating journey called "life" is full of deep meaning.

Awareness of female divinity put the emphasis on the will that is particularly important for women in their search for the true self. A woman is no longer a plaything of fate or more or less benevolent social groups, but she is rather a full-fledged creator of her own destiny and the destiny of the world.

Carol Christ interprets the female will as a harmonious unity of the vectors of wills and energies of all living beings, and the awareness of the "revealed" woman about the cyclicity of the processes in the Universe contributes to this unity. Carol Christ warns against understanding the female will as egocentrism; just the opposite, it is this will that is capable of taking into account the interests of the other people.

A new interpretation of women's bonds and heritage are of great importance. From submissive creatures without free will, who eventually turn into beings competing for resources provided by men, women move to a new level of their development and realize their inextricable connection with each other and their unconditional value. The most basic meaning of the symbol of the Goddess is the recognition of the legitimacy of female power as beneficent and independent power. Women's identification with the image of the Goddess brings a "mood" of joyful celebration of women's freedom and independence, as well as an awareness of the true female power in the world, the Goddess's "power is to be with us and to understand us and to always inspire us to love more and understand more" ("Imagining God", 2018).

A deep understanding of the need for harmonious life leads to a mindful attitude to the other people, nature, and the planet as a whole (Kolesnykova & Matveyeva, 2019). Margot Adler – an American author, journalist, New York correspondent for National Public Radio, Wiccan priestess, an elderly in the Covenant of the Goddess – was firmly convinced that esoteric and mystical traditions provided an opportunity for unconventional spiritual exploration and growth. Defining monotheism as imperialism in religion, the granddaughter of the distinguished psychiatrist Alfred Adler and the author of the "Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America" (Adler, 2006) considered Paganism as the spiritual side of feminism.

Studying Greek goddesses at the age of 11, Margot Adler decided that it was better to become one of these goddesses than to worship them, as she found "that the images of women in the 1950s were so cardboard, so stereotyped, that the goddesses seemed deeper, more vibrant, more powerful, and I wanted to access whatever that was in my own journey to become whoever I was going to become" (Morgana, 2018). The Pagan reality based on seasonal ceremonies that are so close to Nature and emphasis on doing instead of believing help us to see the Earth as sacred, to see all beings as an essential part of the Universe, to understand the divine as immanent that encompasses the whole world. It should be noted that the last point matters for rights and freedom struggle, as well as for self-actualization and discovery of one's true self. According to Margot Adler, Pagan religions assert that divinity is in us, we are goddesses that makes it possible for us to bring harmony to the Earth we call home and to put an end to the destruction of our planet (Drury, 1995).

The other searcher for a vibrant Earth religion is Miriam Simos, also known as Starhawk. She is an American writer, activist, ecofeminist and one of the prominent leaders in the revival of earth-

based spirituality and Goddess religion. According to Starhawk, our male-dominated world order leads to patriarchal oppression and ecological destruction that entails the feeling of loneliness, isolation, and alienation. Starhawk called it consciousness estrangement: we are strangers to everything and everyone including ourselves; our world is a mechanic construction made of nonliving, isolated parts. The author of "The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess" (Starhawk, 1999) and "Dreaming the Dark: Magic, Sex and Politics" (Starhawk, 1997) states,

> Estrangement is the culmination of a long historical process. Its roots lie in the Bronze-Age shift from matrifocal, Earth-centered cultures whose religions centered on the Goddess and Gods embodied in nature, to patriarchal urban cultures of conquest, whose Gods inspired and supported war. Yahweh of the Old Testament is a prime example, promising His Chosen People dominion over plant and animal life, and over other peoples who they were encouraged to invade and conquer. Christianity deepened the split, establishing a duality between spirit and matter that identified flesh, nature, woman, and sexuality with the Devil and the forces of evil. God was envisioned as male – uncontaminated by the processes of birth, nurturing, growth, menstruation, and decay of the flesh. He was removed from this world to a transcendent realm of spirit somewhere else. Goodness and true value were removed from nature and the world as well. (Starhawk, 1997, p. 97)

Destroying the world, this patriarchal structure is gradually dying out and should be replaced by more egalitarian structures with many women in power. Overcoming separation, fear, rivalry, a new world can be born out of harmony, love, self-sacrifice, and reverence for life.

Starhawk is a highly influential Pagan theorist and practitioner who describes herself as a witch: "I'm a Witch, a real one, not a hoagie-nose wavy wand type…" (Robin & Starhawk, 2021). Witchcraft is the art of changing our consciousness. Starhawk believes that a witch performs a special function in society being the Goddess's messenger and a live-giver. Establishing witchcraft as a religion of the Goddess, Starhawk says that her mode of strength is the sacredness of the world, and the Goddess is the name of a living organism we are all a part of (Drury, 2004).

This kind of mythical concept goes far beyond the occult tradition of magic and women's mysteries. Jean Shinoda Bolen came to a similar point of view on the basis of the premise that

© T. V. Danylova, 2021

SOCIAL ASPECT OF HUMAN BEING

myths are the path to the deeper levels of the psyche. Dr. Bolen is a psychiatrist, Jungian analyst, and renowned author of "The Tao of Psychology: Synchronicity and the Self" (2005), "Goddesses in Everywoman: Powerful Archetypes in Women's Lives" (2014a), "Gods in Everyman: Archetypes That Shape Men's Lives" (2014b), "Goddesses in Older Women: Archetypes in Women over Fifty" (2014c), just to mention a few. Though many people see myths as something archaic that is not linked to our reality in any way, Dr. Bolen says that myths make it possible to see our life from a different perspective and to gain an intuitive understanding of who we are. Following Carl Gustav Jung, she postulates that myths connect us to the collective unconscious, reveal intimate truths about ourselves and others, and express core ideas that are part of the human species as a whole. Describing archetypal Goddesses and Gods collectively inherited by human beings, Dr. Bolen seeks to prove that we all have a chance to become the embodiment of Goddesses and Gods, and such a mythical transformation opens the way to a broader planetary consciousness (Drury, 2004).

Following her own "path with heart", Jean Shinoda Bolen believes that humanity has to renew the connection with the Earth as the source of sacred energy. Supporting women, appreciating their different voice and background, she states that women are more "equipped" for contact with the earth and the other people, though nowadays more and more men are ready for it too. This spiritual transformation will lead to the significant change in the collective psyche of humanity and to our awareness of our unity on our planet.

> Once we believe that there is a purpose to life and that we have a soul,
>
> then what we do with our life matters. Archetypes, dreams and synchro-
>
> nicity provide depth and direction, especially during times of transition
>
> when one phase of life shifts into the next. When soul and purpose come
>
> together, when we follow a path with heart, then we are on course.
>
> (Bolen, 2020)

Such spirituality challenges the opposition of organized religions and secular life, trying to bring a higher dimension into life without turning it into a certain set of orders, rules, prohibitions, restrictions imposed from above. Its adepts seek power through love and connectivity with each other and our planet that holds us.

Originality

The rebirth of the Goddess is not a deconstruction of the God. The face of the Goddess is one side of the binary opposition "Goddess – God". Life on the earthly plane presupposes masculine and feminine dualism (Danylova, 2017). However, these polarities are not mutually exclusive and mutually suppressive, but complementary to each other (Danylova, 2015; Khmil, 2019; Khmil & Malivskyi, 2017). The Goddess does not devalue a man and does not exclude the masculine principle as the Other. She is a life-giver for both women and men. As Carol Christ notes, "the job of the goddess is to inspire you – no matter your gender" ("Imagining God", 2018).

It is also worth pointing out that the new Goddess is not a copy of the Goddesses of antiquity. The modern-day Goddess might resemble the ancient Goddesses, but her image is filled with new meaning: she is not the Goddess of the past, but the embodiment of the future of humanity – the future world of harmony, love, respect, equality, and happiness. The return of the Goddess to the throne and a profound appreciation of Femininity is a necessary step forward in establishing true equality and restoring lost harmony. As humanity returns to the Absolute that transcends duality, as divinity is revealed in feminine and masculine forms, and, finally, as humans get in touch with their true self, the two faces, feminine and masculine, will inevitably merge.

Conclusions

Identifying herself with the images of the Goddesses, a woman develops self-awareness and self-acceptance that contribute greatly to her reintegration with a wider spiritual reality. An important aspect of the return to the true self is the recognition of the absolute value of feminine essence in the context of Maiden – Mother – Crone corporeality. The cult of the Goddess finds practical application in women's lives. These are magical rituals, work with the archetypes, life-changing tours. For example, Carol Christ leads women on a Goddess Pilgrimage to Crete. One of the tour participants said, "The tour changed my life, I am no longer asking who I am, I know…" ("Goddess Pilgrimage", 2021). Recognizing her right to the fullness of being, a woman overcomes rigid gender roles and stereotypes, ceases to be an object of manipulation and becomes the supreme arbiter of her own life.

REFERENCES

Adler, M. (2006). *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America*. Penguin Books. (in English)

Bolen, J. S. (2005). *The Tao of Psychology: Synchronicity and the Self*. HarperSanFrancisco. (in English)

Bolen, J. S. (2014a). *Goddesses in Everywoman: Powerful Archetypes in Women's Lives*. Harper Paperbacks. (in English)

Bolen, J. S. (2014b). *Gods in Everyman: Archetypes That Shape Men's Lives*. Harper Paperbacks. (in English)

Bolen, J. S. (2014c). *Goddesses in Older Women: Archetypes in Women over Fifty*. Harper Paperbacks. (in English)

Bolen, J. S. (2020). Retrieved from https://www.jeanbolen.com/ (in English)

Christ, C. P. (1978). *Why Women Need the Goddess*. Retrieved from https://womrel.sitehost.iu.edu/Rel433%20Readings/Christ_WhyWomenNeedGoddess.pdf (in English)

Christ, C. P. (1998). *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*. Routledge. (in English)

Christ, C. P. (2016). *A Serpentine Path: Mysteries of the Goddess*. FAR Press. (in English)

Daly, M. (1978). *Gyn/Ecology: The Metaethics of Radical Feminism*. Boston: Beacon Press. Retrieved from https://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-the-metaethics-of-radical-feminism.pdf (in English)

Danylova, T. V. (2015). The Way to the Self: The Novel "Steppenwolf" Through the Lens of Jungian Process of Individuation. *Anthropological Measurements of Philosophical Research, 7*, 28-35. DOI: https://doi.org/10.15802/ampr2015/43391 (in English)

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

Drury, N. (1995). *The Occult Experience: Magic in the New Age*. Avery. (in English)

Drury, N. (2004). *The New Age: The History of a Movement*. Thames & Hudson. (in English)

Geertz, C. (1993). Religion as a cultural system. In *The Interpretation of Cultures: Selected essays* (pp. 87-125). Fontana Press. Retrieved from https://nideffer.net/classes/GCT_RPI_S14/readings/Geertz_Religon_as_a_Cultural_System_.pdf (in English)

SOCIAL ASPECT OF HUMAN BEING

Goddess Pilgrimage to Crete. (2021). Retrieved from https://www.goddessariadne.org/ (in English)

Imagining God as feminine can be transformative, says scholar. (2018). CBC Radio. Retrieved from https://www.cbc.ca/radio/tapestry/the-goddess-1.4916204/imagining-god-as-feminine-can-be-transformative-says-scholar-1.4916206 (in English)

Khmil, V. V. (2019). Gender Project of the Future. *Anthropological Measurements of Philosophical Research, 15*, 7-10. DOI: https://doi.org/10.15802/ampr.v0i15.170199 (in English)

Khmil, V., & Malivskyi, A. (2017). Contemporary Reception of Rene Descartes' Skepticism. *Philosophy and Cosmology, 19*, 168-178. (in English)

Kolesnykova, T., & Matveyeva, O. (2019). An Analysis of Digital Library Publishing Services in Ukrainian Universities. *Evidence Based Library and Information Practice, 14*(4), 52-71. DOI: https://doi.org/10.18438/eblip29510 (in English)

Morgana. (2018). *Remembering Margot Adler (1946-2014)*. Retrieved from https://wiccanrede.org/2018/07/remembering-margot-adler-1946-2014/ (in English)

Robin, V., & Starhawk. (2021). *What Could Possibly Go Right?: Episode 30: Starhawk*. Resilience. Retrieved from https://www.resilience.org/stories/2021-03-09/what-could-possibly-go-right-episode-30-starhawk/ (in English)

Starhawk. (1997). *Dreaming the Dark: Magic, Sex and Politics*. Beacon Press. (in English)

Starhawk. (1999). *The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess*. HarperOne. (in English)

Sukovataya, V. A. (2002). Feministskaya teologiya i gendernye issledovaniya v religii: Perspektivy novoy dukhovnosti. *Social Sciences and Contemporary World, 4*, 183-192. (in Russian)

LIST OF REFERENCE LINKS

Adler M. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America*. Penguin Books, 2006. 672 p.

Bolen J. S. *The Tao of Psychology: Synchronicity and the Self*. HarperSanFrancisco, 2005. 128 p.

Bolen J. S. *Goddesses in Everywoman: Powerful Archetypes in Women's Lives*. Harper Paperbacks, 2014. 368 p.

Bolen J. S. *Gods in Everyman: Archetypes That Shape Men's Lives*. Harper Paperbacks, 2014. 368 p.

Bolen J. S. *Goddesses in Older Women: Archetypes in Women over Fifty*. Harper Paperbacks, 2014. 256 p.

Bolen J. S. 2020. URL: https://www.jeanbolen.com/

Christ C. P. *Why Women Need the Goddess*. 1978. URL: https://womrel.sitehost.iu.edu/Rel433%20Readings/Christ_WhyWomenNeedGoddess.pdf

Christ C. P. *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*. Routledge, 1998. 238 p.

Christ C. P. *A Serpentine Path: Mysteries of the Goddess*. FAR Press, 2016. 200 p.

Daly M. *Gyn/Ecology: The Metaethics of Radical Feminism*. Boston : Beacon Press, 1978. 266 p. URL: https://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-the-metaethics-of-radical-feminism.pdf

Danylova T. V. The Way to the Self: The Novel "Steppenwolf" Through the Lens of Jungian Process of Individuation. *Anthropological Measurements of Philosophical Research*. 2015. No. 7. P. 28–35. DOI: https://doi.org/10.15802/ampr2015/43391

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

Drury N. *The Occult Experience: Magic in the New Age*. Avery, 1995. 184 p.

Drury N. *The New Age: The History of a Movement*. Thames & Hudson, 2004. 224 p.

Geertz C. Religion as a cultural system. *The Interpretation of Cultures: Selected essays*. Fontana Press, 1993. P. 87–125. URL: https://nideffer.net/classes/GCT_RPI_S14/readings/Geertz_Religon_as_a_Cultural_System_.pdf

Goddess Pilgrimage to Crete. 2021. URL: https://www.goddessariadne.org/

Imagining God as feminine can be transformative, says scholar. *CBC Radio*. 2018. URL: https://www.cbc.ca/radio/tapestry/the-goddess-1.4916204/imagining-god-as-feminine-can-be-transformative-says-scholar-1.4916206

Khmil V. V. Gender Project of the Future. *Anthropological Measurements of Philosophical Research*. 2019. No. 15. P. 7–10. DOI: https://doi.org/10.15802/ampr.v0i15.170199

Хміль В., Малівський А. Сучасна рецепція скептицизму Рене Декарта. *Philosophy and Cosmology*. 2017. Vol. 19. P. 168–178.

SOCIAL ASPECT OF HUMAN BEING

Kolesnykova T., Matveyeva O. An Analysis of Digital Library Publishing Services in Ukrainian Universities. *Evidence Based Library and Information Practice*. 2019. Vol. 14. Iss. 4. P. 52–71. DOI: https://doi.org/10.18438/eblip29510

Morgana. *Remembering Margot Adler (1946-2014)*. 2018. URL: https://wiccanrede.org/2018/07/remembering-margot-adler-1946-2014/

Robin V., Starhawk. What Could Possibly Go Right?: Episode 30: Starhawk. *Resilience*. 2021. URL: https://www.resilience.org/stories/2021-03-09/what-could-possibly-go-right-episode-30-starhawk/

Starhawk. *Dreaming the Dark: Magic, Sex and Politics*. Beacon Press, 1997. 280 p.

Starhawk. *The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess*. HarperOne, 1999. 336 p.

Суковатая В. А. Феминистская теология и гендерные исследования в религии: перспективы новой духовности. *Общественные науки и современность*. 2002. № 4. С. 183–192.

Т. В. ДАНИЛОВА[1*]

[1*]Національний університет біоресурсів і природокористування України (Київ, Україна), ел. пошта danilova_tv@ukr.net, ORCID 0000-0002-0297-9473

Поклоніння Богині та нова духовність у постмодерному світі: короткий огляд

Мета. Стаття спрямована на дослідження феномену відродження Богині в сучасному світі. Автор використав герменевтичний підхід, культурно-історичний метод, а також антропологічний інтегративний підхід. **Теоретичний базис.** Дослідження базується на ідеях Керол Крайст, Марго Адлер, Міріам Саймос і Джин Шинода Болен. **Наукова новизна.** Відродження Богині не є деконструкцією Бога. Образ Богині – це один із полюсів бінарної опозиції "Богиня – Бог". Життя на земному плані передбачає дуалізм чоловічого і жіночого. З поверненням людства до Абсолюту, який трансцендує дуальність, із розкриттям божественності в жіночій і чоловічій формі й, нарешті, з набуттям людьми свого істинного "Я" два образи – жіночий і чоловічий – неминуче зіллються. **Висновки.** Ототожнюючи себе з образами богинь, жінка розвиває самосвідомість та самоприйняття, що значною мірою сприяє її реінтеграції з ширшою духовною реальністю. Важливим аспектом повернення до істинного "Я" є визнання абсолютної цінності жіночої сутності в контексті тілесності Діви – Матері – Крони. Культ Богині знаходить практичне застосування в житті жінок – це магічні ритуали; робота з архетипами; паломництва, що змінюють життя. Визнаючи своє право на повноту буття, жінка долає жорсткі ґендерні ролі та стереотипи, перестає бути об'єктом маніпуляцій і стає верховним арбітром власного життя.

Ключові слова: Велика Богиня; жінка; чоловік; ґендер; психодуховний підхід; психіка; Керол Крайст; Марго Адлер; Міріам Саймос; Джин Шинода Болен

SOCIAL ASPECT OF HUMAN BEING

UDC 101.1

I. M. BONDAREVYCH[1*]

[1*]Zaporizhzhia Polytechnic National University (Zaporizhzhia, Ukraine), e-mail bondarevych@ukr.net,
ORCID 0000-0002-6711-8244

Anthropological Dimension of Commemorative Practices: The Phenomenon of Bodily Memory

Purpose. The article is aimed to analyse the phenomenon of bodily memory in the context of commemorative practices. The commemorative practices are a social instrument known since archaic times, which had different ways of use in different epochs. In totalitarian societies, officially organized commemorative practices are frequently used for propaganda and manipulation. For most people, their mechanism remains unconscious, as bodily memory plays a leading role there. The density of a modern social world actualises the ability to observe own changes and regulate the processes of their flow. This updates an exploration of the bodily memory phenomenon. **Theoretical basis.** The classification of forms of bodily memory is carried out in the article: genetic (cellular memory, heredity), psychophysical (memory for different types of sensations, skills, muscle tone, etc.), psychoenergetic (emotions, mental states, mood, unconscious action, etc.), mental (knowledge of the rules of social games, attitudes, stereotypes, thoughts, memories, ways of our detection, behaviour, etc.). It has been revealed that the systemic openness of bodily memory is the fundamental basis of commemorative practices. **Originality.** The term "conscious commemoration" is proposed to denote the anthropological process associated with self-knowledge, self-construction and co-creation, which requires a distinction between forms of bodily memory, understanding of its structural features and functional capabilities. **Conclusions.** The phenomenon of bodily memory reveals the anthropological potential of commemorative practices. It can manifest itself as an independently organized body-spiritual practice of self-construction (harmonization of the architecture of one's own body and individuality) on the basis of self-knowledge and self-observation (directing attention to one's movements, reactions, behaviour, honest recognition of one's attitudes). The latter is the foundation of conscious co-creation. The phenomenon of bodily memory reveals the secret of spiritualization in the process of approaching a person to his body.

Keywords: commemorative practices; bodily memory; conscious commemoration; self-knowledge; co-creation

Introduction

Commemorative practices are a well-known social tool. In this sense, they are understood as a set of our actions that activate the past in order to influence the future. Etymologically, the term "commemorative practices" indicates a way to establish the coherence of action and time that shapes history. In each era, commemorative practices had their own character. In traditional societies, they effectively and efficiently reproduced the order of life, preserved values and guidelines. Their focus on the conservation of the past determined the formal function of the individual – the role of "receiver-reproducer". The individual, acquiring a deep emotional identification with the past, broadcasts it in his life. One of the forms of such broadcasting was the protection of the honour of the family, for which some lives were given.

The purpose of commemorative practices has changed since the end of the Middle Ages. As A. Assmann notes:

> Before the XVI century the exact reproduction of 'rote recall' was replaced
>
> by reactivation, reformulation, reinterpretation. 'Memoria verborum' – lit-
>
> eral memory, was transformed into 'memoria return' – the memory of

things before they disappear in the era of the spread of writing. Now

knowledge arises through forgetting, not remembering. (Assmann, 2012,

p. 99)

At this time, the processes of formation of national identities intensified in Europe. Rooted in the present, the processes of nation-building demanded only particular fragments of the past: not all historical materials, but only a certain recollection suitable for the chosen goal. The role of the individual began to change as a result of the awakening of creative potential in the process of making a choice. In the context of recollection, such structure of memory as human body has become relevant.

Commemorative practices of modern age have been enriched by work on awareness. And if the recollection gave the individual the opportunity to form the present based on a certain past, the tool of awareness opened up the prospect of free construction of the future. Practices of awareness, based on the observation of one's own corporeality, make to pay attention to the inner state of one's body (learning it and understanding it), simultaneously open for the researcher a rhythm of the pulsation of anthropo-existence.

Characteristics of bodily (implicit) memory were actively collected in studies of the XVIII-XIX centuries. During empirical observations made by Pierre Maine de Biran (1987), the painstaking work of Henri Bergson (1999) and F. Nietzsche (2003) have singled out such a characteristic of memory as its incorporation into the body. The latter formed the foundation of a whole complex of interdisciplinary studies of corporeality. E. Gendlin (2012) studied the bodily memory in terms of the body's preverbal response, Antonio Damasio (1999) coined the term "somatic marker". T. Fuchs and M. Summa study corporeality as a "dynamic recalling in its formation" (Fuchs, 2017a, p. 337). Except that, there are plenty of applied researches in which the phenomenon of bodily memory was used "by default". Thus, without accentuation, it is found in the man energy concept in the anthroposophy of R. Steiner (2003). Today, the practices of anthroposophical psychotherapy based on energy concept are used in many cases: "treatment of sleep disorders demonstrates the practical significance of anthropological views" (Haas, 2017a, p. 317); "Authors working on psycho-oncological issues turn to the anthroposophical image of man and the idea of salutogenesis" (Schopper, 2017, p. 342); "Modern therapies of awareness, as well as the paradigm of cultivating health (salutogenesis), are relevant to the concept of man in anthroposophy" (Haas, 2017b, p. 331). However, in accordance with their purpose, such practices, working with bodily memory, do not substantiate this phenomenon and do not study it.

Purpose

The aim of the article is to study the phenomenon of bodily memory as the basis of conscious commemorative practice. Given that bodily memory is mostly hidden from our consciousness, the following tasks are expected to be performed: a) classification of manifestations of bodily memory by its forms; b) review of structural features of bodily memory; c) determination of the fundamental bases of functional capabilities of bodily memory in the processes of self-knowledge and self-regulation.

Statement of basic materials

Various manifestations of bodily memory are mentioned in the scientific literature. In fact, our body largely is the result of evolutionary and genetic memory of our ancestors, which at the cellular level determines our body build, height, skin and hair color as well as other parameters. When we see two close relatives next to each other, we notice how their facial features, posture, gait, etc., can be similar. It is genetic memory that provides this similarity.

Certain manifestations of bodily memory can be related to its mental form. These may be individual attitudes, ways of expressing oneself and ways of behaviour, which T. Fuchs (2017b) defines as an integral part of the bodily structure of the personality. Also, the mental form of bodily memory can include the manifestation singled out by P. Bourdieu (2001) meaning incorporated knowledge of the rules of social games, understanding their sense in general.

The manifestation of bodily memory, which E. Husserl (1952) describes as a feeling of ability, primary ability, a fundamental sense of will "I can" (p. 253) is not classified unambiguously. T. Fuchs (2016), in the context of the dual bodily system, complements the abovementioned phenomenon with the feeling of "we can", which is based on the current connection of living bodies (p. 205). The fact that both of these manifestations show intuitive knowledge prompts them to be attributed to the mental form of bodily memory. Usually "I know that I can" is said when there are certain grounds for such thinking – calculations, facts, evidence, and so on. When one says "I feel I can", he means a state of confidence that has an intuitive origin, but at the same time tends to think about his ability. Besides, our thoughts are also controlled by memory. All the limitations of our opinions are determined by it. The latter explains why our thoughts are never a full-fledged representation of ourselves, why it is not legitimate to identify ourselves with our thoughts. Their content is only a memory of our experience, a memory of our evaluative impressions. Therefore, the best handling of our thoughts is their fixation and their setting in the right direction.

Consequently, the whole set of our intellectual capabilities is subject to memory. The consistency of memory and intelligence is known from medical practice: intelligence suffers from memory impairment. With the memory loss, a person's identity is manifested only in close proximity to his body, with the skills that a person possessed (Fuchs, 2017b).

It should be noted that any classification of bodily memory forms is conditional, because, as most researchers say, the latter will be based on a tight intertwining of its forms of detection. Thus, both A. Glenberg (1997) and D. Rubin (2006) mention the synthesis of kinesthetic, visual, auditory, tactile, spatial, affective and linguistic traces of memory in our skills and abilities, exploring such manifestation of bodily memory as "knowledge of how to act".

Systemic understanding of corporeality is already actively used in psychology and psychotherapy, for example, in studies of A. Lowen's (1998) biodynamics. In addition, the idea of deploying corporeality from the dense physical to the subtlest energy levels was developed in the ancient Eastern psychophysical practices of Hatha Yoga, Sahaja Yoga, Qigong, Reiki school, philosophy and practice of Zen, etc. Therefore, the conditional and abstract distinction of body memory forms is carried out through their interrelation and understanding of their harmony. There is a necessity to classify these forms since each corporeality level has different manifestations of body memory that are available to be observed. Different manifestations of bodily memory are available for observation to varying degrees.

A more subtle, mental level of our body organization, for example, our perception is also regulated by our past experience, and often this process is unconscious. Our stereotypes "settle" first

of all in the eyes. Eyes "preserving" memory cannot see how it really is because vision corrects memories. This also concerns tastes, muscle tone, etc. Taste receptors preserve "familiar" taste. The unfamiliar one will be agreeable when it reminds us of our preferences. Muscle tone is the memory of an unresponsive stressful situation. "Muscle tone is the somatic memory of the change in gravity, as well as of our emotional interaction at the physical level" (Schore, 2003). It is not easy to notice self-perceprtion stereotypy as well as to identify the muscle tone. The conditions creating the stereotypy of our perception (sensory markers) and muscle tone can be attributed to the psychophysical form of bodily memory.

Manifestations of the bodily memory psychophysical form, such as our mental states, are more observable. Our current state includes our impressions of the former interactions. The events have already occurred, yet we do not seem to be out of their influence, emotionally they stay in the body. T. Fuchs considers emotions as a bodily resonance organized by centripetal (for example, redness) and centrifugal (readiness for physical action) dynamic forces. On the one hand, emotional forces are directed to the human spirit. On the other hand, they act outside on other people and form the circle of their interactions. The researcher calls it "embodied emotionality that is reflected in the body or conducted through it" (Fuchs, 2017b). The outward resonance of emotions can manifest itself in different ways in the spectrum from: "man overcomes difficulties" to "man gives up". In the moments of traumatic experience, when the resonance loses its rhythm, a person "slows down" inside. Depending on the degree of the resonance rhythm loss in the human body, the mental states change (mood, frustration, affect, stress, depression, etc.). Being impossible to pass through the body, the resonance fades, remaining in it in the form of muscle tone. The body, clamped by muscles (blocks), shows the permanent presence of its traumatic experience, and as a result, the post-traumatic behaviour is constantly reproduced. A. Assmann (2012) compares the affective, traumatic experience with "a bullet stuck in the body", and emphasizes that "the trauma makes the narration to be impossible" (p. 280). But the narration of the traumatic experience would be a step towards getting rid of the trauma. Responded and conscious traumatic experience relieves muscle tone and the body's ability to pass energy is being restored. And although in the case of a significant traumatic experience, the help of a psychotherapist is needed, in most life situations, the understanding of one's own states and paying attention to them is useful. This practice is based on self-observation and is associated with the development of emotional intelligence in some way.

Considering one or another form of bodily memory, the attention is paid to its permeation with other forms. This permeation is so natural that with our current experience we do not distinguish them (forms) well enough. The bodily memory's permeability levels have an energetic nature, the properties of which broaden our conception of corporeality, in the sense of the energy dimension. It is worth noting that our energy potential, our reserve and the source for future actions is also formed subsequently and accordingly to the course of our interactions. So it is important to speak about the psycho-energetic form of bodily memory. One of its manifestations is described in Zen philosophy as the idea of an unconscious act. This phenomenon illustrates the bodily memory energetic manifestation: the consequence of past interactions, being energy or an action, emerges into the external world. In legal practice, this phenomenon is determined as "a crime committed in a state of passion" characterizing the uncontrolled manifestation of the energy impulse (Herrigel, 1971).

Another manifestation of the psycho-energetic form of bodily memory is human health. A. Lowen notes that free overflow of energy in the body reveals itself by the grace of its move-

ments. "When we move feelingly, our movements are filled with grace because they are the result of energy flowing in the body. Feelings are the key to the grace and spirituality of the body" (Lowen, 2000, p. 15). Besides, the restraint of the senses, which at the physical level is being disclosed in muscle tension, results in a lack of vital energy.

Classification of the bodily memory forms also allows to determine its structural features. The leading ones among them are dynamism and systematicity that can be described as the systemic openness of the bodily memory. Internally, the systemic openness of bodily memory is shown as the conditioning of the human spirit by emotions, and the grace of the body is implemented by the feelings someone experiences. Systemic openness of bodily memory allows forming body and personality structure while gaining the life experience. In fact, the action gives us access to the functioning of bodily memory. The systemic openness of the body memory is revealing itself internally, in the body itself, and externally, in action. Action is a moment of conversion of individual and social structures, is the limit where corporeality becomes most manifested in the social space, and the social field is most manifested in the individual's body. The maxim of the body increases in the process of forming the ability to practice, which, according to P. Bourdieu (2001), "develops like musicality". The social maxim increases in the process of forming patterns of established interaction. The systemic openness of the body memory also corresponds to P. Bourdieu's concept of "habitus" that emphasizes the mechanism of the body existence in interrelation. "Habitus is a product of history in the form of practices, which ensure the active presence of past experience in each body. It observes, participates, or simply falls into the space of these practices" (Bourdieu, 2001, p. 105). The systemic openness of bodily memory corresponds to the concept of E. Husserl's (1952) "intersubjectivity", i.e. modeling the body of another in social interaction. M. Merleau-Ponty's (2006) idea of "intercorporation" is also similar to the abovementioned, as well as his proposed concept of "Flesh", which is Me, and the other One, and the World itself at the same time. T. Fuchs (2017a) insists that the term "bodily memory" accurately describes the body in relation to the environment.

> Our body depends on the expression of another, we feel the kinetics and
> intensity of its emotions through our own bodily kinesthesia and sensa-
> tion. We expand ourselves (sensation and body) and include the body of
> another that we perceive. This dynamic interaction is the basis of social
> understanding. (Fuchs, 2017b, p. 298)

In oriental culture, the concept of "karma", which means the residual influence of all the actions performed, corresponds to the understanding of the systemic openness of bodily memory. The metaphor "the past coats a man like a cocoon" illustrates the image of man's unity, one's actions and one's world around.

The systemic openness of the body memory is the revealing of its dynamic essence and the fundamental basis of its commemorative function. The dynamism of bodily memory is concentrated in the cross-cutting axis: motive – feeling – state – action – space. Actualized sensations extend the corporeality into the past and then emerge into the present space by the action. Thus,

corporeality includes also an action that a body is able to do at this moment and its responses to the results of its action.

The bodily memory dynamics is implemented by one and the same elements of memory, feelings, states, actions, etc. In such cases psychologists-practitioners often use the term "programs", referring to patterned and stereotypical behavioural responses. At some degree "programs" represent the phenomenon of the bodily memory openness. Although the "program action" is evaluated by the individual as an act of individual manifestation, in fact it is predetermined by previous life circumstances. In this sense, "program action" is an inevitable behavioural response. Indeed, it is a question of predesignation, of controllability of the individual and at the same time his ignorance in this regard. And A. Bergson (1999, p. 256) wrote that it is the present that calls, and memory responds to it, but it is exactly the memory that borrows the warmth giving life from the sensorimotor elements of existing action. Both one's own thoughts and external impulses can work as a trigger for commemoration. External influence can be quite active and even aggressive, like some forms of propaganda. The individual's unconscious pattern reactions and behavioural stamps are markers of program activation. The latter ones are very close to what is known in fiction and cinema by "matrix" – a sample, a template, the initial (parent) form. In the symbolic dimension, H. S. Skovoroda used the symbol "Shadow" to this phenomenon that directly indicates its unconscious or misunderstood as its own, nature. E. Durkheim (1938) called it "yesterday's man" (p. 16). P. Bourdieu (2001) uses the term "agent's self" in quotation marks, drawing attention to the fact that external structures are transformed into internal structures of the individual (p. 556). In essence, the "self of the agent" is largely due to the activity of social structures and is manifested as correlated by layers of experience true self. The difference between "self" and "true self" is inconsistency with oneself, the maximum degree of which may be the loss of oneself.

If we are aware of and accept our reactions as a result of external influences, they change and the action of programs stops from working. When we begin to practice the inner conscious activity, which, for example, is carried out by self-analysis and the following questions: why do I have certain desires, why do I have / do not have motivation for my affairs, and most importantly – whether my actions meet my deep needs; then the layers of "self" are removing. If we remain unaware of time and action correlations, then it will control our present. The illusion of freedom can be destroyed by the practice of emotional analysis, recognition of one's behavioural reactions. This skill is known as emotional intelligence. Self-awareness, conscious search for commemorative actions in one's life opens the way to a free life, a life without stamps, templates, behavioural programs.

It is obvious that commemoration, due to its essential nature, is functionally capable of ensuring processes of self-regulation. Let it be called conscious commemoration. The possibilities of conscious commemoration are based on the understanding that different levels of corporeality are organized as streams of bodily memory. Naturally, they form both the human body and the structure of one's personality. T. Fuchs (2017b) calls it "continuity of the self, which is constantly embodied" (p. 292). In today's globalized world and the information society, conscious commemoration as a practice of self-knowledge and self-regulation is very relevant. In this case, the conscious search for unconscious commemorative processes in the content of one's own life is only the first step. In general, the essence of conscious commemoration consists in paving the way to oneself, to find oneself. The foundation of this ability is the skill to balance traumatic impressions and free one's body from blocks. In special cases, it may be necessary to involve specialists and technologies, such as A. Lowen's biodynamics or T. Adorno's concept of "processing the Past". Still the self-implemented practice of conscious commemoration is

also quite effective. Conscious commemoration allows influencing one's state, emotions, thoughts and, accordingly, actions. Since bodily memory is ambivalent in its functions – on the one hand, it functions as a bodily drive, and, on the other hand, it is directly represented in our actions, and our body always has a message for us both in a quiescent and in motion state. The body speaks not only by its appearance, but also by its posture, its movements and actions. It is needed only to understand its language. The path to freedom from experience can be overcome with knowledge of body language. Body language can be felt in the course of the accumulated and reproduced. Thus, the accumulated sense of ability is manifested externally as confident, responsible behaviour. Experiential knowledge of the social games' rules and understanding of their sense will be disclosed by the specific nature of actions and own style of successful individual's activity. The consequence of the available willpower is determination and perseverance. Skills, abilities, habits, individual guidelines are being revealed in the specifics of the applicability of the individual's vital forces in the social space. Thus, the full understanding of Paul Florensky's (2000) words is disclosured, that "our body is immeasurably closer to our spirit than any other object" (p. 427).

The first step of conscious commemoration is self-knowledge, the ability to read one's body. This means seeking for answers to questions about one's movements, gait, posture, facial expressions, gestures, set of emotional reactions, direction of thoughts, etc.; why are they like that?; what my experience affects them so much?; how would I like to see them?

> A person's life is the life of his body. Due to the fact that a living organism includes the mind, spirit and soul, to live the life of the body fully means to live intelligently, spiritually and mentally. If we are imperfect in these aspects of being, it is because we do not fully belong to our bodies… We treat the body as an instrument or a machine… We do not identify ourselves with our bodies. (Lowen, 1998, p. 38)

The second step of conscious commemoration is self-construction. It is possible to move not only in the direction "I was before", but also in the direction "I can and want to be".

"Conscious commemoration" is a term used to denote the anthropological process that has become the core of modern commemorative practices and therapies of awareness. The anthropological process by definition is "the construction of the whole human being, his bodily energies along with the mental and spiritual" (Horujy, 1998, pp. 206-207). One of the known ways of self-construction (elevation to a higher level of organization) is co-creation in the course of a certain kind of interactions, for example in the symbol-making process. The effectiveness of the symbol-making process is explained not only by the structural correspondence between the symbol and the person, but also by the existing involvement of the symbol in the life-affirming principle. This kind of activity brings a person closer to his body, as a result of which a person becomes more spiritual. P. Bourdieu (2001) has an interesting definition of the human body as "finding an environment for the concordance" (p. 558). Therefore, the body is a spiritual process, and its harmonization in the course of conscious commemoration is the spiritualization of man.

Originality

It has been found that commemorative practices, being a large-scale social phenomenon, have essentially an anthropological mechanism of realization – the bodily memory. Forms are classified and the leading characteristic of physical memory is defined. The fundamental bases and variations of the conscious use of the commemorative function of bodily memory are considered. The term "conscious commemoration" is proposed to denote a qualitatively new class of self-regulatory commemorative practices that present the procedurality of corporeality as an energetic, spiritual level of anthropo-existence.

Conclusions

In most cases, the formation of body and personality structure occurs unconsciously. In one form or another, in the experience of each person there are a number of traditions, holidays, rituals in which he is involved directly or indirectly, consciously or unconsciously due to the commemorative function of bodily memory.

Obviously, it is advisable to consciously use the commemorative function of bodily memory. This implies an understanding of the nature of the possibilities of conscious commemoration (independent correlation of the psychophysical state) and its fundamental foundations (systemic openness of the bodily memory). Conscious commemoration is carried out as finding oneself in the process of self-awareness, self-regulation and self-construction. The starting point on this path is the idea of the forms of bodily memory: genetic (cellular memory, heredity), psychophysical (memory of different types, skills, muscle tone, etc.), psychoenergetic (emotions, mental states, mood, an unconscious action, etc.), mental (knowledge of the rules of social games, attitudes, thoughts, memories, ways of our detection, stereotypes, etc.). The skill of recognizing and observing them is significant. It is also necessary to understand and consciously use the openness of bodily memory in the line: motive – feeling – state – action – space. These locations are the levels of anthropo-existence in which the body is located, which substantiates the procedurality of the latter. The formation of body structure and personality structure takes place in the pulsations of anthropo-existence. Conscious use of the commemorative function of bodily memory allows you to harmonize your space through the regulation of your state (and actions), your state – through motives (and feelings). Such self-management takes a person to a qualitatively different level and, at the same time, is the most natural way to realize the commemorative function of bodily memory. The key characteristics of conscious commemoration are its independent character and "attachment of the mind to the body", which allows to define it as an independently organized body-spiritual practice of studying the memory of one's own body.

An important tool of conscious commemoration is drawing attention to one's body – the practice of introspection, which is realized through reading the language of our body. Being attentive to our own body, we can get rid of emotional blocks, automatic reactions, program behaviour. As a result, not only the body feels relief of muscle spasms, but the person's psycho-emotional state also improves. The mask of impressions of past experience falls down from the body; it becomes more relaxed, graceful, beautiful and healthy. The state of mind is being harmonized; a person is being open to conscious co-creation of himself. The latter actualizes a person's responsibility to himself and is the most ethical way of human existence from those that are usually practiced.

In the scientific search, the phenomenon of bodily memory opens new horizons of understanding the corporeality, namely the corporeal nature of spirituality.

REFERENCES

Assmann, A. (2012). *Prostory spohadu. Formy ta transformatsii kulturnoi pam'iati*. Kyiv: Nika-Tsentr. (in Ukrainian)

Bergson, H. (1999). *Tvorcheskaya evolyutsiya. Materiya i pamyat*. Minsk: Kharvest. (in Russian)

Bourdieu, P. (2001). *Le sens pratique*. St. Petersburg: Aleteyya. (in Russian)

Damasio, A. (1999). *The feeling of what happens: body and emotion in the making of consciousness*. New York: Harcourt Brace. (in English)

Durkheim, E. (1938). *L'evolution pédagogique en France*. Paris: Alcan. (in France)

Florensky, P. (2000). *Sochineniya* (Vol. 3(1)). Moscow: Mysl. (in Russian)

Fuchs, T. (2016). Intercorporeality and Interaffectivity. *Phenomenology and Mind*, (11), 194-209. DOI: https://doi.org/10.13128/Phe_Mi-20119 (in English)

Fuchs, T. (2017a). Collective Body Memories. In C. Durt, T. Fuchs, & C. Tewes (Eds.), *Embodiment, Enaction, and Culture: Investigating the Constitution of the Shared World* (pp. 333-352). Cambridge, MA: MIT Press. DOI: https://doi.org/10.7551/mitpress/9780262035552.003.0018 (in English)

Fuchs, T. (2017b). Self across time: the diachronic unity of bodily existence. *Phenomenology and the Cognitive Sciences, 16*(2), 291-315. DOI: https://doi.org/10.1007/s11097-015-9449-4 (in English)

Gendlin, E. T. (2012). *Body dreamwork*. Retrieved from http://previous.focusing.org/gendlin/pdf/gendlin_body_dreamwork.pdf (in English)

Glenberg, A. M. (1997). What memory is for. *Behavioral and Brain Sciences, 20*(1), 1-19. DOI: https://doi.org/10.1017/S0140525X97000010 (in English)

Haas, H. (2017a). Anthroposophische Psychotherapie und Psychologie. *Schweizerische Zeitschrift für Ganzheitsmedizin / Swiss Journal of Integrative Medicine, 29*(6), 317-318. DOI: https://doi.org/10.1159/000484509 (in German)

Haas, H. (2017b). Salutogenese und achtsamkeitsorientierte anthroposophische Psychotherapie am Beispiel ambulanter Gruppentherapien bei "Nervosität". *Schweizerische Zeitschrift Für Ganzheitsmedizin / Swiss Journal of Integrative Medicine, 29*(6), 330-335. DOI: https://doi.org/10.1159/000484462 (in German)

Herrigel, E. (1971). *Zen and the art of archery in Zen*. Vintage Books. (in English)

Horujy, S. (1998). *K Fenomenologii Askezy*. Moscow: Izdatelstvo gumanitarnoy literatury. (in Russian)

Husserl, E. (1952). *Ideen zu einer Reinen Phänomenologie und Phänomenologischen Philosophie: Phänomenologische Untersuchungen Zur Konstitution*. Martinius Nijhoff. (in German)

Lowen, A. (1998). *Bioenergetics: The revolutionary therapy that uses the language of the body to heal the problems of the mind*. St. Petersburg: Yuventa. (in Russian)

Lowen, A. (2000). *Body Psychology: Bioenergetic Analysis of the Body*. Moscow: Institut obshchegumanitarnykh issledovaniy. (in Russian)

Maine de Biran, P. (1987). Influence de l'habitude sur la faculté de penser. In G. Romeyer-Dherbey (Ed.), *Œuvres* (Vol. 2). Paris: Presses Universitaires de France. (in France)

Merleau-Ponty, M. (2006). *Le Visible et l'Invisible*. Minsk: Logvinov. (in Russian)

Nietzsche, F. (2003). *O polze i vrede istorii dlya zhizni. Sumerki kumirov, ili Kak filosofstvovat molotom. O filosofakh. Ob istine i lzhi vo vnenravstvennom smysle*. Minsk: Kharvest. (in Russian)

Rubin, D. C. (2006). The Basic-Systems Model of Episodic Memory. *Perspectives on Psychological Science, 1*(4), 277-311. DOI: https://doi.org/10.1111/j.1745-6916.2006.00017.x (in English)

Schopper, C. (2017). Anthroposophische Psychoonkologie. *Schweizerische Zeitschrift Für Ganzheitsmedizin / Swiss Journal of Integrative Medicine, 29*(6), 341-346. DOI: https://doi.org/10.1159/000484451 (in German)

Schore, A. N. (2003). *Affect regulation and the repair of the self*. W. W. Norton & Company. (in English)

Steiner, R. (2003). *Heileurythmie*. Dornach: Rudolf Steiner Verlag. Retrieved from http://bdn-steiner.ru/cat/ga/315.pdf (in German)

LIST OF REFERENCE LINKS

Ассман А. *Простори спогаду. Форми та трансформації культурної пам'яті*. Київ : Ніка-Центр, 2012. 440 с.

Бергсон А. *Творческая эволюция. Материя и память*. Минск : Харвест, 1999. 1408 с.

SOCIAL ASPECT OF HUMAN BEING

Бурдье П. *Практический смысл.* Санкт-Петербург : Алетейя, 2001. 562 с.

Damasio A. *The feeling of what happens: body and emotion in the making of consciousness.* New York : Harcourt Brace, 1999. 400 p.

Durkheim E. *L'evolution pédagogique en France.* Paris : Alcan, 1938. 432 p.

Флоренский П. *Сочинения* : в 4 т. Москва : Мысль, 2000. Т. 3(1). 621 с.

Fuchs T. Intercorporeality and Interaffectivity. *Phenomenology and Mind.* 2016. No. 11. P. 194–209. DOI: https://doi.org/10.13128/Phe_Mi-20119

Fuchs T. Collective Body Memories. *Embodiment, Enaction, and Culture: Investigating the Constitution of the Shared World* / ed. by C. Durt, T. Fuchs, C. Tewes. Cambridge, MA : The MIT Press, 2017. P. 333–352. DOI: https://doi.org/10.7551/mitpress/9780262035552.003.0018

Fuchs T. Self across time: the diachronic unity of bodily existence. *Phenomenology and the Cognitive Sciences.* 2017. Vol. 16. Iss. 2. P. 291–315. DOI: https://doi.org/10.1007/s11097-015-9449-4

Gendlin E. T. *Body dreamwork.* 2012. URL: http://previous.focusing.org/gendlin/pdf/gendlin_body_dreamwork.pdf

Glenberg A. M. What memory is for. *Behavioral and Brain Sciences.* 1997. Vol. 20. Iss. 1. P. 1–19. DOI: https://doi.org/10.1017/S0140525X97000010

Haas H. Anthroposophische Psychotherapie und Psychologie. *Schweizerische Zeitschrift für Ganzheitsmedizin / Swiss Journal of Integrative Medicine.* 2017. Vol. 29. Iss. 6. P. 317–318. DOI: https://doi.org/10.1159/000484509

Haas H. Salutogenese und achtsamkeitsorientierte anthroposophische Psychotherapie am Beispiel ambulanter Gruppentherapien bei "Nervosität". *Schweizerische Zeitschrift Für Ganzheitsmedizin / Swiss Journal of Integrative Medicine.* 2017. Vol. 29. Iss. 6. P. 330–335. DOI: https://doi.org/10.1159/000484462

Herrigel E. *Zen and the art of archery in Zen.* Vintage Books, 1971. 81 p.

Хоружий С. *К феноменологии аскезы.* Москва : Изд-во гуманитарной литературы, 1998. 352 с.

Husserl E. *Ideen zu einer Reinen Phänomenologie und Phänomenologischen Philosophie: Phänomenologische Untersuchungen Zur Konstitution.* Martinius Nijhoff, 1952.

Лоуэн А. *Биоэнергетика: Революционная терапия, которая использует язык тела для лечения проблем разума.* Санкт-Петербург : Ювента, 1998. 382 с.

Лоуэн А. *Психология тела: биоэнергетический анализ тела.* Москва : Институт общегуманитарных исследований, 2000. 256 с.

Maine de Biran P. *Œuvres.* T. II: Influence de l'habitude sur la faculté de penser. Paris : Presses Universitaires de France, 1987.

Мерло-Понти М. *Видимое и Невидимое.* Минск : Логвинов, 2006. 400 с.

Ницше Ф. *О пользе и вреде истории для жизни. Сумерки кумиров, или Как философствовать молотом. О философах. Об истине и лжи во вненравственном смысле.* Минск : Харвест, 2003. 384 с.

Rubin D. C. The Basic-Systems Model of Episodic Memory. *Perspectives on Psychological Science.* 2006. Vol. 1. Iss. 4. P. 277–311. DOI: https://doi.org/10.1111/j.1745-6916.2006.00017.x

Schopper C. Anthroposophische Psychoonkologie. *Schweizerische Zeitschrift Für Ganzheitsmedizin / Swiss Journal of Integrative Medicine.* 2017. Vol. 29. Iss. 6. P. 341–346. DOI: https://doi.org/10.1159/000484451

Schore A. N. *Affect regulation and the repair of the self.* W. W. Norton & Company, 2003. 384 p.

Steiner R. *Heileurythmie.* Dornach : Rudolf Steiner Verlag, 2003. URL: http://bdn-steiner.ru/cat/ga/315.pdf

І. М. БОНДАРЕВИЧ[1*]

[1*]Національний університет "Запорізька політехніка" (Запоріжжя, Україна), ел. пошта bondarevych@ukr.net, ORCID 0000-0002-6711-8244

Антропологічний вимір комеморативних практик: феномен пам'яті тіла

Метою статті є аналіз феномену тілесної пам'яті в контексті комеморативних практик. Комеморативні практики – відомий з архаїчних часів соціальний інструмент, який в різні епохи мав різне призначення. В тоталітарних суспільствах офіційно організовані комеморативні практики часто використовуються з метою пропаганди і маніпуляції. Для більшості людей їх механізм залишається неусвідомленим, оскільки провідну роль у ньому відіграє тілесна пам'ять. Щільність сучасного соціального світу актуалізує вміння спостерігати за власними змінами і регулювати процеси їх перетікання. Це обґрунтовує дослідження феномену пам'яті

SOCIAL ASPECT OF HUMAN BEING

тіла. **Теоретичний базис.** У роботі здійснено класифікацію форм тілесної пам'яті: генетична (клітинна пам'ять, спадковість), психофізична (пам'ять на відчуття різного ґатунку, вміння, навички, м'язовий тонус), психоенергетична (емоції, психічні стани, настрій, безсвідома дія), ментальна (знання правил соціальних ігор, установки, стереотипи, думки, спогади, способи нашого виявлення, поведінки). Виявлено, що системна відкритість тілесної пам'яті складає фундаментальну підставу комеморативних практик. **Наукова новизна.** Запропоновано термін "свідома комеморація" для позначення антропологічного процесу, пов'язаного із самопізнанням, самобудуванням і співтворчістю, який вимагає розрізнення форм тілесної пам'яті, розуміння її структурних особливостей та функціональних можливостей. **Висновки.** Феномен пам'яті тіла відкриває антропологічний потенціал комеморативних практик. Він може виявитись як самостійно організована тілесно-духовна практика самобудування (гармонізації архітектури власного тіла й індивідуальності) на підставі самопізнання та самоспостереження (спрямування уваги до своїх рухів, реакцій, поведінки, чесного визнання своїх установок). Останнє складає фундамент свідомого співтворення. Феномен пам'яті тіла відкриває таїну одухотворення в процесі наближення людини до свого тіла.

Ключові слова: комеморативні практики; тілесна пам'ять; свідома комеморація; самопізнання; співтворчість

SOCIAL ASPECT OF HUMAN BEING

I. P. PECHERANSKYI[1*]

[1*]Kyiv National University of Culture and Arts (Kyiv, Ukraine), e-mail ipecheranskiy@ukr.net, ORCID 0000-0003-4722-2332

Somatic Transformations in the Context of Antropotechnogynesis at the Modern Stage

Purpose. The main purpose of the article is the analysis of the phenomenon and manifestations of the somatic transformations in the context of anthropo-technological evolution at the beginning of the XXI century. **Theoretical basis.** The author determines the understanding of the concept "somatic transformations" in the frames of anthropotechnogynesis is possible only on the base of integrative approach and combination of post-non-classical scientific paradigm methodology, theory of the technological development, ideas of trans-humanism, informative society concepts, and net technologies influence on the identity of the human being with robots in the sphere of bioethics and nanoethics, the ethics of new technologies and legal documents which are regulating the processes of technotransformation of the human being. **Originality.** The author has proved on the example of analysis of the somatic transformations own psychosomatics as he solves some important global in the context of anthropotechnogynesis that a person with help of technological enlargement of and branch problems, so he is trapped of alienation in the very crucial stage, loses the identity and crashes the corporeality in his self. **Conclusions.** As evidenced by the given analysis, at the modern stage the anthropotechnogynesis is followed by the large-scale quantitative and qualitative somatic transformations based on NBIC-convergence, as a result, a new anthropological subspecies – Homo technologicus appears. All these transformations are a regular stage of evolution, which confirms the thesis of the essential and functional connection of technology with the human body, which are in a relationship of "mutual provocation". In the base of the paradigmatic ontological and anthropological shift which has been on the modern stage, lies the idea of continuity of anthropotechnological co-evolution of the human body and its environment which projects itself in psychosomatic human structure, making a transformation program for better adaptation in technonanobeing. The convergence of human life and techno-existence is a platform for somatic transformations. They are divided into two main groups: intra-structural, substantial, related to techno-modification of the human body directly through biotechnology and genetic engineering, cyborgization, xenotransplantation, Hi-Hume connection with Hi-Tech and others, and external-contextual, when under the influence of pancommunication and hybridization the environment is increasingly mentalized and somatized, and modern technologies are gradually transformed into the social body of man.

Keywords: anthropotechnogynesis; somatic transformations; Homo technologicus; NBIC-convergence; technological enlargement; somatization; cyborgization; techno-modification

Introduction

We live in the epoch of fundamental civilization movements and meet with "predatory technologies of the century", unrestrained development and total dominance of which actualizes and brings to a new level a long-standing problem – *Me and my body.* Among the challenges in the light of which human is increasingly rethinking himself through the prism of his own somatic transformations, first of all, I would like to single out anthropotechnological evolution, as a result of which a new anthropological subspecies is formed, better burdened by modern technologies – *Homo technologicus.*

The appearance of this subspecies is spontaneous and is not a deviant divergence but is programmed by human nature itself, it appears as a natural stage of its evolution. As, in fact, technology and modern technological breakthrough, which does not occur out of thin air, but is the cumulative effect of previous technology. Analyzing the origin of the human and its difference from animal, anthropologists G. Plessner and A. Gehlen stressed on the non-biological way of positioning it in the world, which follows from the biological substrate: the first pointed to the

"eccentricity" of man, due to which he "experiences the content of the environment, his own and others… also able to rule over his own flesh" (Plessner, 2004, p. 251), and the second writes about biological non-specialization, and hence about its inferiority and the emergence of man to action, the result of which is the artificial world of culture (language and technology), through which he is able to survive, "… all spiritual achievements of man can be understood from its ability to act" (Gehlen, 1988, p. 157).

Thus, technology is essentially and functionally related to the human body, which was one of the first emphasized by Marx: technology reveals the active attitude of man to nature, the direct process of production of his life, and at the same time his social living conditions and spiritual ideas, resulting from them (Wendling, 2009). This thesis is supported by the theory of "organoprojection", as evidenced by the thesis of E. Kapp (2018) that the body is the key to the peculiarities of human activity in all its spheres (p. 42), that in the process of human interaction and tools are mutually enriched, as well as the opinion of P. Florensky (1993) that "the study of organisms is the key to a technical invention, and vice versa, technical inventions can be seen as a reagent for our self-knowledge. Technology can and should provoke biology, as biology – technology" (p. 162).

In contrast to the theory of organoprojection, which states that technological tools are nothing more than transformed molds of human organs, M. McLuhan turns to the analysis of a qualitatively new level of technology, when any anthropomorphic analogies no longer work, and therefore he emphasizes that the most modern "high" technologies (telecommunications, electronics, space, transport, bio- and nanotechnology) are no longer projections and copies of the anatomy of the human body and organs, but their elongations and extension. As in the case of a car and an airplane, which become extensions of the musculoskeletal system, or clothing, home or city which expand the skin. In "Understanding Media: The Extensions of Man", the scholar also discusses a similar relationship between the wheel-foot and chair-butt pairs (McLuhan, 2013).

It is necessary to underline that the proposed approach by M. McLuhan reveals the importance of the idea of *continuity* of anthropotechnological co-evolution of the human body and its environment, including any technique. Using any new technological forms or invention change the human topology and its connection with the reality, any instruments in his hands direct not only outside, on objects of activity, but also inside the subject, changing the structure of his activity or generating new forms. Considering a new phase of technogenesis (complex self-organized systems) and fundamental human variability, his "eccentricity" and non-specialization is worth talking about the paradigmatic ontological and anthropological shift. It occurs at the present stage, associated with radical somatic transformations of man, when the idea of "self-expansion", taking into account the achievements of science, becomes an integral part of anthropotechnological evolution. It reveals both the positive and negative aspects of the latter at the beginning of the third millennium.

Purpose

Given the above, the purpose of the article is to analyze the phenomenon and manifestations of somatic transformation in the context of anthropo-technological evolution at the beginning of the XXI century, which provides a consistent solution to the following problems: a) understanding the specific of technotransformation of the human being, especially its corporeality including the origin and logic of new technologies development; b) identification and consideration of types of somatic transformations that allow to outline the scale and consequences (positive and negative) of anthropotechnogenesis at the modern stage.

Statement of basic materials

Trying to understand the specific and dynamic of somatic transformations of a human including the concept of "Technological enlargement" it is important to underline that this concept we understand as the idea of overcoming the natural inferiority of the person due to improvement of its functioning on the basis of NBIC-convergence that is Nano-Bio-Info-Cogno-Socio-Anthro-Philo-Geo-Eco-Urbo-Orbo-MacroMicro-Nano technologies. Moreover, the conditions for the possibility of using these technologies are implicit in human nature itself, including at the level of the body, which is an integral part of complex eco-, socio-technical and socio-cultural systems. We are talking about the actualization of a range of problems related to embryo-, morphogenesis, tissue differentiation, self-regulation of nanosystems with self-reproducing elements, their self-assembly "bottom-up" (bottom-up), self-regulation of the organism, genome, cell, evolutionary theory, population dynamics, proteomics, as well as with ideas and programs within the concept of connectionism – self-organization of networks of different types (neuro,- socio-, etc.), artificial life, etc. (Bensaude-Vincent & Simon, 2019).

Representatives of nanoethics are right when they emphasize that in the discourse of human techno-transformation the main emphasis is on improving individual qualities (strength, speed, intelligence), and the issues of love, empathy, mutual support are virtually ignored (Est, Klaassen, Schuijff, & Smits, 2008, p. 7). And this improvement is due to the strengthening of the relationship between human techno-evolution and the hybridization of reality or the environment in which it lives. The anthropological meaning of modern technological trends is to expand human corporality in space at a new level through local networks or the World Wide Web as a perceptual-afferent field (wireless sensor networks, etc.) and a remote efferent set of actuators of potential action. Due to the hybridization of reality through convergent technologies (RFID tags, codes, total computing, wireless sensor networks, RFID biochips, sensors, bioidentification, GPS, geotargeting, Augmented Reality, Internet of Things, etc.) fractal boundaries of bodies are delocalized in the temporal-spatial aspect, are "blurred" in the physical, physiological, existential and psychosensory dimensions (Norouzi et al., 2019). It is this delocalization in combination with the techno-socio-cultural blurring of the boundaries between "material" and digital existence that ensures the convergence of techno-life with human life, which serves as a platform for somatic transformations from the outside (pancommunication technology and hybrid reality) and inside (NBIC technology). As a result, *the dualism of organic-inorganic, natural-artificial, and the body is increasingly technologized and the environment is mentalized and somatized.*

Interesting in this regard is the term "intimate technology", which the Dutch philosopher Rinie van Est (2014) justifies. By "intimacy" he means that certain technology is the closest to a person, a carrier of very important and valuable information for him, as a result of which people cannot part with their gadgets for a second. The scientist identifies four types of technology: "technology in us" (RFID chips, electronic pills, cochlear implants, deep brain stimulation, artificial organs, etc.), "technology about us" (GPS, RFID readers, cameras, Google Street-view, DNA chips, heart rate and body temperature sensors, etc.), "technology between us" (social networks Facebook, Foursquare, Grinder, augmented reality (Google Glass)), "technology like us" (virtual worlds, chat-bots, e-coaching, etc.). All these technologies affect the expansion of somaticity: the former, whose action is directed inward, directly transform the body, while others do it indirectly, forming a favorable field of human technoevolution.

This is the specificity of anthropo-technological evolution at the modern stage, when human projects himself into the technological world, turning it into a means to realize their own needs.

But in the same process, there is a reverse effect: the man-made environment projects itself into the psychosomatic structure of the human himself, setting for him a program of transformations in order to better adapt to the work of various technical devices. In essence, the technological system that is being formed today permeates human nature, modifying its essence. As J. Baudrillard (2000) noted, video, television, and the computer — these contact lenses and transparent prostheses — "form a whole with the body to the point of becoming a genetic part of it" (p. 86). We find a similar opinion in V. Rosin:

> The Internet and mobile communications are gradually becoming another
>
> socio-technical body of man (along with others – electricity, transport,
>
> housing, clothing, etc.), enormously expanding its capabilities, on the
>
> other hand, significantly transforming her psyche and partly her body.
>
> (Rozin, 2016, p. 222)

At the modern stage, corporeality, realizing its own physiological and social functions in a networked society, is simultaneously transformed into *transbody* which is expressed at the intersection of living space, represented by the duality of the virtual and the real. Along with the simulation of reality, which transforms a person, there is a desire for self-identification, which leads to the acquisition of a new virtual body – "Internet corporeality". The latter appears as a result of the abolition of physical (physiological) corporeality by the entry of modern man into cyberspace. But isn't this way out a mistake that will have to be paid for by annihilating the body and corporeality of the real living space of the individual?

If we continue the author's opinion, it is not only about the Internet, mobile phones, smartphones, communicators, tablets and other gadgets, but also that according to the principles of automatic identification, a person's identification code must eventually be applied directly to his physical body. The idea of implanting microprocessor devices or "digital angels" in the body, which makes it possible to track the movement of the desired objects and determine their location, is becoming increasingly popular. This leads to the "de-privatization" of the person, the transformation of the subject and object into a commodity such as a sausage or mayonnaise in the supermarket. The European Group on Ethics in Science and New Technologies to the European Commission (2005) in 2005 prepared a thorough opinion "Ethical aspects of implants in the human body of information and communication technologies", which discussed, among other issues, the introduction of microchips into the human body related to their implementation of public and personal control.

Today we can confidently speak of the symbiosis of human and machine, which is manifested in the example of the objective process of *cyborgization*, which is developing today in several areas: solving problems caused by loss of organs or part of their functions (a famous example of prostheses athlete Oscar Pistorius); introduction of artificial implants or implantation of control microchips (from silicone "improvements" to artificial heart); supplementation of a healthy and physically complete body with electronic or mechanical devices (the most illustrative example is the use of an exoskeleton); tattoos and body piercing or bodybuilding work as examples of technological design, when transformations create the illusion of control over own body, because in

fact, it is about submission to it when the whole life, routine, nutrition, communication are subordinated to the body and it becomes body reproduction machine. D. Haraway (1991) equates cyborgization to the deconstruction of man, and the cyborg to the postmodern chimera, which symbolizes the final combination of animal, human and machine. And for example Lauren M. Britton, in the dissertation, she presented the results of her own ethnographic research as an observer-participant. She together with the team of biohackers GrinderTech, which practices techno-modification of the body, emphasized the formation of cyborg identity as a "paradoxical integration" (Britton, 2017).

Thinking on the subject of robots, cyborgs, and androids, Polish anthropologist M. Radkowska-Walkowicz suggests the term "artificial man", emphasizing the ambitious plans of biotechnology and genetic engineering:

> Today, in the era of advanced bionics, prosthetics, genetic engineering,
>
> nano as well as the progress of robotics, the figure of an artificial person
>
> acquires new meanings: there is, among others, a cyborg, a hybrid of a
>
> living organism and a machine, and the possibilities of plastic surgery
>
> cause man to believe that he can change his appearance against the will
>
> of nature your judgment. (Radkowska-Walkowicz, 2008, p. 25)

Combining artificiality with sterility and cold objectivism, the author contrasts it with the emotionality and individualism of living people. On the example of the analysis of the artificial body of an android or a human-like robot, which is a denial of human somatics, M. Radkowska-Walkowicz (2008) shows the devastating effects of radical modification of the body in the context of cyborgization, when the body gradually loses its essential features experiencing and enjoying it (p. 309).

It would also like to note the role of Hi-Hume, given their connection with Hi-Tech within the concept of transhumanism, in the process of techno-transformation of human somatics. In essence, it goes about technologies leading evolution when in planned, the artificial mode is configured at the technological level of psychosomatics of a person. Manipulations take place in the following areas: the emergence of artificial intelligence systems and the further development of the human-computer interface; moving most of the activity into cyberspace and expanding the intellectual capabilities of man through sensory devices-implants; engineering of organs and tissues, creation of prostheses and artificial organs; purposeful intervention in human and animal genetics; practical suspension of aging processes; effective prevention and treatment of almost all diseases, etc. (Dubrovskiy, 2013, p. 230). And it is no coincidence that among this list F. Fukuyama brought genetic engineering to the first place, because, according to J. Habermas, the possibility of interfering in the human genome ("programming" of children, future generations, one of the key aspects of xenotransplantation, namely, human improvement using animal genes, the creation of man with the "addition" of animal material, etc.) is not only a somatic manipulation but a denial of the foundations of modern Western culture, turning man into a "lottery of genes". The incarnation of the human embryo by such manipulation and inference in the genome

have negative consequences when a child with an altered set of genes becomes a "victim of gene manipulation" and his life is doomed, according to the German philosopher, to choose "between fatalism and resentment" (Habermas, 2010, p. 23).

Originality

The author has proved the thesis about the absurdity and deep tragedy of human living on the example of somatic transformations in the context of anthropo-technological evolution at the modern stage: trying to overcome the natural vulnerability and imperfection, man begins to act, invents and improves technologies by which he evolves and expands in his own psychosomatics. Instead of this expansion which leads to the loss of identity and freedom, to the destruction of the body in its own self. From one side, with the help of techno-evolution human solves the important global and branch problems, from another side, being surrounded by the artificial corpo-reality of modern social space, finds itself trapped in alienation at its most critical stage.

Conclusions

According to the analysis, anthropotechnogenesis is accompanied at the present stage by large-scale quantitative and qualitative somatic transformations caused by the main trends in the development of technocratic and information society at the beginning of the third millennium, resulting in a new anthropological subspecies – Homo technologicus. Its appearance is not spontaneous, but programmed by human nature itself, that is, it is a natural stage of its evolution, which confirms the thesis of the essential and functional connection of technology with the human body, which are in a relationship of "mutual provocation". If earlier this connection was determined by anthropomorphic analogies (theory of organ projection), today, given the new phase of technogenesis (complex self-organizing systems), it is established on the basis of "high" technologies and is denoted by the concept of "expansion".

Basically, the paradigmatic ontological and anthropological shift is the idea of the inseparability of the anthropo-technological coevolution of the human body and its environment. In the discourse of human techno-transformation the main emphasis is on improving individual qualities based on NBIC-convergence and strengthening the relationship between anthropotechnogenesis and hybridization of reality or the environment in which he lives: technogenic environment projects itself into the psychosomatic structure of man himself in order to better adapt to techno-nanolife. The use of any new technological form or invention changes the topology of man and his interaction with reality, any tool in his hands is directed not only outside but also inside the subject, changing the structure of its activities or generating new forms.

The anthropological meaning of modern technological trends is to expand human corporality in space through local networks and the World Wide Web, remote efferent set of actuators of potential action, as well as delocalization through convergent technologies of fractal boundaries of bodies, bringing together human life and technonanolife. This convergence is a platform for somatic transformations, which can be divided into two main groups: first, intra-structural, substantial, associated with techno-modification of the human body through biotechnology and genetic engineering, cyborgization, xenotransplantation, Hi-Hume in connection with Hi-Tech and others, and, secondly, external-contextual, when under the influence of pancommunication and hybridization the environment is increasingly mentalized and somatized, and modern technologies are gradually transformed into the social body of man, mainly embodied in the media – and

Internet corporality. Along with the tangible benefits of such transcendence, the price to be paid is considerable: loss of identity and freedom, destruction of the corporeality in itself, "narcissistic anesthesia" and technodrug addiction, "de-privatization" and alienation.

REFERENCES

Baudrillard, J. (2000). *La Transparence du Mal* (L. Lyubarskaya & Y. Markovskaya, Trans.). Moscow: Dobrosvet. (in Russian)

Bensaude-Vincent, B., & Simon, J. (2019). Introduction. Nanotechnoscience: The End of the Beginning. *Philosophia Scientae, 23-1*, 5-17. DOI: https://doi.org/10.4000/philosophiascientiae.1723 (in English)

Britton, L. M. (2017). *Manifesting the Cyborg via Techno-Body Modification: From Human Computer Interaction to Integration.* Retrieved from https://surface.syr.edu/etd/757/ (in English)

Dubrovskiy, D. I. (Ed.). (2013). *Global Future in 2045. Converging Technologies (NBICS) and Transhumanistic Evolution*. Moscow: Izdatelstvo MBA. (in Russian)

Est, R. van. (2014). *Intimate Technology: The Battle for Our Body and Behavior*. The Hague: Rathenau Instituut. (in English)

Est, R. van, Klaassen, P., Schuijff, M., & Smits, M. (2008). *Future man - No future man: Connecting the technological, cultural and political dots of human enhancement*. The Hague: Rathenau Institute. (in English)

Florensky, P. A. (1993). Organoproektsiya. In S. G. Semenova & A. G. Gacheva (Eds.), *Russkiy kosmizm: Antologiya filosofskoy mysli* (pp. 149-162). Moscow: Pedagogika-Press. (in Russian)

Gehlen, A. (1988). On the taxonomy of anthropology (A. Filippov, Trans.). In Y. N. Popov (Ed.), *Problema cheloveka v zapadnoy filosofii* (pp. 151-201). Moscow: Progress. (in Russian)

Habermas, J. (2010). *Die Zukunft der menschlichen Natur*. Suhrkamp Verlag. (in German)

Haraway, D. J. (1991). A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century. In *Simians, Cyborgs and Women: The Reinvention of Nature* (pp. 149-181). London: Free Association Books. (in English)

Kapp, E. (2018). *Elements of a Philosophy of Technology: On the Evolutionary History of Culture*. Minneapolis: University of Minnesota Press. (in English)

McLuhan, M. (2013). *Understanding media: The extensions of man*. New York: Gingko Press. (in English)

Norouzi, N., Bruder, G., Belna, B., Mutter, S., Turgut, D., & Welch, G. (2019). A Systematic Review of the Convergence of Augmented Reality, Intelligent Virtual Agents, and the Internet of Things. In F. Al-Turjman (Ed.), *Artificial Intelligence in IoT* (pp. 1-24). Springer. DOI: https://doi.org/10.1007/978-3-030-04110-6_1 (in English)

Plessner, H. (2004). *Die Stufen des Organischen und der Mensch. Einleitung in die philosophische Anthropologie*. Moscow: Rossiyskaya politicheskaya entsiklopediya. (in Russian)

Radkowska-Walkowicz, M. (2008). *Od Golema do Terminatora. Wizerunki sztucznego człowieka w kulturze*. Warszawa: WaiP. (in Polish)

Rozin, V. M. (2016). *Tekhnika i tekhnologiya: Ot kamennykh orudiy do Interneta i robotov*. Yoshkar-Ola: Volga State University of Technology. (in Russian)

The European Group on Ethics in Science and New Technologies to the European Commission. (2005). *Ethical aspects of ICT implants in the human body: Opinion No. 20*. Retrieved from https://www.slideshare.net/karlossvoboda16/ethical-aspect-of-ict-implants-in-human-body-opinion-20-en (in English)

Wendling, E. A. (2009). *Karl Marx on Technology and Alienation*. Palgrave Macmillan. (in English)

LIST OF REFERENCE LINKS

Бодрийяр Ж. *Прозрачность зла* / пер. с фр. Л. Любарской, Е. Марковской. Москва : Добросвет, 2000. 257 с.

Bensaude-Vincent B., Simon J. Introduction. Nanotechnoscience: The End of the Beginning. *Philosophia Scientae*. 2019. Vol. 23–1. P. 5–17. DOI: https://doi.org/10.4000/philosophiascientiae.1723

Britton L. M. *Manifesting the Cyborg via Techno-Body Modification: From Human Computer Interaction to Integration.* 2017. URL: https://surface.syr.edu/etd/757/

Глобальное будущее 2045. Конвергентные технологии (НБИКС) и трансгуманистическая эволюция / под ред. Д. И. Дубровского. Москва : Издательство МБА, 2013. 272 с.

SOCIAL ASPECT OF HUMAN BEING

Van Est R. *Intimate Technology: The Battle for Our Body and Behavior*. The Hague : Rathenau Instituut, 2014. 86 p.

Van Est R., Klaassen P., Schuijff M., Smits M. *Future man – No future man: Connecting the technological, cultural and political dots of human enhancement*. The Hague : Rathenau Institute, 2008. 54 p.

Флоренский П. А. Органопроекция. *Русский космизм: Антология философской мысли* / сост. С. Г. Семенова, А. Г. Гачева. Москва : Педагогика-Пресс, 1993. С. 149–162.

Гелен А. О систематике антропологии / пер. А. Филиппова. *Проблема человека в западной философии* / под ред. Ю. Н. Попова. Москва : Прогресс, 1988. С. 151–201.

Habermas J. *Die Zukunft der menschlichen Natur*. Suhrkamp Verlag, 2010. 164 s.

Haraway D. J. A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century. *Simians, Cyborgs and Women: The Reinvention of Nature*. London : Free Association Books, 1991. P. 149–181.

Kapp E. *Elements of a Philosophy of Technology: On the Evolutionary History of Culture*. Minneapolis : University of Minnesota Press, 2018. 336 p.

McLuhan M. *Understanding media: The extensions of man*. New York : Gingko Press, 2013. 402 p.

Norouzi N., Bruder G., Belna B., Mutter S., Turgut D., Welch G. A Systematic Review of the Convergence of Augmented Reality, Intelligent Virtual Agents, and the Internet of Things. *Artificial Intelligence in IoT* / ed. by F. Al-Turjman. Springer, 2019. P. 1–24. DOI: https://doi.org/10.1007/978-3-030-04110-6_1

Плеснер Х. *Ступени органического и человек: Введение в философскую антропологию*. Москва : РОССПЭН, 2004. 368 с.

Radkowska-Walkowicz M. *Od Golema do Terminatora. Wizerunki sztucznego człowieka w kulturze*. Warszawa : WaiP, 2008. 342 s.

Розин В. М. *Техника и технология: от каменных орудий до Интернета и роботов* : монография. Йошкар-Ола : Поволжский гос. технологический ун-т, 2016. 279 с.

Ethical aspects of ICT implants in the human body: Opinion No. 20 / The European Group on Ethics in Science and New Technologies to the European Commission. 2005. URL: https://www.slideshare.net/karlossvoboda16/ethical-aspect-of-ict-implants-in-human-body-opinion-20-en

Wendling E. A. *Karl Marx on Technology and Alienation*. Palgrave Macmillan, 2009. 252 p.

І. П. ПЕЧЕРАНСЬКИЙ[1*]

[1*]Київський національний університет культури і мистецтв (Київ, Україна), ел. пошта ipecheranskiy@ukr.net, ORCID 0000-0003-4722-2332

Соматичні трансформації в контексті антропотехногенезу на сучасному етапі

Мета. Головною метою статті є аналіз феномену та проявів соматичної трансформації в контексті антропотехнологічної еволюції на початку XXI століття. **Теоретичний базис.** Автор визначає, що розуміння концепту "соматичні трансформації" в рамках антропотехногенезу можливе лише на базі інтегративного підходу під час поєднання методології постнекласичної наукової парадигми, теорій технологічного розвитку людини, ідей трансгуманізму, концепцій інформаційного суспільства та впливу мережевих технологій на ідентичність людини з роботами у галузі біоетики та наноетики, етики нових технологій та нормативно-правовими документами, що регулюють процеси технотрансформації людини. **Наукова новизна.** Автором доведено на прикладі аналізу соматичних трансформацій в контексті антропотехногенезу, що людина за допомогою технологічного розширення власної психосоматики, як вирішує важливі глобальні та галузеві проблеми, так і опиняється в пастці відчуження в критичній її стадії, втрачає ідентичність й руйнує тілесність в її самості. **Висновки.** Як засвідчує проведений аналіз, антропотехногенез супроводжується на сучасному етапі масштабними кількісними та якісними соматичними трансформаціями на базі NBIC-конвергенції, внаслідок яких виникає новий антропологічний підвид – Homo technologicus. Ці трансформації є закономірним етапом еволюції, що підтверджує тезу про сутнісний та функціональний зв'язок технології з тілесністю людини, які перебувають у відношенні "взаємопровокування". В основі парадигмального онтологічного та антропологічного зсуву, який відбувся на сучасному етапі, лежить ідея нерозривності антропо-технологічної коеволюції людського тіла та його середовища, що проєктує себе у психосоматичну структуру людини, задаючи для неї програму трансформацій з метою кращої адаптації до технонанобуття. Зближення життєсвіту людини та

технонанобуття виступає платформою для соматичних трансформацій. Вони поділяються на дві основні групи: внутрішньо-структурні, субстанційні, пов'язані з техно-модифікацією безпосередньо тіла людини за допомогою біотехнологій та генної інженерії, кіборгізації, ксенотрансплантації, Hi-Hume у зв'язку з Hi-Tech та ін., та зовнішньо-контекстуальні, коли під впливом панкомунікації та гібридизації середовище все більше менталізується та соматизується, а сучасні технології поступово перетворюються на соціальне тіло людини.

THE MAN IN TECHNOSPHERE

U. I. LUSHCH-PURII[1*]

Danylo Halytsky Lviv National Medical University, CSO "The Ukrainian Institute for Happiness Research" (Lviv, Ukraine), e-mail ulyana.lushch@gmail.com, ORCID 0000-0002-3213-595X

From Homo Economicus to Homo Eudaimonicus: Anthropological and Axiological Transformations of the Concept of Happiness in A Secular Age

Purpose. The paper is aimed to explicate a recently emerging anthropological model of homo eudaimonicus from its secular framework perspective. **Theoretical basis.** Secularity is considered in three aspects with reference to Taylor's and Habermas' ideas: as a common public sphere, as a phenomenological experience of living in a Secular Age, and as a background for happiness to become a major common value among other secular values in the Age of Authenticity. The modifications of happiness interpretation are traced from Early Modernity till nowadays. The preconditions of the contemporary appeal to Aristotle's eudaimonic theory of happiness are elucidated. The main characteristics of homo economicus anthropological model and reasons for its collapse in the contemporary world are analyzed. Specificities of the contemporary interpretations of eudaimonia are described with reference to the works of MacIntyre, Haybron, Hamilton, Kekes, Melnick, and others. A moral foundation and a behavioral strategy of homo eudaimonicus model are expounded and the role of this model in the life of a contemporary individual person and society is revealed. **Originality.** For the first time in the Ukrainian philosophical discourse, it is shown how secular ethics enables the rise of a new homo eudaimonicus model within a sphere of secularity; and it is argued that homo eudaimonicus is the result of overcoming the values crisis. It is revealed how homo eudaimonicus along with being descriptive becomes also a normative model of a new effective behavior strategy of a contemporary person facing the current social, economic, political, and environmental challenges. **Conclusions.** According to the contemporary interpretation, happiness as eudaimonia is a combination of the good life and the meaningful life; it is a human flourishing in this world (saeculum) through the accomplishment of a person's life plan in the sphere of secularity. Homo eudaimonicus manifests the overcoming of values crisis and the rediscovery of purpose and meaning, this time on the secular basis. Homo eudaimonicus implies the realization of a person's project of a happy and fulfilling life through moral behavior and socially useful activities.

Keywords: person; values; happiness; secularity; secularization; secular values; Modernity; Age of Authenticity; eudaimonia; homo economicus; homo eudaimonicus; social business

Introduction

A Secular Age (that is, Modernity at the beginning of which religion as a social institution lost its monopolist influence upon different spheres of human life and the scientific picture of the world became a foundation for a new worldview) has shaped a new existential situation by bringing about new conditions in domains of ethics, politics, social and personal life. In the 19th century the decline of religious values resulted in disillusionment and nihilism. The 20th century was replete with claims about a deep values crisis and, especially in the writings of religious philosophers, with moods of hopelessness and nostalgia for the times when the world of values was well-ordered and stable. Tempting freedom turned out to be a new burden – a burden of personal obligation to choose among relative values and a burden of responsibility for one's own choice. A person found herself baffled and confused at the crossroads of multiple available worldview options, value systems, and lifestyles. In addi-

tion, there has been disappointment with a consumerist life and with over-satiety caused by the variety of available material goods.

However, despite a set of al-new challenges, the 21st century is marked with the outlining of a way out from disappointment, confusion, and relativism. The crisis of values and meaning is getting overcome by a new anthropological model (figure) that is being shaped on the secular foundation – *homo eudaimonicus*. This new anthropological model is being resulted from the search for a new effective human behavior strategy in the face of current economic, social and environmental challenges as well as of a contemporary person's existential needs. It reflects a new system of values and meanings, a new range of parameters for setting goals, and a new set of criteria for evaluating human actions. Given that it is based on secular ethics and morality, a new anthropological model of homo eudaimonicus keeps taking roots in different cultures across the globe and claims to become a new foundation for social cohesion.

Purpose

To explicate a recently emerging anthropological model of homo eudaimonicus from its secular framework perspective. The purpose is to be reached through consistent answers to the following questions: What is secularity? What are secular ethics and secular morality? How did happiness become a "secular dream"? Why does a homo economicus model fade out? Who is homo eudaimonicus?

Statement of basic materials

What is secularity?

The process of secularization deprived religion from its monopoly in different spheres of human life by "disenchanting" the sacred cosmos (that is, by means of Modern science depriving nature from miracles, supernatural phenomena, and God's intervenience) and undermining solid metaphysical foundations of the absolute values. Nevertheless, despite Enlightenment philosophers' expectations and, in particular, Auguste Compte's predictions, secularization was not aimed to eliminate religion from people's lives. Secularization re-oriented values towards "this world" and brought the sacred and the human closer together by "humanizing the divine" and "divinizing the human". "Divinization of the human" does not mean that a man replaces God; it implies, instead, that human life receives a status of the highest value that cannot be neglected or sacrificed in the name of some greater purpose. "Humanization of the divine" means that a person receives autonomy for choosing and arranging her values. Consequently, religion has been relocated to the sphere of a person's private life and become a matter of person's private choice by making room for beyond-religious values, meanings, and goals. Therefore, secularization has significantly expanded space of the human freedom and triggered the emergence of a new unprecedented sphere of human life and interaction – *secularity* – in which a person is able to implement her life project freely designed by her own on the basis of her freely chosen values.

Secularity has become a framework for the emergence of what Charles Taylor calls "the Age of Authenticity" – a new type of culture that has been developing since the 1960s. As I was describing in one of my previous papers,

A philosophical focus has been shifted to person's subjectivity and self.

[…] a person rebels against the discipline and limits imposed by the "system", strives "to be oneself"… Personal feelings, personal wealth, personal fulfilment, personal life, personal health, personal privacy, and much else "personal" besides become the major preoccupations of people. (Lushch, 2018, p. 17)

In this context, secularity, on the one hand, *requires* and, on the other hand, *enables* an inter-religious dialogue – a dialogue between people of different religious belonging and of different values: those who are practicing a particular religion, those who are "believers without belonging", those who are agnostics and atheists. As Charles Taylor (2007) defines it, secularity is a secular common public sphere shaped by a key underlying condition that consists in clear awareness that one's own values and beliefs are only one possible option among many others and that hegemony of anyone's religious convictions is not possible. "Secularity may be seen as a way of living together in which no religion or spiritual authority has the hegemony but must share power and influence with other movements, institutions, and lines of thought" (Leirvik, 2014, p. 38).

Thus, secularity is not hostile, but neutral towards religion, enabling within itself equal rights to people with different views and providing a neutral ground for solving common problems related to our common life in the saeculum (this earthly world). As Oddbjøm Leirvik (2014) emphasizes, "people of different faiths realize that some sort of confidence-building and consensus-seeking conversation about urgent ethical and political questions has to take place in the public sphere in order to foster constructive coexistence" (pp. 37-38). Secularity nourishes pluralism in contemporary societies and, for this reason, implies the usage of a common secular language so people of different religious convictions could understand each other. John Rawls (1999) while speaking of "public reason" and "the duty of civility" argues that not only the representatives of the government and the judiciary but ordinary citizens as well are obliged to explain their beliefs in a language that everyone can understand. Jürgen Habermas (2005) articulates, in this respect, the translation requirement for communication in the public sphere: "The truth content of religious contributions can enter into the *institutionalized* practice of deliberation and decision-making only if the necessary translation already occurs in the pre-parliamentarian domain, i.e., in the political public sphere itself" (p. 9).

A common religiously neutral language is necessary in contemporary multicultural societies for people of different religious convictions to concur on a common view of goals and criteria of social development. What kind of language is it? The one of human rights which is already quite deeply rooted in people's minds. Oddbjøm Leirvik (2014) shares a vivid example of Norway, where "young Muslim women tend to argue their right to wear the hijab not with reference to religious demands but to human rights principles and matters of individual choice" (p. 43).

Secular language leans on a new system of secular values which concern people's lives in this world and become a convergence point of different worldviews and religious convictions. Secu-

lar values underlie secular morality and secular ethics which guide a person's behavior within a common religiously neutral public sphere – within secularity.

What are secular ethics and secular morality?

Speaking of secular values, one must bear in mind that they are not objective in the sense that they are independent of persons, external, and standing apart in relation to their lives. On the contrary, secular values are *intersubjective*, they deeply relate to people's lives in the saeculum (this earthly world). They are fundamentals for human flourishing in the saeculum, they reflect what we share in common despite differences in worldviews, cultural/religious belonging, and personal convictions.

Secular morality is a timeless and universal fixed moral code that transcends all ethical circumstances and personal feelings, and the Golden Rule of Morality ("do to others what you want them do to you") serves as its foundation (Cirrone, 2015). The main principles of secular morality are: 1) all human life has inherent dignity, and, therefore, all human life deserves respect; 2) if something is good for us, then it should be good for others; 3) actions that seek to harm or that knowingly harm others are immoral (Cirrone, 2015, pp. 7-14).

There are various forms of rational, nonreligious ethics: from rigorous Kantian ethics to the several forms of utilitarianism – but all of them share in common three main features: 1) emphasis on human autonomy; 2) person's right to avoid or reduce suffering; 3) focus on observable, this-worldly values as common and reliable whereas any religious references are considered as belonging to the individual's private sphere. Autonomy (1) – from Greek "law-making by oneself" – means that an individual person is the locus of decision-making and should rely on a kind of moral intuition. A person herself decides on what is good for her and, therefore, for others within the framework of the Golden Rule of morality. Autonomy is related to the responsibility for the impact of one's decisions and actions not only upon one's own life but upon the lives of others as well. A person's right to avoid/reduce suffering (2) implies each person's right to be protected from harmful actions of others that relate to the third principle of secular morality in which actions that harm others are considered immoral. As Ronald Green outlines:

> Social choices affecting others, by contrast, must be made in terms of widely valued public or "primary" goods such as personal liberty, the avoidance of violence, and the preservation or promotion of each person's access to needed resources (food, clean air and water, monetary income). Secular ethical systems do not aim at saving "souls" but at rendering the conditions of life in this world tolerable. (Green, 2013, p. 79)

Hence, in the 21st century, three main secular matters of concern have been shaped: humanitarianism, human rights, and ecology. Given this, a person's right to avoid/reduce suffering (2) does not have the exclusively negative formulation but also implies an affirmative formulation: each person has the right to "life, liberty and the pursuit of happiness" that is spelled out in the

U.S. Declaration of Independence inspired by Enlightenment philosophy. Here is where happiness came on stage and claimed to be a secular goal of a person's life in saeculum. Since the beginning of Modernity happiness has been paving its way to become one of the common values of secular ethics.

In this respect, secularity might be considered not only as a religiously neutral common public sphere but also as a special kind of phenomenological experience of a person living in a saeculum (this earthly world) in a Secular Age and guiding her behavior with secular values.

How did happiness become a "secular dream"?

Due to secularization, Modernity engendered the idea of progress and granted to the human flourishing status of the purpose of history. The Modern Project was aimed at promoting freedom, justice, and prosperity of people in this world (saeculum). As Charles Taylor describes:

> [T]he coming of modern secularity… has been coterminous with the rise
>
> of a society in which for the first time in history a purely self-sufficient
>
> humanism came to be a widely available option. I mean by this a human-
>
> ism accepting no final goals beyond human flourishing, nor any alle-
>
> giance to anything else beyond this flourishing. (Taylor, 2007, p. 18)

The modern view of happiness was not inspired by Aristotle's virtue ethics and not related to eudaimic well-being. A word used in modern theories of happiness is *felicity* and relates to contentment from desire satisfaction. In the Leviathan, Thomas Hobbes claims that "felicity of this life" consists in "continual prospering" which is the perpetual satisfaction of desires. "For there is no such thing as perpetual Tranquility of mind, while we live here; because Life itself is but Motion, and can never be without Desire", Hobbes (1991, p. 46) argues. Enlightenment philosophers kept emphasizing the importance of wealth and pleasure for achieving happiness and political economists, who started elaborating a politics of well-being, coined thea term "public happiness": Ludovico Antonio Muratori and Antonio Genovesi in Italy, Rousseau, Liguet, Maupertuis, Necker, Turgot, Condorcet, and Sismondi in France, Adam Smith and Jeremy Bentham in Great Britain. Smith's liberalism and Bentham's utilitarianism contributed most to shaping the "secular dream of happiness". Both theorists emphasized the external goods as a means for achieving happiness and reintroduced the possibility of using pleasure as a measure of well-being (Mckay, 2016, p. 59).

In Smith's theory, happiness results not merely from possessing an object that satisfies our desire but rather from how well one thinks an object satisfies that desire. Thus, the richest one is, the more efficient tools one might afford and the more happiness one might achieve – that is how the modern formula of gaining happiness through wealth appeared. In Bentham's theory, happiness, pleasure, and utility are basically considered as synonyms and "all actions, including governmental ones, were to be judged according to how much pleasure they produced" (Mckay, 2016, p. 65). Later on, in the 19th century, Vilfredo Pareto introduced the concept of preference. The question "how much pleasure does an object cause?" was replaced with the question "is object X preferred over object Y?" (Mckay, 2016, p. 69).

That is how Modernity gave rise to a new anthropological model – "homo economicus". This is a hedonic actor, the one who seeks to maximize pleasure and utility, therefore, is self-interested, but also rational, since uses reason to find the best way to achieve the goal. Money becomes a means of a quantitative evaluation of a qualitative experience of pleasure (happiness). According to "homo economicus" model, driven by the pursuit of happiness people reach an agreement to recognize money as a universal tool for providing themselves with conditions for earthly happiness (Finance, 1962, p. 14).

"Homo economicus" model entails the classical modern view on human activity and societal progress: consumption and production for the sake of utility and pleasure are considered as main functions of a human being, whereas the overall growth of the economy (not individual well-being) is claimed to be the key indicator of progress. The Modern belief that the improvement of material conditions (the increase of income and comfort) would make people better morally and their lives happier lasted till almost the end of the 20th century. "For decades libertarianism has been implicitly promising that the way to a good society is through economic growth and higher incomes", as Clive Hamilton (2011, p. 5) argues. Austrian libertarian philosopher and economist Friedrich von Hayek in 1944 claimed that the expansion of individualism and commerce had "surpassed man's wildest dreams", and the most significant and far-reaching effect of the ongoing rapid economic growth would be the next generations' feeling of increasing "power over their own fate" and "the belief in the unbounded possibilities of improving their own lot" (Hamilton, 2011, p. 5). Those who were making efforts to accomplish the Modern Project by conquering political and individual freedom and by building welfare truly believed that the ideal happiness they were striving for was already close beyond the horizon and the next generation would finally be able to enjoy it fully.

Why does the homo economicus model fade out?

The hopes of libertarians and other advocates of the Modern Project failed. Past generations tried so hard to become rich, but affluence did not bring happiness after all. Consumerism has made the pursuit of happiness vain and even painful: instead of satisfying people's needs, the market has been generating new needs; marketing technologies include elements of psychological manipulation to make people buy more what they do not actually need; possession and consumption of material goods, that have become a purpose of a consumerist lifestyle, do not provide lasting and sustainable happiness, on the contrary, they cause insatiable hunger and disappointment. Clive Hamilton vividly describes the contemporary situation:

At the beginning of the twenty-first century, citizens of rich countries

confront a perplexing fact: despite decades of sustained economic

growth, […] people are no happier. Indeed, the proliferation of the mala-

dies of affluence – such as drug dependence, obesity, loneliness, and

psychological disorders ranging from depression, anxiety and compulsive

behaviors to a widespread but ill-defined anomie – suggests that the psy-

© U. I. Lushch-Purii, 2021

chological well-being of citizens in rich countries is in decline. […] It

now appears that, by removing sources of oppression based on gender,

sexuality and race, these social revolutions have left us free to be misera-

ble in new, more insidious ways. (Hamilton, 2011, pp. 3-4)

On *having* what was thought to be enough for happiness, a person still does not *feel* herself happy. The behavior of homo economicus focused on increasing income for purchasing more "utility = pleasure = happiness" has turned out to be ineffective. There are, obviously, some more ingredients in the happiness formula.

The role of sufficiently high income and material comfort in constituting basic conditions of happiness should not be diminished. However, it's reasonable to assume, those people of the past generations who lived in much less welfare and struggled for liberation might have been much happier than those contemporary people living in affluent societies pursuing hedonic and consumerist pleasures. The thing is that people of the past generations had a goal that was transcending their own lives – and that was a very secular goal, not related to any religious context, the goal to conquer freedom for the next generations or at least to pave the way to a free and affluent future. They felt involved in a mission much bigger than their lives; they also felt a connectedness with others pursuing the same goal, they had a strong sense of their identity even if this identity did not give any privilege, except restrictions and oppression. Yet, they felt doing something meaningful together with others, they had a long-term goal (a dream, bigger than life) – and that made discomfort and misery bearable (on the role of long-term goals and large-scale dreams for lasting and sustainable happiness, see: Purii & Lushch, 2019).

A contemporary person, a person of the Age of Authenticity is the one for whom freedom – political and individual – has been conquered and welfare has been built but happiness is still beyond the horizon. The person of the Age of Authenticity keeps pursuing happiness, this time and unlike predecessors, through the search for the authentic path, for the true self, for self-actualization, and psychological flourishing (subjective well-being). A complicated part is that happiness is not clearly defined anymore as it was in the Modern Project. The hedonic definition failed and – in the sphere of secularity – the person is free to choose among various options, philosophical and religious interpretations. The contemporary person is still struggling for liberation and aims at freedom but this time it is *inner* freedom, freedom from stereotypes, fears, imposed suggestions of consumerist culture. In the case of homo economicus the goal was clear, happiness defined, the only task is to choose the most effective tools to achieve it and learn skills to increase income since welfare was considered to be the way to a happy life. The freedom of a contemporary person is the freedom to define, first of all, what happiness is to her, to freely choose a type of happiness to pursue, to freely choose herself, the meaning of her existence and her own system of values (Finance, 1962, p. 15).

Moreover, given the current environmental situation and the Strategy of Sustainable Development, the behavior of homo economicus is harmful. According to the definition of the Brundtland commission, "sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UN Secretary-General, 1987, p. 54). Homo economicus does not fit these requirements, since it is a self-

interested and pleasure-seeking actor aimed at maximizing income and consumption. The behavior and the image of the good life within the homo economicus model turn out to be destructive and unsustainable, since they include neither considerations of the needs of future generations, nor an intention for the preservation of nature (Binder, 2019, p. 171).

Hence, not only an alternative efficient definition of the *individual* good life needs to be found but also the good life *with others*. There is a need to reconstruct the social cohesion, to restore social solidarity in the individualized world on a completely new value basis. Boundaries between classes, races, genders or religious communities that shaped peoples' identities keep vanishing. As Clive Hamilton (2011) puts it: "We must reconstruct the idea of solidarity. And …we must first reconstruct the individual. Who is it that joins with others in pursuit of common goals?" (p. 12).

Who is homo eudaimonicus?

The solution to the problem has been found through the appeal to Aristotle's eudaimonism. Secularity creates a new context in which the eudaimonic happiness is being modified and adapted to the conditions of the Age of Authenticity. Eudaimonia has been studied since the last few decades of the 20th century in different domains: philosophy, psychology, economics, and cognitive science. Numerous contemporary philosophers elaborate the eudaimonic theory of the good life: MacIntyre (2007), Nussbaum (1986, 1994, 1999), Taylor (1989), Annas (1995), Kekes (2007), Kováč (2012), Russell (2012), Haybron (2013, 2016), Melnick (2014) and others.

"[E]thical eudaimonism grounds morality and other values in the agent's own well-being: the ultimate reason to be virtuous, for instance, is that you need to be virtuous to flourish" (Haybron, 2016, p. 28). Happiness in this case has two components: affective (mood, feeling good) and cognitive (evaluation of one's life as a whole). Happiness as eudaimonia means enduring well-being related to life as a whole, not just a domain of life or not merely experience of feeling good in a particular moment (Ott, 2020, pp. 19-20; Phillips, De Freitas, Mott, Gruber, & Knobe, 2017). So to live a happy life one needs to be a good person: happiness depends not on external factors (success, wealth etc.) but on a person's moral character; and here secular morality plays its role by providing the universal moral framework applicable in different cultural contexts and in interreligious communication. Hence, the eudaimonic happiness becomes a factor of modernization of religions or, let's say, their adaptation within secularity: when secular values (human flourishing in this world, being of service to others as a secular mission, love and family relationships) are being revalued, promoted and preached in religions which were has been focused exclusively on transcendent values before (Lushch-Purii, 2021, p. 110).

An interesting fact that eudaimonia was once already a secularized concept in away, and now it is pulled out from the Pre-Modern Age and takes root in a different kind of secular ground – Modern secularity. The first one to secularize a concept of eudaimonia was Aristotle. As we find out from the works of Hesiod, in the Ancient Greek culture eudaimonia meant a special kind of fortune received from the gods. Etymologically, the Greek eu (good) and daimon (god, spirit, demon) implied that happiness was to be lucky, to have a good spirit guiding you. Aristotle "altered the popular account of eudaimonia in two ways, first, by giving greater emphasis to internal goods over the external ones, and second, by placing greater emphasis on human intervention over the divine" (Mckay, 2016, pp. 55-56). Internal goods are virtues, personal qualities, excellences, and a human being is the one who is responsible for choosing to develop them and who keeps working on them.

THE MAN IN TECHNOSPHERE

Nowadays, what all theories of eudaimonia share in common are virtue, practical reason, and flourishing which are borrowed from Aristotle's philosophy. Alasdair MacIntyre (2007) contributed by adding practice (for example, art, sciences, politics, by practicing which a person is acquiring virtues – the internal goods belonging to these practices), narrative (story of the self, some conception of "the whole life" that implies acquiring not merely practice-based virtues, but virtues related to the whole life (Lushch, 2018, pp. 23-24)) and tradition (for a historical and cultural contextualization of moral subjectivity in terms of the cultivation of virtues) (Mckay, 2016, pp. 210-216). The narrative relates to the rational life plan – the idea elaborated by John Rawls (1999, p. 408). The ultimate goal of life, according to this view, is life as rich in value fulfillment as it could be. Happiness is not a sum of separate pleasant moments, since: "the value of a part of life is determined by its relationship to the whole; the bits cannot be assessed first and added up because we do not know how much each bit worth without looking at the entire life" (Tiberius, 2018, p. 50).

So contemporary eudaimonia is not purely Aristotelian, it is a combination – and its proportions differ from person to person – of *the good life* and *the meaningful life*, the two of three types distinguished by the pioneer of the positive psychology Martin Seligman (2011). As for the first type (1), it is *the pleasant life* – hedonic, consumerist life aimed at maximizing pleasant experience and directed to the external world as a source of satisfaction; and that corresponds to homo economicus model. *The good life* (2) – eudaimonic flourishing, life devoted to developing one's capacities and thereby fulfilling one's potential and, hence, self-centered; it includes purposeful engagement, high quality relationships, contribution to the community and an ongoing personal growth; even though the activity is inwards, the success manifests itself in the outside world. *The meaningful life* (3) – pretty much similar to the good life, but instead of being focused on the self it is focused on the commitment to something greater than oneself; the boundary between the self and the other is permeable and the reward is always intrinsic (a person is pursuing some higher goal even if her name won't become famous and her contribution won't be appreciated publically); this type of well-being might have a religious as well a secular context (Hamilton, 2011, pp. 15-18).

Eudaimonic psychology, which is rapidly developing nowadays, provides empirical proves that sustainable happiness and higher life satisfaction lie, indeed, in ethical behavior and altruistic deeds: social activities, caring for others, bringing about social change, caring for nature (for a list of relative studies, see: Binder, 2019; Phillips, De Freitas, Mott, Gruber, & Knobe, 2017). Happiness is lasting and sustainable when one's life is actually good in addition to having pleasant psychological states making one feel good.

That's interesting that the eudaimonic view of happiness is considered within a contemporary political economy as a solution to a range of economic, environmental, mental, and public health problems: "A renewed focus on the role of ethics, and in particular of virtuous behavior, in happiness could lead us to new and effective strategies for raising individual, national, and global well-being" (Helliwell, Layard, & Sachs, 2013, p. 82).

On the one hand, the intention to globalize a new model of behavior (or a new sustainable way of life) is obvious; on the other hand, this new model quite seems to be a bottom rising, it's not initially artificial and imposed from above. It's rather a model of behavior intuitively invented by persons of the Age of Authenticity attempting to fill the value gaps. Scientific and philosophical studies prove its effectiveness in dealing with current challenges given the current circumstances, and this model of behavior is being transformed from descriptive into normative: it starts being imposed and popularized.

Francis Mckay (2016) suggests to call this model of behavior "homo-eudaimonicus, i.e., the person of virtue and wisdom" (p. 84). However, homo eudaimonicus was mentioned earlier by a French Catholic philosopher Joseph de Finance (1962) which he defined as a person who is absolutely focused on happiness pursuit and who measures the value of her actions with the amount of felicity they provide her with (p. 15).

Homo eudaimonicus is not merely an idealized model, a theoretical construct detached from reality. Homo eudaimonicus is a mindset that lots of people have already chosen and a lifestyle they are happily leading. Homo eudaimonicus is the one who has freedom and courage to choose one's own values and to create a life plan; the one who is improving oneself, developing one's virtues, potentials, and skills; the one who dares to define a secular purpose to one's life in saeculum and to find meaning in daily activities; the one who feels neither nostalgia for the "enchanted cosmos", nor disappointment or confusion facing relativity of values. Homo eudaimonicus is the one who does not pursue happiness, but experiences happiness on the daily basis; the one who is aware of the responsibility for one's choices, who leads an eco-friendlier and sustainable life-style, who does not spend one's income mindlessly for excessive consumption, but invests one's time and money in other-regarding projects and big dreams.

In the domain of entrepreneurship homo eudaimonicus way of behavior results in corporate social responsibility and social business. Nobel Peace Prize laureate and the founder of a business fund "Yunus Social Business" professor Muhammad Yunus coined the term "social business" and defined it in his books as a self-sustainable business created to address social problems (poverty, public health, and environmental issues, etc.) and designed to affect social change and increase happiness of other people (Hysa & Suparaku, 2020, p. 115). Social businesses are businesses founded with the aim to do good instead of maximizing profit. "The payoff for running such firms, however, is psychological, not monetary because one has found something one can 'do with joy'" (Binder, 2019, p. 180). Corporate social responsibility relates to the "triple bottom line". The bottom line is the profitability of a business after all the expenses are deduced from the revenue, in other words, that is a profit necessary for a business to survive and remain self-sustainable. Within the framework of homo economicus model, the bottom line and maximization of profit is the only motivation and the main goal of a business, whereas, within the framework of homo eudaimonicus and social business, social and environmental bottom lines complement the purely selfish perspective. In companies holding the triple bottom line strategy not only the owners, but also employees and managers are happier, since they find their work meaningful, feel connectedness and involvement in a mission that transcends their individual lives (they are happier from being aware of contributing to a higher socially useful mission together with their team). This is not utopia but real cases (among well-known companies implementing corporate social responsibility are Microsoft, Hallmark, Zappos for Good etc.).

Homo eudaimonicus model represents a contemporary person's effective response to economic, environmental, social and cultural challenges and a successful attempt in overcoming the values crisis through learning to be happy with others (regardless to their religious or cultural belonging) in saeculum (earthly world) by doing good (socially useful) deeds based on secular morality and ethics. Therefore, eudaimonic happiness shapes a positive and successful model of the expected future, provides a new foundation for social expectations, and in such a way impacts significantly a person's social behavior (more on the role and structure of social expectations see: Khmil & Popovych, 2019). With no exaggeration, it might be concluded that eudaimonic happiness becomes an intersubjective secular value with a huge potential for social integration.

Originality

For the first time in the Ukrainian philosophical discourse, it is shown how secular ethics enables the rise of a new homo eudaimonicus model within a sphere of secularity and argued that homo eudaimonicus marks the overcoming of values crisis. It is revealed how homo eudaimonicus along with being descriptive becomes also a normative model of a new effective human behavior strategy in the contemporary world in the face of social, economic, political, and environmental challenges.

Conclusions

Secularity as a religiously neutral common public sphere is a foundation for respectful coexistence and effective cooperation between people despite their religious and cultural differences. Happiness as human flourishing in this earthly world (saeculum), as a good and meaningful life claims to become a major common secular value in the Age of Authenticity. The contemporary eudaimonic interpretation of happiness – that is composed of Aristotle's, MacIntyre's, Rawls' and other contributors' ideas as well as supported with empirical evidence from psychological and cognitive studies – allows a person to find a place and regain existential stability in the "disenchanted world" (that is, the world which the Modern scientific rationality deprived of miracles, supernatural forces, and God's intervenience) and enables to overcome the values crisis by rediscovering the meaning and the purpose of life. Homo eudaimonicus is not merely an idealized anthropological model detached from reality; on the contrary, it is a more and more widely applied new way of life that results from secularity as a phenomenological experience of living in saeculum in a Secular Age. Homo eudaimonicus implies the realization of a person's project of a happy and fulfilling life through moral behavior and socially useful activities.

REFERENCES

Annas, J. (1995). *The Morality of Happiness*. New York: Oxford University Press. (in English)

Binder, M. (2019). Homo Economicus and Happiness: Towards More Sustainable Development. In M. Rojas (Ed.), *The Economics of Happiness: How the Easterlin Paradox Transformed Our Understanding of Well-Being and Progress* (pp.171-191). Cham: Springer. DOI: https://doi.org/10.1007/978-3-030-15835-4_8 (in English)

Cirrone, S. (2015). *Secular Morality: Rhetoric and Reader*. SFC Publishing. (in English)

Finance, J. de. (1962). Liberté et Fidélité. *Gregorianum, 43*(1), 12-38. (in French)

Green, R. M. (2013). Religion and Medical Ethics. *Handbook of Clinical Neurology* (Vol. 118, pp. 79-89). DOI: https://doi.org/10.1016/b978-0-444-53501-6.00006-8 (in English)

Habermas, J. (2005). *Religion in Public Sphere*. Retrieved from https://holbergprisen.no/sites/default/files/Habermas_religion_in_the_public_sphere.pdf (in English)

Hamilton, C. (2011). *The Freedom Paradox: Towards a Post-Secular Ethics*. Crows Nest: Allen&Unwin. (in English)

Haybron, D. (2013). *Happiness: A Very Short Introduction*. Oxford: Oxford University Press. (in English)

Haybron, D. M. (2016). The Philosophical Basis of Eudaimonic Psychology. In J. Vittersø (Ed.), *Handbook of Eudaimonic Well-Being* (pp. 27-53). Cham: Springer. DOI: https://doi.org/10.1007/978-3-319-42445-3_2 (in English)

Helliwell, J., Layard, R., & Sachs, J. (Eds.). (2013). *World Happiness Report 2013*. New York: UN Sustainable Development Solutions Network. Retrieved from https://s3.amazonaws.com/happiness-report/2013/WorldHappinessReport2013_online.pdf (in English)

Hobbes, T. (1991). *Leviathan*. Cambridge: Cambridge University Press. (in English)

Hysa, X., & Suparaku, S. (2020). From Happiness to Super Happiness: Not a Tradeoff Anymore. *Happiness and Contemporary Society: Conference Proceedings Volume, March 20-21, 2020, Lviv*, 114-116. Lviv, Ukraine. DOI: https://doi.org/10.31108/7.2020.26 (in English)

THE MAN IN TECHNOSPHERE

Kekes, J. (2007). Attitudinal and Episodic Happiness. In S. M. Cahn & C. Vitrano (Eds.), *Happiness: Classic and Contemporary Readings in Philosophy* (pp. 179-193). Oxford University Press. (in English)

Khmil, V. V., & Popovych, I. S. (2019). Philosophical and psychological dimensions of social expectations of personality. *Anthropological Measurements of Philosophical Research, 16*, 55-65. DOI: https://doi.org/10.15802/ampr.v0i16.187540 (in English)

Kováč, L. (2012). The biology of happiness: Chasing pleasure and human destiny. *EMBO reports, 13*(4), 297-302. DOI: https://doi.org/10.1038/embor.2012.26 (in English)

Leirvik, O. (2014). *Interreligious Studies: A Relational Approach to Religious Activism and the Study of Religion*. A&C Black. (in English)

Lushch, U. I. (2018). The Self in the World: Overcoming Classical Dualism and Shaping New Landmarks. *Anthropological Measurements of Philosophical Research*, *13*, 17-29. DOI: https://doi.org/10.15802/ampr.v0i13.122840 (in English)

Lushch-Purii, U. (2021). Eudaimonic Happiness as a Convergence Point for Religion and Medicine: The Ukrainian Context. *Occasional Papers on Religion in Eastern Europe*, *41*(1), 106-117. Retrieved from https://digitalcommons.georgefox.edu/ree/vol41/iss1/9 (in English)

MacIntyre, A. (2007). *After Virtue: A Study in Moral Theory* (3rd ed.). Notre Dame: University of Notre Dame Press. (in English)

Mckay, F. (2016). *Homo Eudaimonicus: Affects, Biopower, And Practical Reason* (PhD dissertation). The University of Chicago, Chicago, Illinois. Retrieved from https://knowledge.uchicago.edu/record/1638/files/Mckay_uchicago_0330D_13178.pdf (in English)

Melnick, A. (2014). *Happiness, Morality, and Freedom*. Leiden: Brill. (in English)

Nussbaum, M. (1986*). The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Cambridge: Cambridge University Press. (in English)

Nussbaum, M. (1994). *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton, NJ: Princeton University Press. (in English)

Nussbaum, M. (1999). Virtue Ethics: A Misleading Category? *The Journal of Ethics, 3*(3), 163-201. (in English)

Ott, J. (2020). *Beyond Economics: Happiness as a Standard in our Personal Life and in Politics*. Cham: Palgrave Macmillan. DOI: https://doi.org/10.1007/978-3-030-56600-5 (in English)

Phillips, J., De Freitas, J., Mott, C., Gruber, J., & Knobe, J. (2017). True happiness: The role of morality in the folk concept of happiness. *Journal of Experimental Psychology: General, 146*(2), 165-181. DOI: https://doi.org/10.1037/xge0000252 (in English)

Purii, R., & Lushch, U. (2019). *Happy Life Planning*. Lviv: Litopys. (in Ukrainian)

Rawls, J. (1999). *A Theory of Justice* (Revised edition). Cambridge, Mass.: Harvard University Press. (in English)

Russell, D. (2012). *Happiness for Humans*. Oxford: Oxford University Press. (in English)

Seligman, M. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-Being*. New York, NY: Free Press. (in English)

Taylor, C. (1989). *Sources of the Self: The Making of the Modern Identity*. Cambridge, Mass.: Harvard University Press. (in English)

Taylor, C. (2007). *A Secular Age*. Harvard University Press. (in English)

Tiberius, V. (2018). *Well-being as Value Fulfillment: How We Can Help Each Other to Live Well*. Oxford: Oxford University Press. (in English)

UN Secretary-General. (1987). *Report of the World Commission on Environment and Development*. Retrieved from: https://digitallibrary.un.org/record/139811#record-files-collapse-header (in English)

LIST OF REFERENCE LINKS

Annas J. *The Morality of Happiness*. New York : Oxford University Press, 1995. 512 p.

Binder M. Homo Economicus and Happiness: Towards More Sustainable Development. *The Economics of Happiness: How the Easterlin Paradox Transformed Our Understanding of Well-Being and Progress* / ed. by M. Rojas. Cham : Springer, 2019. P. 171–191. DOI: https://doi.org/10.1007/978-3-030-15835-4_8

Cirrone S. *Secular Morality: Rhetoric and Reader*. SFC Publishing, 2015. 144 p.

De Finance J. Liberté et Fidélité. *Gregorianum*. 1962. Vol. 43. No. 1. P. 12–38.

Green R. M. Religion and Medical Ethics. *Handbook of Clinical Neurology*. 2013. Vol. 118. P. 79–89. DOI: https://doi.org/10.1016/b978-0-444-53501-6.00006-8

Habermas J. *Religion in Public Sphere*. 2005. 14 p. URL: https://holbergprisen.no/sites/default/files/Habermas_religion_in_the_public_sphere.pdf

Hamilton C. *The Freedom Paradox: Towards a Post-Secular Ethics*. Crows Nest : Allen&Unwin, 2011. 381 p.

Haybron D. *Happiness: A Very Short Introduction*. Oxford : Oxford University Press, 2013. 144 p.

Haybron D. M. The Philosophical Basis of Eudaimonic Psychology. *Handbook of Eudaimonic Well-Being* / ed. by J. Vittersø. Cham : Springer, 2016. P. 27–53. DOI: https://doi.org/10.1007/978-3-319-42445-3_2

World Happiness Report 2013 / ed. by J. Helliwell, R. Layard, J. Sachs. New York : UN Sustainable Development Solutions Network, 2013. 156 p. URL: https://s3.amazonaws.com/happiness-report/2013/WorldHappinessReport2013_online.pdf

Hobbes T. *Leviathan*. Cambridge : Cambridge University Press, 1991. 525 p.

Hysa X., Suparaku S. From Happiness to Super Happiness: Not a Tradeoff Anymore. *Happiness and Contemporary Society*. Conference Proceedings Volume (Lviv, 20–21 March, 2020). Lviv, 2020. P. 114–116. DOI: https://doi.org/10.31108/7.2020.26 (in English)

Kekes J. Attitudinal and Episodic Happiness. *Happiness: Classic and Contemporary Readings in Philosophy* / ed. by S. M. Cahn, C. Vitrano. Oxford University Press, 2007. P. 179–193.

Khmil V. V., Popovych I. S. Philosophical and psychological dimensions of social expectations of personality. *Anthropological Measurements of Philosophical Research*. 2019. No. 16. P. 55–65. DOI: https://doi.org/10.15802/ampr.v0i16.187540

Kováč L. The biology of happiness: Chasing pleasure and human destiny. *EMBO reports*. 2012. Vol. 13. Iss. 4. P. 297–302. DOI: https://doi.org/10.1038/embor.2012.26

Leirvik O. *Interreligious Studies: A Relational Approach to Religious Activism and the Study of Religion*. A&C Black, 2014. 192 p.

Lushch U. I. The Self in the World: Overcoming Classical Dualism and Shaping New Landmarks. *Anthropological Measurements of Philosophical Research*. 2018. No. 13. P. 17–29. DOI: https://doi.org/10.15802/ampr.v0i13.122840

Lushch-Purii U. Eudaimonic Happiness as a Convergence Point for Religion and Medicine: The Ukrainian Context. *Occasional Papers on Religion in Eastern Europe*. 2021. Vol. 41. Iss. 1. P. 106–117. URL: https://digitalcommons.georgefox.edu/ree/vol41/iss1/9

MacIntyre A. *After Virtue: A Study in Moral Theory*. 3rd ed. Notre Dame : University of Notre Dame Press, 2007. 312 p.

Mckay F. *Homo Eudaimonicus: Affects, Biopower, And Practical Reason* : Dissertation submitted to the Faculty of the Division of the Social Sciences in the candidacy for the degree of Doctor of Philosophy. The University of Chicago. Chicago, Illinois, 2016. 271 p. URL: https://knowledge.uchicago.edu/record/1638/files/Mckay_uchicago_0330D_13178.pdf

Melnick A. *Happiness, Morality, and Freedom*. Leiden : Brill, 2014. 224 p.

Nussbaum M. *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Cambridge : Cambridge University Press, 1986. 544 p.

Nussbaum M. *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton, NJ : Princeton University Press, 1994. 584 p.

Nussbaum M. Virtue Ethics: A Misleading Category? *The Journal of Ethics*. 1999. Vol. 3. Iss. 3. P. 163–201.

Ott J. *Beyond Economics: Happiness as a Standard in our Personal Life and in Politics*. Cham : Palgrave Macmillan, 2020. 161 p. DOI: https://doi.org/10.1007/978-3-030-56600-5

Phillips J., De Freitas J., Mott C., Gruber J., Knobe J. True happiness: The role of morality in the folk concept of happiness. *Journal of Experimental Psychology: General*. 2017. Vol. 146. Iss. 2. P. 165–181. DOI: https://doi.org/10.1037/xge0000252

Пурій Р., Лущ У. *Планування щасливого життя*. Львів : Літопис, 2019. 168 с.

Rawls J. *A Theory of Justice*. Revised edition. Cambridge, Mass. : Harvard University Press, 1999. 538 p.

Russell D. *Happiness for Humans*. Oxford : Oxford University Press, 2012. 283 p.

Seligman M. *Flourish: A Visionary New Understanding of Happiness and Well-Being*. New York, NY : Free Press, 2011. 368 p.

Taylor C. *Sources of the Self: The Making of the Modern Identity*. Cambridge, Mass. : Harvard University Press, 1989. 624 p.

Taylor C. *A Secular Age*. Harvard University Press, 2007. 874 p.

THE MAN IN TECHNOSPHERE

Tiberius V. *Well-being as Value Fulfillment: How We Can Help Each Other to Live Well*. Oxford: Oxford University Press, 2018. 214 p.

UN Secretary-General. *Report of the World Commission on Environment and Development*. 1987. 374 p. URL: https://digitallibrary.un.org/record/139811#record-files-collapse-header

У. І. ЛУЩ-ПУРІЙ[1*]

Львівський національний медичний університет імені Данила Галицького, ГО "Український інститут дослідження щастя" (Львів, Україна), ел. пошта ulyana.lushch@gmail.com, ORCID 0000-0002-3213-595X

Від Homo Economicus до Homo Eudaimonicus: антропологічні та аксіологічні трансформації концепту щастя у секулярну добу

Мета. Стаття спрямована на пояснення змісту нової антропологічної моделі homo eudaimonicus крізь призму її секулярного підґрунтя. **Теоретичний базис.** Секулярність розглядається у трьох аспектах із покликанням на ідеї Тейлора та Габермаса: як спільна для всіх публічна сфера, як феноменологічний досвід життя в секулярну добу і як підґрунтя, завдяки якому щастя стає найважливішою загальною цінністю серед інших секулярних цінностей в добу автентичності. Простежено модифікації інтерпретацій щастя від раннього модерну до сьогодення. Висвітлено передумови сучасного покликання на Аристотелеву евдемонічну концепцію щастя. Проаналізовано основні характеристики антропологічної моделі homo economicus та причини її занепаду. Описано особливості сучасних інтерпретацій евдемонії крізь призму праць Макінтайра, Гейброна, Гамільтона, Кікса, Мельніка та інших. Роз'яснено моральну основу та поведінкову стратегію моделі homo eudaimonicus та розкрито роль цієї моделі в житті сучасної людини і суспільства. **Наукова новизна.** Вперше в українському філософському дискурсі показано, як секулярна етика уможливлює появу в сфері секулярності нової моделі homo eudaimonicus та доведено, що homo eudaimonicus є результатом подолання кризи цінностей. Розкрито, як homo eudaimonicus, будучи дескриптивною, стає ще й нормативною моделлю нової ефективної поведінкової стратегії сучасної людини перед лицем актуальних соціальних, економічних, політичних та екологічних викликів. **Висновки.** Згідно з сучасною інтерпретацією, щастя як евдемонія є комбінацією доброго (благого) та значущого життя. Це процвітання людини у цьому світі (saeculum) шляхом реалізації життєвого плану в сфері секулярності. Homo eudaimonicus свідчить про подолання кризи цінностей та віднайдення мети і смислу на секулярному ґрунті. Homo eudaimonicus передбачає реалізацію людиною проєкту щасливого та повноцінного життя завдяки моральній поведінці та соціально корисній діяльності.

Ключові слова: людина; цінності; щастя; секулярність; секуляризація; секулярні цінності; модерн; доба автентичності; евдемонія; homo economicus; homo eudaimonicus; соціальний бізнес

UDC 116: 316.3.+316.613.4

I. M. HOIAN[1*], V. P. BUDZ[2*]

[1*]Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine), e-mail ihor.hoian@pnu.edu.ua, ORCID 0000-0003-2548-0488
[2*]Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail budzwolodymyr@gmail.com, ORCID 0000-0002-9245-7571

Emotions as Self-Organizational Factors of Anthropogenesis, Noogenesis and Sociogenesis

Purpose. The purpose is to prove the synchronicity of anthropogenesis, noogenesis and sociogenesis based on emotions, which are their self-organizational principles, as well as to reveal the synergistic essence of these processes. **Theoretical basis.** The study is based on the self-organizational paradigm, the theory of autopoiesis, labour theory, pananthropological concept, as well as on the concept of synergy of biological and mental phenomena. **Originality.** The *concept of synchronicity of anthropogenesis, noogenesis and sociogenesis* based on the emotions is substantiated. The *concept of self-organizational emergence of emotions on the basis of hormones* is developed. It is established that *anthropogenesis* is a process of anthropologisation of life based on biochemical reactions in the form of hormones and emotions, which are a synergy of genetic information, biochemical processes, instincts, and physiological phenomena. It was outlined that *noogenesis* has an emotional dimension, because emotions are the basis for self-organization of rationality, which begins at the level of emotional consciousness. The author shows the specifics of *sociogenesis*, which self-organizes based on social emotions, which in their turn "distinguish" a man from the sphere of natural existence based on the ability to control emotions. **Conclusions.** *Emotions arise self-organizationally on the basis of hormones*. They *are self-organizational factors of anthropogenesis, noogenesis and sociogenesis* based on the synergistic effect that arises through the combination of emotions and hormones at the biochemical level. *The basic principle of anthropology is emotions* that synchronize anthropogenesis, noogenesis and sociogenesis, which manifests themselves on the physical, mental, and spiritual levels. At the bodily level, emotions are expressed as biochemical and hormonal reactions. At the spiritual level emotions create the basis for the development of the mind, which originates as emotional consciousness. *Emotions self-organize the process of anthropologisation of life*, which is possible based on the synergy of human genome, biochemical, physiological phenomena and instincts. The concepts of synchronicity of anthropogenesis, noogenesis and sociogenesis and self-organizational emergence of emotions based on hormones initiate a promising direction of further research of the role of emotions in the processes of self-organization of social phenomena.

Keywords: hormones; emotions; anthropologisation of life; self-organization; anthropogenesis; noogenesis; sociogenesis

Introduction

There are a number of fundamental questions in the philosophy, which are actualizing with renewed vigour in the context of modern scientific achievements, especially in the field of neurosciences, biochemistry and genetics. Given the current development of these sciences, what are the basic principles that should be applied to solve the problem of the formation of man as an intelligent being and the formation of society? What "makes" human as biologic species a *Human* in the social sense? What are the basic factors in the process of anthropogenesis, noogenesis and sociogenesis (*hereinafter* – anthropo-, noo- and sociogenesis)? To answer these fundamental problems is to answer the question of substantial essence of human and society, as well as to create new methodological approaches to the development of the humanities. In such an aspect the subject of the research is *relevant*, as it provides a basis for the construction of theoretical and practical tool, which can be used to solve both the philosophical and urgent socio-political problems.

We propose new systematic view on the processes of anthropo-, noo-, and sociogenesis that are explained on the basis of the concept of their synchronicity we substantiated based on the

accounting of the results achieved in neurosciences, biochemistry and genetics. Synchronicity of these processes rests on the fact that they are based on emotions, which is a simultaneous expression of *biological*, *mental and rational phenomena that* despite *their* distinct finite nature have common origins.

Purpose

The purpose of the study is to prove the synchronicity of anthropo-, noo- and sociogenesis based on emotions, which are their self-organizational principles, as well as to reveal the synergistic essence of these processes. Realization of this purpose involves solving the following *tasks*: a) to study the ontological base providing the synchronization of the processes of anthropo-, noo- and sociogenesis; b) to demonstrate the interrelation of biological and mental phenomena based on *emotions, which are* self-organizational expression of biochemical reactions at the hormone level and *which* influence the self-organization of the rationality and sociality; c) to single out the synergistic and autopoetic effect of emotions on the processes of anthropo-, noo- and sociogenesis.

Statement of basic materials

Approaches to the problem of human nature, his/her mind and society

In philosophy, there are various methodological approaches to single out the fundamental principles of human development, his/her mind and society. For example, from the point of view of Aristotle (1932), man by nature is a political animal: "…ἄνθρωπος φύσει πολιτικόν ξῷον…" (p. 8), in addition, "all people have instilled desire to communicate in the state…" (authors' transl.) (Aristotle, 1932, p. 13). The philosopher's reflections are characterized by the apriority of *policy, morality and rationality of human* in accordance with the nature of things, because he believes that "…nature has given a man a weapon – mental (φρονήσει) and moral force (ἀρετή)…" (authors' transl.) (Aristotle, 1932, p. 12). Other modern researchers support such an a priori Aristotelian approach to the human nature. In particular, O. Bazaluk (2020) expresses the idea of moral apriority of man, because, in his opinion, "…existentials of arete reveal themselves as the first principle of anthropology, as the defining characteristics of the 'bottom' of human being and the primary basis of noogenesis" (p. 10), at the same time the existentials of arete are "intelligence, knowledge and techne" (Bazaluk, 2020, p. 15). However, policy, reason, morality and virtues (arete (ἀρετή)), as well as intellect, knowledge and techne (τέχνη) are not inherent in man originally by the nature of things as the first principles. *By the nature of things*, man "possesses" only *genetic apparatus*, the corporeality, which creates the basis for the fact that he becomes ontologically present in existence as a *living being*. Policy, morality of a man, as well as intellect arise in the process of complex phenomena of *life anthropologisation*, *which* begins autopoetically at the biological level.

The *autopoetic* approach to the processes of anthropo-, noo- and sociogenesis is substantiated in the *pananthropological concept* of self-organization of man, social groups and social institutions (Budz, 2017). In the context of the *pananthropological* concept, "*the self-organization of social existence is a pananthropological process*, since only anthropological factors are involved in it…" (authors' transl.) (Budz, 2017, p. 14). Such an *autopoetic* and *pananthropological* approach within the social ontology can be one of the variants for solving the problems of anthropo-, noo- and sociogenesis.

The *biological* aspect of anthropo-, noo- and sociogenesis draws the attention of a number of researchers who emphasize the *biological* foundations of human development and reason (Butnariu & Sarac, 2019; Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020). In particular, M. Butnariu and I. Sarac (2019) state that hormones related with the formation of emotions, behaviour and the way of thinking, play an important role in human behaviour (p. 1-3). Other researchers emphasize the role of biochemical foundations in the formation of a man, as "human body coordinates through chemical signals released by the brain. Chemical signals play a major role in bio-regulatory reactions responsible for emotions" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26). Such a statement of the relationship between biochemical and mental processes can be an important theoretical basis for understanding the processes of anthropo-, noo- and sociogenesis.

In the context of the biochemical connection of emotions and hormones, human life in the community is not only a social but also a psychological and somatic need. Social isolation and alienation, and consequently feeling of loneliness cause many mental and somatic illnesses (Abdellaoui et al., 2019; Bellucci, 2020; J. Cacioppo, S. Cacioppo, Capitanio, & Cole, 2015). In particular, according to some researchers, people "experience intense suffering when they perceive a lack of social connection" (Abdellaoui et al., 2019, p. 3853). In addition, "Loneliness is … major factor of all-cause mortality" (Bellucci, 2020, p. 1). In this perspective, the idea is substantiated that "social isolation has been recognized as a major risk factor for morbidity and mortality" (J. Cacioppo, S. Cacioppo, Capitanio, & Cole, 2015, p. 733). In this aspect, sociogenesis is based on human nature, which at the somatic and mental level "needs" sociality.

V. Khmil and T. Khmil (2015) draw attention to the moral level of sociogenesis, who, studying the anthropological basis of the state, note that "human society is based on a substantial form of morality, which is a manifestation of human freedom in choosing one's own value system" (authors' transl.) (p. 7). This approach is important for understanding the essence of anthropological processes. It is morality that "calls" to limit destructive emotions is the basis of sociogenesis. In this context, for example, T. Pavlova and V. Bobyl (2018) pay attention to the *emotional* side of the formation of human social behaviour and emphasize the negative emotions that affect it (p. 90).

A. Karas (2003) emphasizes an important role of *social emotions* in the processes of sociogenesis, who argues that *subsidiarity and solidarity* are the constituent principles of communities. He notes that "community members create… sociality by means of spreading solidarity and complementarity (subsidiarity)" (Karas, 2003, p. 23), and views civil society as a system of "links between individuals that create solidarity and subsidiarity norms of social reality…" (authors' transl.) (Karas, 2003, p. 426). But for *solidarity and subsidiarity*, the necessary foundations are such social emotions as trust, agreement, and tolerance.

Among the theories of anthropo-, socio- and noogenesis one can single out the *theory of labour*, which is defended by representatives of materialism. The latter emphasize the dominance of material factors and labour in the basis of the development of anthropo-, socio- and noogenesis. F. Engels (1950) sees the evolution of man in *labour*, because "…labour created man himself" (p. 7). The process of labour also affected the formation of society, as "the development of labour necessarily helped to bring the members of society closer together" (Engels, 1950, p. 10). However, in order for *labour* to be possible as a social phenomenon, the *cooperation* of people is necessary, and the latter does not arise, for example, without trust, responsibility, which are already social emotions. Therefore, the reason of possibility of the labour itself is the *cooperation* based on *social emotions*, which can be considered self-organizational principles of formation of

socio- and anthropogenesis. In our opinion, *social emotions* are the constituent principles of life *anthropologisation,* they are the ones that "distinguish" man from the animal world. Life anthropologisation, as a primary link of anthropogenesis is performed on the basis of such social emotions as empathy, sympathy, sacrifice, solidarity. It is the social emotions and the ability to control them, not labour create the self-organizational basis for the development of man, his morality and civilization. If selfishness, xenophobia, and mistrust dominate at the intersubjective level of interactions, then sociality degrades. In this sense, *emotions are the basis for the anthropologisation of life* and the processes of anthropogenesis and sociogenesis. The latter unfolds at the level of morality and law, which are based on the ability of man to control emotions, which significantly distinguishes man from other species of living beings.

As we can see, there are different views on the initial principles of formation of man, his mind and society. We propose our own systematic view on the reasons of athropo-, noo- and sociogenesis, which is substantiated within the frameworks of this research.

Paradoxes of anthropogenesis, noogenesis and sociogenesis and their solutions based on emotions

Considering the problems of anthropo-, noo- and sociogenesis one should justify: 1) their *historical* sequence, or 2) to show that these are interdependent processes that are *synchronous* and *synergistic.* Considering the first aspect interrelation, one can assert that there is some *historical formation pattern* of 1) anthropogenesis, 2) noogenesis and 3) sociogenesis, which is *based on biological nature of man*. In biological sense one or another type of genesis is possible on the basis of the previous one and has the following historical sequence: 1) anthropogenesis, 2) noogenesis and 3) sociogenesis. In such a biological perspective, sociogenesis cannot begin earlier than noogenesis and anthropogenesis, because sociogenesis is the final stage of development of a man, who should behave rationally and morally in society.

In turn, noogenesis cannot begin earlier than anthropogenesis, because the appearance of mind requires the appearance of man. In this sense, there is the problem of classifying the human species in the biological aspect as Homo sapiens, because the biological appearance of man on the basis of evolution from the animal world does not guarantee that man instantly has a mind. Therefore, *Homo sapiens* is rather a good *name* for classifying the *human* species as *both a biological and a social being. Homo* is a biological genus of a number of primates, and the trait *"sapiens"* (*from the Latin sapiens (sapio)* – wise, intelligent, prudent) – is already a social quality of man. Wisdom, rationality are not only social, but also moral signs of a man. Therefore, it would be more appropriate to talk about the fact that in the process of anthropogenesis a genus *Homo* appears, which acquires the characteristics of *sapiens* on the basis of noogenesis and sociogenesis.

The emergence of society in the biological aspect historically was later than the emergence of man and his mind. Sociality is no longer a biological, but a moral and rational aspect of human existence. It "requires" a man to make a conscious, purposeful choice and a responsible attitude to norms and responsibilities. Thus, *sociogenesis* is impossible without *noogenesis*, because in order for a man to become *social*, it is necessary for him to first become *intelligent* and *responsible*. However, in order to make him *intelligent* and *responsible*, it is necessary for *anthropogenesis* to take place, i.e. the emergence of the very biological species of man from the sphere of existence and living nature is necessary. First, there must be an *anthropologisation of life*, which begins with genetic information and which through biochemical processes is self-organizationally transformed into emotions.

In such aspect, we can say about the historical pattern of the genesis of man and society: 1) *anthropogenesis*; 2) *noogenesis*; 3) *sociogenesis*. At the same time, it is not expedient to comprehend these processes of life *anthropologisation* in such a linear historical sequence, because they are complementary, and therefore *occur synchronously*. The concept of synchronicity of anthropo-, noo-, and sociogenesis that we justify in the research makes it possible to solve paradoxical questions concerning the primacy of man, his mind and society. The paradox in solving these problems is based on the fact that if we talk about anthropogenesis as the emergence of the human species of living beings (Homo sapiens) in the *biological sense*, then *historically anthropogenesis was the first*. However, if we talk about *anthropogenesis as the emergence of man in the social sense*, then it is appropriate to interpret man in the context of his mind and social ties, because the presence of man in society requires conscious decisions and actions. Hence, *anthropogenesis in the social sense is impossible without noogenesis and sociogenesis*, and therefore, most likely, these processes in the social sense occur synchronously.

The synchronicity of these processes also follows from the fact that sociogenesis, as the emergence of society, is impossible without an existing man in the social sense, and man in the social dimension is impossible without mind (Bazaluk, 2019). Therefore, noogenesis is a necessary basis for sociogenesis. But rationality does not arise instantly, but requires social contact and imitation, that is, requires the existence of other intelligent people. However, people can become intelligent only by collective social efforts, and therefore sociogenesis is the necessary basis for the emergence of mind. In this case, sociogenesis precedes noogenesis. Hence, in order to solve these "paradoxes of primacy" it is advisable to talk about the synchronicity and synergy of anthropo-, noo- and sociogenesis.

However, what factor influences the synchronicity and synergy of anthropo-, noo- and sociogenesis? In our opinion, synchronization of these processes is possible on the basis of such anthropological phenomena as emotions. We believe that all the processes of the genesis of man, his mind and society (anthropo-, noo- and sociogenesis) combine *emotions*, in particular *social emotions*, which are their fundamental self-organizing factors. But how can emotions self-organize anthropo-, noo- and sociogenesis? Which mechanism is able to self-organize the athropologisation of life, i.e. development of man from the animal world, development of his mind and formation of society?

On the one hand, emotions are somewhat irrational, something that concerns instincts and physiological phenomena. Researchers have shown that "primordial emotions are the subjective element of the instincts which are the genetically programmed behaviour patterns which contrive homeostasis" (Denton, McKinley, Farrell, & Egan, 2009, p. 500). Primary emotions are directly related to instincts, and the latter are irrational behavioural expressions of genetic information. However, emotions are not only a self-organizing expression of instincts, but also a self-organizing basis for the psyche formation. Emotions combine physical and mental phenomena, because there is a kind of *emotion biochemistry*, on the basis of which the physiology of the human body is reflected in emotions. In general, emotions are based on the biochemical processes of the human body, because, for example, "…emotion is defined as the complex collection of chemical and neural responses initiated by brain which have physical and mental components…" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26). *Emotions* really synergistically combine somatic, mental and spiritual phenomena, i.e. they are a self-organizing consequence of the *synthesis of genetic information*, *biochemical processes, instincts and physiological phenomena*. This causes the synchronization of anthropo-, noo- and sociogenesis. To confirm our rea-

soning about the concept of self-organizational emergence of *emotions* and the concept of synchronization of anthropo-, noo- and sociogenesis based on *them*, we quote a group of researchers who show that "… there is a clear correspondence between the mental experiences and their bodily basis that also pertains to the underlying neural activation patterns in the bodily domain" (Nummenmaa, Hari, Hietanen, & Glerean, 2018, p. 9199). That is, there is a direct synergy between the body, brain and emotions based on biochemical reactions, because "human brain … transmits information through chemicals…. These chemicals let the organs communicate with each other and express the emotions" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26). In this aspect *emotions* arise self-organizationally on the basis of biochemical reactions and "combine" corporeality, psyche and rationality. On the basis of such a synergistic understanding of the nature of emotions, the paradoxes of *anthropo-*, *noo-* and *sociogenesis* can be solved, in particular, through the concept of *their* synchronization based on emotions, which, firstly, arise self-organizationally, and secondly, *are their* self-organizational bases.

Emotions as a self-organizing basis for the emergence of rationality

Emotions arise not only self-organizationally based on the biochemical processes, in particular, hormones, but are also a self-organizational basis for the emergence of primary rational intentions and meanings that are associated with bodily well-being and primordial mental experiences. According to the researchers, "emotions are one the most central and pervasive aspects of human experience" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26). Emotions according to their genesis arise self-organizationally in relation to corporeality, and, hence, human body and its conditions "take" an important part in the processes of noogenesis. Researchers believe that "bodily states are fundamental to emotions' emergence and are believed to constitute the first step in the chain of events that culminate in emotional awareness" (Novembre, Zanon, Morrison, & Ambron, 2019, p. 1). In this aspect the reflections on the fact that "the brain is the place where multiple chemical reactions occur that change our emotions, behavior, and even the way we think" are important (Butnariu & Sarac, 2019, p. 2). Initially, emotions in the process of anthropogenesis are complex biochemical reactions that occur on the basis of hormones secreted in the brain and internal organs. In particular, "hormones that affect brain activity are chemicals … As they circulate through the bloodstream, the hormones …exercise their control over metabolism… mood… Any hormonal imbalance is followed either by a physical affection or by an emotional manifestation" (Butnariu & Sarac, 2019, p. 2). That is, originally emotions are based on the biological basis and self-organizationally related to hormonal processes, since "almost all hormones are involved in emotions…" (Butnariu & Sarac, 2019, p. 2). However, the synergistic relationship of hormones and emotions cannot be one-sided, and therefore emotions can also influence the occurrence of biochemical reactions, i.e. "every emotion triggers hormonal secretions…" (Butnariu & Sarac, 2019, p. 1). Herewith, "emotions are complex chemical reactions in nervous system characterized by neurophysiologic changes associated with thoughts and behavioral responses" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26).

In general, according to the researchers, "hormones start the emotions and the intelligence" (Butnariu & Sarac, 2019, p. 2), in particular, emotions "provide" original senses, thoughts and meanings to the mind. Emotional consciousness is the primary self-organizing form of functioning of consciousness in general, because it dominates in the early stages of human intelligence. The reflection that "…emotion is often considered as an essential building block of consciousness" is important (Nummenmaa, Hari, Hietanen, & Glerean, 2018, p. 9198). At the same time,

for example, it should be taken into account that "aesthetic perception and judgement are not merely cognitive processes, but also involve feelings" (Schindler et al., 2017, p. 1). We can see the similar results in another research, which assert that "… emotions amplify different moral judgements, based on the emotion's core appraisals" (Horberg, Oveis, & Keltner, 2011, p. 237). In this aspect "the ethical emotions…can affect, through the cognitive aspect of the emotional process, the decision-making process of people…" (Pavlova & Bobyl, 2018, p. 84). Man really "experiences a decision-making process at the emotional level" (Hoian, 2019, p. 73), in particular, "some emotions, such as fear, are crucial for decision-making" (Hoian, 2019, p. 71). Here we see that aesthetic, ethical judgements are correlated with emotions, and therefore it is not improbable that emotions also affect other types of judgements. The influence of emotions on judgement indicates a direct connection between mental and rational and an indirect connection between the body and the mind, because the body, including the brain and nervous system, is a self-organizing biochemical source of emotions.

Synchronization of anthropological processes based on emotions

As we can see, noogenesis (the process of formation of intellect and consciousness) is quite possible on an irrational basis represented by emotions, because they are the components of biological and mental processes, which indicates their synergistic nature. Therefore, the synchronization of anthropo-, noo-, and sociogenesis is possible on the basis of biochemical reactions, which are embodied in emotions. In such an aspect emotions are the basis of formation of consciousness and all social phenomena.

Although anthropogenesis has some historical superiority in the fact that it involves the human body, which is "endowed" with genetic information and life, but together with it the processes of noogenesis and sociogenesis based on emotions begin synchronously. These processes cannot be caused by genetic information alone. If *anthropogenesis in the biological sense begins as the anthropologisation of life*, because it is initially possible only based on genetic information, then genetic information and the human genome are not yet a guarantee of rationality and sociality. In order for genetic information (as a biological phenomenon) to act at the level of the functioning of the human mind and society, it would have to transform itself into some rational and social forms. Such primary rational and social forms, in our opinion, are emotions, as the latter influence the formation of emotional consciousness and interpersonal relationships.

Emotions arise self-organizationally on the basis of biochemical phenomena, combining, on the one hand, genetic and biological, and on the other – mental and rational. The *biochemistry of emotions* involves the synchronous unity of the somatic, mental and rational. Genetic information, developing and changing or undergoing mutations, becomes the basis for self-organizational formation of emotional states in man at the biochemical level. Some primary emotions that arise on a biochemical basis are later transformed into social emotions, becoming the basis for noogenesis and sociogenesis. In this aspect, "emotions motivate empathic and moral behavior…" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 26). In this vision, emotions are the basis for self-organization of moral and aesthetic behaviour. In particular, T. Pavlova and V. Bobyl (2018), analysing negative emotions, indicate that they have "constructive and destructive effect on person's behaviour" (p. 90).

All emotions have their synchronous biochemical and physiological expression at the bodily level as manifestations of bodily reactions – activation of the brain, facial expressions, muscle tension, skin reactions, heart rate, and blood pressure. Thus, "expression of every emotion in

human beings is the result of brain signaling" (Varsha, Malavika, Vyshnavi, & ShamsiyaRizwana, 2020, p. 27). Emotions are also accompanied by biochemical reactions with the release of various hormones and other chemicals (including neurotransmitters stimulating the work of different parts of the brain), changes in blood chemical composition. Emotions directly affect *anthropogenesis* and indirectly *noogenesis* and *sociogenesis* through the production of hormones that are chemicals. According to the researchers, "…hormones are chemicals…released into the bloodstream to influence physical, physiological, behavioral changes…" (Butnariu & Sarac, 2019, p. 1), i.e. "invest with the function of 'managers'; hormones control fundamental impulses and emotions…" (Butnariu & Sarac, 2019, p. 2). Such considerations indicate the self-organization of emotions occurrence from the biochemical basis and the nervous system.

The relationship between emotions and hormones (which also act as neurotransmitters), and in general the relationship between emotions and biochemical processes, indicates a direct synergy and synchronization of physical and mental, and on this basis also rational. Emotions directly affect the activation of the brain, the state of the immune system, and health in general, i.e. "…the intensity of emotions reverts to physical health" (Butnariu & Sarac, 2019, p. 1). In addition, emotions can be the basis for the formation of consciousness (Novembre, Zanon, Morrison, & Ambron, 2019; Nummenmaa, Hari, Hietanen, & Glerean, 2018; Schindler et al., 2017). Hence, emotions are the basis for synchronizing the processes of anthropo-, noo- and sociogenesis, because they are involved in these three processes simultaneously.

Self-organizational role of emotions in sociogenesis

Genetically, man is not "programmed" for sociality or asociality. However, *genetic information*, mediated through emotions, can be the basis of sociogenesis, although *it* does not directly affect the degree of social integration or alienation. The appearance of emotions is biochemical, but their manifestation by man is associated with choice, control and has a moral meaning. Man is able to control his emotions, which is why emotions, having a self-organizing biochemical origin, already acquire a social and moral character. As a result of moral control, most emotions become social and acquire the status of self-organizing social factors. Only man, of all other living beings, is able to control his emotions on the basis of moral and legal norms, and therefore he is indirectly able to control genetics, body (bodily desires), leading, for example, an ascetic lifestyle, neglect instincts and act sacrificially and altruistically. The true essence of man (in the social sense) lies in his morality, in the ability for interpersonal interaction on the basis of rules and norms that correct the expression of desires, emotions, feelings. The *human dimension* of sociogenesis *lies in its unfolding on the basis of controlled emotions*.

Neither "genes of sociality" nor genes of any type of behaviour are embedded in the human genome. It does not contain socio-behavioural (*mental*), but only *biological* information. The latter directly affects only homeostasis, instinctive behaviour and expression of primordial emotions. But the essence of man is based precisely on the fact that man is able to *recognize* and *control* emotions. It is from this human ability that anthropogenesis begins in the social aspect, as well as noogenesis (*emotion recognition*) and sociogenesis (*emotion control*).

The human genome cannot directly contain the mental, because mentality is a social feature of a man. So is culture, sign systems cannot precede human physiology and genetics. Although, for example, L. Osadcha (2015) proposes to consider physiological mutations of the human body as a consequence of the use of signs and enculturation, i.e. "creation of collectively significant symbols… causes a change in physiology: the semantic factor triggers the evolution of physio-

logical parameters of man. The price of culturedness affected human physiology" (authors' transl.) (p. 32). According to L. Osadcha (2015), symbolic, sign, and in general cultural actions arose earlier, for example, from bipedalism, because the latter is a consequence of human enculturation: "bipedalism is physiological mutation, which man paid for the transition to paradoxical, symbolic, and therefore cultural behaviour" (p. 33). It follows that noogenesis, sociogenesis and culturogenesis began earlier than anthropogenesis, but this view is debatable. Mentality is determined not by genetic factors, but by social ones.

On the other hand, mentality cannot directly affect genetics, except indirectly, through emotions, which, in turn, can act to change a man's hormonal balance. It is not mentality, not ideology, not worldview, not sign systems that influence genetics, but emotions that are related to genetics at the biochemical level (Kalmykova, Kharchenko, Volzhentseva, Kalmykov, & Mysan, 2020). In order for any sign systems to affect genetics, they must be transformed into emotions. Only in this way, for example, ideology, philosophy, religion can influence genetics and the degree of social unity or differentiation.

The formation of social ties is not under the influence of genetics, but on the basis of social emotions, i.e. "at the personal intersubjective level, people interact primarily on the basis of emotions and feelings" (Hoian & Budz, 2020, p. 78). In general, "any 'possible' social world *unfolds as an ontology of social feelings* that 'solidify' or 'differentiate' the community" (Budz, 2017, p. 168). Thus, emotions are the self-organizing foundations of sociality. The human genome is only indirectly connected with sociality through anthropological mechanisms, emotions, on the basis of which anthropogenesis takes place. At the level of genetic information, the human body only partially "dictates" a person's way of life, which consists in work, survival, procreation, because *man is a living being*. But interpersonal *social* behaviour is not genetically determined, but emotionally, the actual social connection is possible because people control their emotions based on the moral and legal norms.

Originality

The study substantiates the *concept of synchronicity of anthropo-, noo- and sociogenesis based on emotions*. Emotions are the basic principle of anthropology, and at the same time anthropo-, noo- and sociogenesis, because they synchronize these processes. Emotions ensure the evolution of man into an intelligent and social being, because they synergistically combine body, mind and spirit (mind and intellect) at the biochemical level. The article develops the *concept of self-organizational appearance of emotions based on hormones*. Emotions are the result of self-organizational synthesis of genetic information, biochemical processes in the form of hormones, physiological phenomena and instincts, and this causes the synchronization of anthropo-, noo- and sociogenesis. It is proved that on the basis of emotions it is carried out: 1) *anthropogenesis*, i.e. anthropologisation of life through the biochemical connection of hormones and emotions that becomes the basis for the emergence of the primary foundations of mind and consciousness, which "distinguish" man from other species. Emotions are also the basis for: 2) *noogenesis*, because they become the basis for the emergence of consciousness (including emotional), because man is able to *recognize emotions*; and 3) *sociogenesis*, because they develop the social essence of man based on the fact that man is able to *control emotions*. It is emotions that at the biochemical level create a self-organizing basis on the one hand for: a) activation and development of the brain, and on its basis – the mind and intellect (i.e. emotions "initiate" noogenesis); and b) development of interpersonal relationships and the social nature of man (i.e. social emotions "start" sociogenesis).

Conclusions

Emotions are self-organizing factors of anthropo-, noo- and sociogenesis based on the synergistic effect that they create through their combination with hormones at the biochemical level. The *basic principle of anthropology is emotions*, because they synchronize anthropo-, noo- and sociogenesis. The primary consequence of the *anthropologisation of life* is emotions that arise self-organizationally and are a *synergy of genetic information, biochemical processes, physiological phenomena and instincts*. On the basis of emotions, *anthropogenesis* is self-organized, which unfolds as a phenomenon of anthropologisation of life through biochemical reactions. Self-organization of *noogenesis* occurs based on the formation of emotional consciousness, which affects the process of formulating primary judgements. *Sociogenesis* is possible through the development of *emotional interpersonal connections* that self-organize on social emotions.

The concepts of synchronicity of anthropo-, noo- and sociogenesis and self-organizational emergence of emotions based on hormones, which are substantiated in the study, can be a methodological basis for interpreting the essential features of human development, mind and society in humanitarian research. A *promising* area of further research of emotions in the context of anthropo-, noo- and sociogenesis is to clarify the role of emotions in the processes of self-organization of morality, law, history, economics, language and other social phenomena.

REFERENCES

Abdellaoui, A., Sanchez-Roige, S., Sealock, J., Treur, J. L., Dennis, J., Fontanillas, P., … Boomsma, D. I. (2019). Phenome-wide investigation of health outcomes associated with genetic predisposition to loneliness. *Human Molecular Genetics, 28*(22)*,* 3853-3865. DOI: https://doi.org/10.1093/hmg/ddz219 (in English)

Aristotle. (1932). *Politics* (H. Rackham, Trans.). London: William Heinemann LTD. Retrieved from https://archive.org/details/politicsrackh00arisuoft (in English and in Ancient Greek)

Bazaluk, O. (2019). The Transformation of a Cultural Ideal in the Theories of Education According to Plato's Line. *Studia Warmińskie, 56*, 95-104. DOI: https://doi.org/10.31648/sw.4598 (in English)

Bazaluk, O. A. (2020). The Anthropologization of Dasein-Psyche's Being by Methods of Neurophilosophy. *Anthropological Measurements of Philosophical Research*, *18,* 7-19. DOI: https://doi.org/10.15802/ampr.v0i18.221297 (in English)

Bellucci, G. (2020). Positive attitudes and negative expectations in lonely individuals. *Scientific Reports*, *10*, 18595. DOI: https://doi.org/10.1038/s41598-020-75712-3 (in English)

Budz, V. P. (2017). Self-Organisation of Social Groups and Social Institutes as a Pan-Anthropological Process. In *Self-Organisation of Public Reality in the Context of its Anthropological Principles and Axiological Factors* (Vol. 4). Ivano-Frankivsk: Vasyl Stefanyk Precarpathian National University. (in Ukrainian)

Butnariu, M., & Sarac, I. (2019). Biochemistry of Hormones that Influences Feelings. *Annals of Pharmacovigilance & Drug Safety, 1*(1), 1001. (in English)

Cacioppo, J. T., Cacioppo, S., Capitanio, J. P., & Cole, S. W. (2015). The Neuroendocrinology of Social Isolation. *Annual Review of Psychology, 66*(1), 733-767. DOI: https://doi.org/10.1146/annurev-psych-010814-015240 (in English)

Denton, D. A., McKinley, M. J., Farrell, M., & Egan, G. F. (2009). The role of primordial emotions in the evolutionary origin of consciousness. *Consciousness and Cognition, 18*(2), 500-514. DOI: https://doi.org/10.1016/j.concog.2008.06.009 (in English)

Engels, F. (1950). *The Part played by Labour in the Transition from Ape to Man*. New York: International Publishers. Retrieved from https://stars.library.ucf.edu/prism/610 (in English)

Hoian, I. M. (2019). Axiological Aspects of Moral and Legal Decision-Making. *Anthropological Measurements of Philosophical Research, 16*, 66-77. DOI: https://doi.org/10.15802/ampr.v0i16.187572 (in English)

Hoian, I. M., & Budz, V. P. (2020). Anthropological and Axiological Dimensions of Social Expectations and their Influence on Society's Self-Organization. *Anthropological Measurements of Philosophical Research*, *18*, 76-86. DOI: https://doi.org/10.15802/ampr.v0i18.221379 (in English)

Horberg, E. J., Oveis, C., & Keltner, D. (2011). Emotions as Moral Amplifiers: An Appraisal Tendency Approach to the Influences of Distinct Emotions upon Moral Judgment. *Emotion Review*, *3*(3), 237-244. DOI: https://doi.org/10.1177/1754073911402384 (in English)

Kalmykova, L., Kharchenko, N., Volzhentseva, I., Kalmykov, H., & Mysan, I. (2020). Actualization of the Internal Speech Problems in Psycholinguistics of Communication: The Results of a Systematic Review and Meta-Analysis. *Psycholinguistics, 28*(1), 83-148. DOI: https://doi.org/10.31470/2309-1797-2020-28-1-83-148 (in Ukrainian)

Karas, A. F. (2003). *Philosophy of civil society in classical theories and non-classical interpretations*: *Monograph*. Kyiv, Lviv: Ivan Franko Lviv National University Publishing Center. (in Ukrainian)

Khmil, V. V., & Khmil, T. V. (2015). Anthropological aspect of the nature of the state. *Anthropological Measurements of Philosophical Research, 7,* 7-15. DOI: https://doi.org/10.15802/ampr2015/43374 (in Ukrainian)

Novembre, G., Zanon, M., Morrison, I., & Ambron, E. (2019). Bodily sensations in social scenarios: Where in the body? *PLoS ONE*, *14*(6), e0206270. DOI: https://doi.org/10.1371/journal.pone.0206270 (in English)

Nummenmaa, L., Hari, R., Hietanen, J. K., & Glerean, E. (2018). Maps of subjective feelings. *Proceedings of the National Academy of Sciences*, *115*(37), 9198-9203. DOI: https://doi.org/10.1073/pnas.1807390115 (in English)

Osadcha, L. V. (2015). Genetic Determinants of Mentality. *Anthropological Measurements of Philosophical Research, 8,* 29-37. DOI: https://doi.org/10.15802/ampr2015/55722 (in Ukrainian)

Pavlova, T. S., & Bobyl, V. V. (2018). The Phenomenon of Negative Emotions in the Social Existence of Human. *Anthropological Measurements of Philosophical Research, 14*, 84-93. DOI: https://doi.org/10.15802/ampr.v0i14.115314 (in English)

Schindler, I., Hosoya, G., Menninghaus, W., Beermann, U., Wagner, V., Eid, M., & Scherer, K. R. (2017). Measuring aesthetic emotions: A review of the literature and a new assessment tool. *PLoS ONE*, *12*(6), e0178899. DOI: https://doi.org/10.1371/journal.pone.0178899 (in English)

Varsha, N., Malavika, B., Vyshnavi, V. R., & ShamsiyaRizwana. (2020). Chemistry of Emotions – A Review. *International Journal for Modern Trends in Science and Technology, 6*(10), 26-30. DOI: https://doi.org/10.46501/IJMTST061005 (in English)

LIST OF REFERENCE LINKS

Abdellaoui A., Sanchez-Roige S., Sealock J., Treur J. L., Dennis J., Fontanillas P., … Boomsma D. I. Phenome-wide investigation of health outcomes associated with genetic predisposition to loneliness. *Human Molecular Genetics*. 2019. Vol. 28. Iss. 22. P. 3853–3865. DOI: https://doi.org/10.1093/hmg/ddz219

Aristotle. *Politics* / trans. by H. Rackham. London : William Heinemann LTD, 1932. xxiii, 683 p. URL: https://archive.org/details/politicsrackh00arisuoft

Bazaluk O. The Transformation of a Cultural Ideal in the Theories of Education According to Plato's Line. *Studia Warmińskie*. 2019. Vol. 56. P. 95–104. DOI: https://doi.org/10.31648/sw.4598 (in English)

Bazaluk O. A. The Anthropologization of Dasein-Psyche's Being by Methods of Neurophilosophy. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 7–19. DOI: https://doi.org/10.15802/ampr.v0i18.221297

Bellucci G. Positive attitudes and negative expectations in lonely individuals. *Scientific Reports*. 2020. Vol. 10. 9 p. DOI: https://doi.org/10.1038/s41598-020-75712-3

Будз В. П. *Самоорганізація суспільної дійсності в контексті її антропологічних засад та аксіологічних чинників*: у 5 т. : монографія. Т. 4 : Самоорганізація суспільних груп та соціальних інститутів як пананропологічний процес. Івано-Франківськ : Прикарпат. нац. ун-т ім. В. Стефаника, 2017. 481 с.

Butnariu M., Sarac I. Biochemistry of Hormones that Influences Feelings. *Annals of Pharmacovigilance & Drug Safety*. 2019. Vol. 1. Iss. 1. 5 p.

Cacioppo J. T., Cacioppo S., Capitanio J. P., Cole S. W. The Neuroendocrinology of Social Isolation. *Annual Review of Psychology*. 2015. Vol. 66. Iss. 1. P. 733–767. DOI: https://doi.org/10.1146/annurev-psych-010814-015240

Denton D. A., McKinley M. J., Farrell M., Egan G. F. The role of primordial emotions in the evolutionary origin of consciousness. *Consciousness and Cognition*. 2009. Vol. 18. Iss. 2. P. 500–514. DOI: https://doi.org/10.1016/j.concog.2008.06.009

Engels F. *The Part played by Labour in the Transition from Ape to Man*. New York : International Publishers, 1950. 22 p. URL: https://stars.library.ucf.edu/prism/610

Hoian I. M. Axiological Aspects of Moral and Legal Decision-Making. *Anthropological Measurements of Philosophical Research*. 2019. No. 16. P. 66–77. DOI: https://doi.org/10.15802/ampr.v0i16.187572

Hoian I. M., Budz V. P. Anthropological and Axiological Dimensions of Social Expectations and their Influence on Society's Self-Organization. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 76–86. DOI: https://doi.org/10.15802/ampr.v0i18.221379

Horberg E. J., Oveis C., Keltner D. Emotions as Moral Amplifiers: An Appraisal Tendency Approach to the Influences of Distinct Emotions upon Moral Judgment. *Emotion Review*. 2011. Vol. 3. No. 3. P. 237–244. DOI: https://doi.org/10.1177/1754073911402384

Kalmykova L., Kharchenko N., Volzhentseva I., Kalmykov H., Mysan I. Actualization of the Internal Speech Problems in Psycholinguistics of Communication: The Results of a Systematic Review and Meta-Analysis. *Psycholinguistics*. 2020. Vol. 28. No. 1. P. 83–148. DOI: https://doi.org/10.31470/2309-1797-2020-28-1-83-148

Карась А. Ф. *Філософія громадянського суспільства в класичних теоріях і некласичних інтерпретаціях* : монографія. Київ, Львів : Видавничий центр ЛНУ імені Івана Франка, 2003. 520 с.

Khmil V. V., Khmil T. V. Anthropological aspect of the nature of the state. *Anthropological Measurements of Philosophical Research*. 2015. No. 7. P. 7–15. DOI: https://doi.org/10.15802/ampr2015/43374

Novembre G., Zanon M., Morrison I., Ambron E. Bodily sensations in social scenarios: Where in the body? *PLoS ONE*. 2019. Vol. 14. Iss. 6. 21 p. DOI: https://doi.org/10.1371/journal.pone.0206270

Nummenmaa L., Hari R., Hietanen J. K., Glerean E. Maps of subjective feelings. *Proceedings of the National Academy of Sciences*. 2018. Vol. 115. Iss. 37. P. 9198–9203. DOI: https://doi.org/10.1073/pnas.1807390115

Osadcha L. V. Genetic Determinants of Mentality. *Anthropological Measurements of Philosophical Research*. 2015. No. 8. P. 29–37. DOI: https://doi.org/10.15802/ampr2015/55722

Pavlova T. S., Bobyl V. V. The Phenomenon of Negative Emotions in the Social Existence of Human. *Anthropological Measurements of Philosophical Research*. 2018. No. 14. P. 84–93. DOI: https://doi.org/10.15802/ampr.v0i14.115314

Schindler I., Hosoya G., Menninghaus W., Beermann U., Wagner V., Eid M., Scherer K. R. Measuring aesthetic emotions: A review of the literature and a new assessment tool. *PLoS ONE*. 2017. Vol. 12. Iss. 6. 45 p. DOI: https://doi.org/10.1371/journal.pone.0178899

Varsha N., Malavika B., Vyshnavi V. R., ShamsiyaRizwana. Chemistry of Emotions – A Review. *International Journal for Modern Trends in Science and Technology*. 2020. Vol. 6. Iss. 10. P. 26–30. DOI: https://doi.org/10.46501/IJMTST061005

І. М. ГОЯН[1*], **В. П. БУДЗ**[2*]

[1*]Прикарпатський національний університет імені Василя Стефаника (Івано-Франківськ, Україна), ел. пошта ihor.hoian@pnu.edu.ua, ORCID 0000-0003-2548-0488

[2*]Львівський національний університет імені Івана Франка (Львів, Україна), ел. пошта budzwolodymyr@gmail.com, ORCID 0000-0002-9245-7571

Емоції як самоорганізаційні фактори антропогенезу, ноогенезу та соціогенезу

Мета. Довести синхронність антропогенезу, ноогенезу та соціогенезу на основі емоцій, які є їх самоорганізаційними принципами, та розкрити синергійну сутність цих процесів. **Теоретичний базис.** Дослідження ґрунтується на самоорганізаційній парадигмі, теорії автопоезису, трудовій теорії, панантропологічній концепції, а також концепції синергії біологічних і психічних явищ. **Наукова новизна.** Обґрунтовано *концепцію синхронності антропогенезу, ноогенезу та соціогенезу*, яка заснована на емоціях. Розроблено *концепцію самоорганізаційного виникнення емоцій на основі гормонів*. Встановлено, що *антропогенез* – це процес антропологізації життя на базі біохімічних реакцій у формі гормонів та емоцій, які є синергією генетичної інформації, біохімічних процесів, інстинктів і фізіологічних явищ. Окреслено, що *ноогенез* має емоційний вимір, оскільки емоції перебувають в основі самоорганізації раціональності, яка започатковується на рівні емоційної свідомості. Показано специфіку *соціогенезу*, який самоорганізовується на підставі соціальних емоцій, що "виділяють" людину зі сфери природного буття на основі вміння контролювати

емоції. **Висновки.** *Емоції виникають самоорганізаційно на основі гормонів.* Вони *є самоорганізаційними факторами антропогенезу, ноогенезу та соціогенезу* на основі синергійного ефекту, який виникає через поєднання емоцій і гормонів на біохімічному рівні. *Вихідним принципом антропології є емоції*, які синхронізують антропогенез, ноогенез і соціогенез, що проявляються на тілесному, психічному та духовному рівнях. На тілесному рівні емоції виражаються як біохімічні та гормональні реакції. На духовному рівні емоції створюють підґрунтя для розвитку розуму, який виникає як емоційна свідомість. *Емоції самоорганізовують процес антропологізації життя,* який можливий на засадах синергії людського геному, біохімічних, фізіологічних явищ та інстинктів. Концепції синхронності антропогенезу, ноогенезу, соціогенезу та самоорганізаційного виникнення емоцій на основі гормонів започатковують перспективний напрям подальших досліджень ролі емоцій у процесах самоорганізації соціальних явищ.

Ключові слова: гормони; емоції; антропологізація життя; самоорганізація; антропогенез; ноогенез; соціогенез

UDC 177:111.304

Y. I. MULIARCHUK[1*]

[1*]H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine (Kyiv, Ukraine),
e-mail Muliarchuk@nas.gov.ua, ORCID 0000-0003-3053-0451

From Anthropocentrism to Care for Our Common Home: Ethical Response to the Environmental Crisis

Purpose of the study is explication of ethical and existential conditions of realization of human responsibility for the protection and recreation of the environment on a scale of the common world with all the other living beings. The crisis of the environment is the crisis of human morality. For responsible environmental management, it is necessary to form the ecological consciousness of society and reinterpret the anthropocentrism on the ethical foundations. **The theoretical basis** of the research is the analysis of ethical and existential dimensions of understanding of the human environment ranging from the sphere of the home and the natural environment to the dimension of the common world of people and all the entities. The work clarifies the genesis of the concept of home from the ancient "oikos", household to the idea of home as a "hub", a base for mental and physical mobility in the contemporary technosphere. Correspondent to the transformation of the living world of mankind is the concept of communication and universal discourse of norms and values of human coexistence of J. Habermas, K.-O. Apel, D. Böhler, W. Kuhlmann, and others. The domain of the ecological consciousness and behaviour also requires motivation at the level of human feelings, beliefs, and convictions, which is represented by the philosophic and religious thought of H. Jonas, O. Leopold, K. M. Meyer-Abich, A. Naess, the pope Francis, and others. As the result, the study proves the relevance of the concept of care about the common home based on the recognition of the value of the existence of all beings. **Originality.** The study explicates the genesis and meaning of the ethos of the common home with values of love, care, openness, solidarity, freedom, and responsibility which is proved to be the ethical and existential condition of the solution of the environmental crisis. The traditional anthropocentrism is reinterpreted towards the duty of people to be the centre of the responsibility for the existence of all beings that requires both reason and care. **Conclusions.** The ethics of care for our common home completes the moral duty of people as providers of the universal discourse who represent the interests of all beings. Concern for the preservation of the human environment and of all creation makes it possible for humanity to realize its universal responsibility in the world. The contemporaneous science and religious thought modify anthropocentrism to the holistic ethical understanding of human's mission to be responsible for all beings.

Keywords: anthropocentrism; environmental crisis; common home; care; responsibility; solidarity; holistic ethics

Introduction

The crisis of the environment is an ethical and existential challenge for mankind. Its solution requires changing the mentality of people around the world. The criticism of anthropocentrism is common in the social thought of 20-21 cc. However, just understanding of the mistake and danger of the conviction, which puts people and their interests at the centre of the universe, is insufficient to change the negative development of the civilization. We cannot take only a meditative position hoping for the autoregulation of nature and comforting ourselves by the utopianism of returning to the primary state of the world's harmony. Mankind inevitably remakes reality and has to solve the problems and environmental conflicts generated in this process.

Thus, it is necessary to turn from the critics to the formation of positive strategies. This possibility depends not in the last turn on the ethical grounds of human actions. It was understood in the 20th century at least from the beginning of the activity of the Club of Rome, with the emergence of the ecological movements, and scientific works on this theme. Despite the significant

attention to the ecological problems in the mass media, from the experts, in the political decisions aimed at the protection of nature, there is a lack of the technological, social, and world-view changes able to overcome the negative trend so far. It means particularly that the necessary improvements of moral consciousness, as well as the understanding of the priority of the protection of the environment, did not happen. In the agenda of people, corporations, and government dominate other urgent problems, worries, habits, profits, and interests. Mankind is not ready for global self-restriction for the sake of its future. Moreover, its significant part is in extremity, solves the problems of survival here and now, having no possibility to project the next steps and to reckon up the consequences of own actions.

Not only economic and technological ability to respond to the problems but also a political will as well as the pressure of the civil society and the consent of the majority of people as the customers and voters are needed for the adoption and implementation of the resolute and fundamental changes. During the last decades, there appear more and more works where the authors offer ideas in the direction of surmounting individual and collective egoism and formation of the appropriate ecological values (Bazaluk & Balinchenko, 2020). Not only journalists and scientists but also spiritual leaders of the planet join this process. The thing is in the responsibility of people and their duty to understand their mission in the world. The clarification of the ethical foundations of this understanding is a vital scientific and practical issue.

Purpose

The purpose of this study is the explication of the ethical and existential conditions and forms of realization of human responsibility for the protection and recreation of the environment on a scale of the common world of people with all the other living beings. That means reinterpretation of the anthropocentrism on the ethical foundations.

Statement of basic materials

The famous biologist J. von Uexküll defined three circles of the existence of every living being as following: environment, surrounding, and the outside world. The environment is a sphere of marking and action. Here the living being fights for the resources and avoids the threats for survival. The surrounding is the sphere where the being lives unaware of it. It consists of necessary elements of reality such as water, air, soil, etc. The outside world is the widest horizon of existence, presenting the universe of all its conditions and possibilities. A human being perceives the existence of other beings as parts of their environment. Naturally, one adapts and includes the spheres of the existence of other beings. Accordingly, at the start of biological research, we have to understand and construct the environment of other beings (Uexküll, 2010, p. 53).

In the philosophical research, we analyse natural, social, and spiritual dimensions of reality and recognize how an individual integrates the world in the *anthroposphere* as a continuum of his or her existence (Kyselov, Hardashuk, & Hrabovskyi, 2015, p. 10). In own consciousness, a human being is the centre of the visible and imaginary world. In the ancient cosmologies and religions, human existence was understood at the intersection of the effects of nature and fate, of the fulfilment of cosmic laws and divine designations. However, a human being was an aim of those processes. The world-views have been changed but always contained the understanding of human place in the world, the orders of values, and the moral obligations. Therefore, the recognition of the selfhood of the other beings was and remains a kind of a challenge for people.

THE MAN IN TECHNOSPHERE

Human existence is a response to the necessity of withstanding its external dangers and internal disorder. Answering these challenges, a human being consolidates own life, exerts spiritual efforts, and reveals morality (Muliarchuk, 2019, p. 154). Surely, one of the first human phenomena was a home. We are not talking about a dwelling first of all. To set home is to distinguish oneself, to create a safe environment, to organize the circle of own people, to commence and continue kin, to establish own charter and ethos. Thus, people take a place in the spatial and temporal dimensions of the universe. Let us recall that Aristotle clarified the communicative nature of people and put a family in the base of society. Round the families as the first forms of community arise settlements and states (Aristotle, 2003, p. 18).

Therefore, a home is a model of human life in the world. The Greek word "oikos" which is namely translated as "home", "family", or "household" is the root of all modern words that have "eco" in them. From the idea of home begin the concepts of economy and ecology since both are about where, how, and with whom we live. Every household exists at the same time in various surroundings: physical, natural, social, etc. Just in the existential modus of care, these surroundings transform into a human environment. Thus, making our dwelling in the world, we enter into the neighbourhood with other people, penetrate and change the worlds of living beings and things. In those relations, one can be careful or ignorant, feel oneself a master, a partner, or a slave, behave honestly or cunningly. In the family or community, we have rights and cause conflicts.

Every home is grounded on the feeling of ownership and privacy. As Marion Young (1997) writes in her essay "House and Home", the constitution of a home is the sedimentation of our physical surroundings and the practice of "endowing things with living meaning" (p. 149). Thus, arises inevitably the problem of responsibility and justice of human actions. So far as we change the material and social world for the sake of our identity, ethics calls for taking into consideration the beings, on account of which we settle in the world, even when they are just the things which cannot claim their rights.

Human life in own home is subjected in turn to various threats. We can lose our home or at least the feeling of its safety. Homelessness physically or as a feeling can happen and it happens. Understanding of a human as a stranger in the world puts forward a spiritual claim to find own home in a metaphysical or religious meaning. Answering those challenges, we develop our understanding of ourselves. In the course of life, one has to reterritorialize own home, keeping something from the past and opening oneself to the future. Home is understood in time. Here we preserve our being, continually reconstruct its connections. We do that in our narrations – biographic, family, or national, secular or religious as well. Thus, we keep the truth of our existence as "being at home" wherever it is and however we can understand it, in a worldly or heavenly residence.

In the dimension of the home, people bear their finitude and open infinity. Everyone would prefer to die at home because there he or she is not just a part of nature, nor a loser in a fight for control of own life and environment at the end submitted to the transformation of own material substance into the elements of the surrounding. Contrariwise, one imagines death at home like passing his or her will to family and giving own soul to God. I am a person, not just a human species, when able to keep my home. Still, wanting a place for insulation, people also need to go beyond the mastered territory. Home is a place to return with a new experience of oneself and the outside world.

The digitalization of a living world drives this adventure of home further. Contemporary people feel themselves everywhere like at home when keeping in a smartphone, computer, or tablet

all the dearest belongings, and means of regeneration and communication. Using gadgets, one is able to hide oneself from the world and simultaneously to open its widest horizons. People change themselves from nomads to "technomads". Thus, today as Oona Horx-Strathern (2017) observes: "…home is a hub, essentially providing a base for mobility – both mental and physical…".

This change of the concept of the home reflects the transformation of human subjectivity in the contemporary world. The events of the 20th century shook the former confidence in human self-sufficiency, the ability to choose between good or bad, as well as to be the center of the universe (Liakh, 2020, pp. 79-80). The human being appeared incomplete, too much dependent on the inner unconscious incentives and the outer social factors, unable to control own impulses and oneself created technologies. Therefore, human existence found itself at the intersection of inescapable conflicts, dilemmas, discrete events, and spaces. The anthropocentric project of the world turned to be an unrealized utopia and should be revised in the context of the contemporaneous understanding of human existence.

Some of the basic principles of home ethos, for sure, retain during all the times. The examples are love and hospitality. The first is represented in Greek literature by the person of Odysseus, whose wandering for almost all his adult life was warmed by the thought of home in Ithaca kept by his beloved spouse Penelope. Yet the ancient Greek idea of love and home got a universal scale when Socrates rejected to be exiled from Athens and, even more, accepted death as a way to Elysium – the eternal home of philosophers. Love to motherland and wisdom enabled his feeling of home. Therefore, E. Spence (2011) writes: "Love is what provides our true sense of home and helps us feel at home in the world".

Similar is hospitality. R. Winkler analysing various ways of the thought from Hölderlin and Heidegger to Levinas and Derrida observes how the hospitality to the other, unconditional reception of the foreigner is explicated as the ethical and ontological possibility of human dwelling. We open the universe when open to each other. Finally, feeling at home means not only cordial acceptance of the guest. As Winkler (2017) includes: "…there is no home that is not already hospitable to the host and master of the home" (p. 368).

It is worth pointing out that the ethos of contemporary civilization has some significant positive trends. That is particularly openness, an understanding of home as a "sphere of co-living and a sharing economy" (Horx-Strathern, 2017). The psychological researches found out how on-line shared space with one another opens possibilities of actions, interpersonal understanding, and "affective scaffolding" of people (Krueger & Osler, 2019). The last publications also reflect the productive role of virtual reality in the self-realization of the individual (Lyubiviy & Samchuk, 2020). This leads to the confidence that the ideas of a common home and solidarity can be developed in people's co-existence on a planetary scale. At the same time, there are problems related to the erosion of traditional family values, individualism, digital addiction. We have to mention the "illusion of communication" which is particularly a point of Pope Francis's (2020) last encyclical letter "Fratelli tutti". The pontiff argues that when the distances between people are shrinking "the right to privacy scarcely exists" (Francis, 2020, para. 42). Instead of mutual support "digital media can also expose people to the risk of addiction, isolation and a gradual loss of contact with concrete reality". So, Pope Francis (2020) had the ground to say: "Digital connectivity is not enough to build bridges. It is not capable of uniting humanity" (para. 43).

Thus, we have to reckon thoroughly the possibilities of human openness in the context of the development of the ethos of a common home. In modernity, the horizons of the home were limited by household while the outside world was understood within the utilitarian concept of envi-

ronment. Thus, for ages, the indifference of people to the other beings, to the balance of the elements of nature and more was cultivated. Straightforwardly speaking, people must use animated or inanimate entities for their living. However, endowed by reason, everyone should understand the need for respect to other people and other beings. Otherwise, people will not tolerate one another and nature can force them out. That is a reason for the beginning of real communication of people and imaginary communication between people and the non-human world.

For this purpose, the contemporary ethics integrates the concepts of communication in universal discourse (J. Habermas, K.-O. Apel, D. Böhler, W. Kuhlmann) with the holistic ecological philosophy (H. Jonas, O. Leopold, K. M. Meyer-Abich and other) in the idea of special responsibility of people in the world as those who are capable of understanding the reason of existence (logos) of all beings (Yermolenko, 2010, pp. 250-251). The ethical imagination is important here to comprehend all the beings "as if" (als ob) they have their voice in a discourse of norms and values. It means to hear the "voices" of things and beings which have no language, to understand their ontological right to exist, and to respond for it as well as before them. That is a social problem because only in communication among people the rights and justice to nature can be realized. It is a call for the solidarity of humans for the sake of the entire world (Yermolenko, 2010, p. 272). On this ground, in the environmental ethics appears the value of a consensus.

The holistic ethics is particularly based on the immediacy of human feelings and authenticity of the experience. As H. Jonas (2001) writes, a feeling of sacredness is necessary to restrain the exceeding power of mankind (p. 45). K. M. Meyer-Abich (2004) also argues about a revival of feelings for political will and everyday ecological consciousness to be efficient (pp. 22-23). With such a supplement, ethical obligation gets an ontological foundation. The emotional component is needed to add to the best reasonable arguments for effective motivation. Thus, ethics of responsibility appeals to the existential experience of care. The meaning of care was explicated by Heidegger (1967) in both ontological and ontic modes. Care (Sorge) aims at the experience of finitude, whereas pre-ontological experiences of worry (Besorgnis) and grief (Bekümmernis) are guided by the persistence of the existent (p. 197). In application to ecology, all those states of mind are needed.

The responsibility and care of mankind for the environment are topical in the present religious thought as well. Religion is still an important factor in society. Church leaders possess sound political and public authority. Therefore, it is important to shatter the fixed conceptions about religious anthropocentrism and consequently about the insufficient regard of the ecological issues, particularly in Christianity. Taking for example the directives of contemporary Catholicism, we observe the last papers of the Roman Pontiff Francis.

Francis (2015) dedicated an encyclical letter "Laudato si'" to the problems of ecology. On the first pages, the pontiff reminds his predecessors, who paid significant attention to the ecological issues during the last 50 years, beginning from Paul's VI "Octogesima adveniens" (1971). Francis also refers to the contribution of the representatives of the other churches in the understanding of the responsibility of people for the protection of the environment. In this context, the pope mentions speeches and publications of Patriarch Bartholomew, particularly "Message for the Day of Prayer for the Protection of Creation" (2012).

Briefly observing the reflections of Francis, let us emphasize the following. Humanity is called to concern about all being and do not posit anything below oneself. For instance, saint Francis of Assisi "communed with all creation … just as if they were endowed with reason" (Francis, 2015, para. 11). It is necessary to deny the perception of nature as an object of exploita-

_____

tion and "to bring the whole human family together to seek a sustainable and integral development" for work "in building our common home" (Francis, 2015, para. 13). The dialogue and "new universal solidarity" are required when "many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest" (Francis, 2015, para. 14).

Theology today declines the mistaken understanding of Christian anthropology and rejects the religious legitimation of supremacy of people over all creation. Francis (2015) expresses it in the words: "We are not God. The earth was here before us…" (para. 67).

In various cases, the pope proves:

"Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures" (Francis, 2015, para. 68).

"The ultimate purpose of other creatures is not to be found in us" (Francis, 2015, para. 83).

"…each creature has its own purpose" (Francis, 2015, para. 84).

Concerning other beings, we have "to acknowledge their right and proper place" because "otherwise, we would not be doing the creatures themselves any good" (Francis, 2015, para. 88). The word "creation" in the Judaeo-Christian tradition has a broader meaning than "nature" which is "usually seen as a system which can be studied, understood and controlled", "whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion" (Francis, 2015, para. 76). Therefore, the pontiff infers: "…all of us are linked by unseen bonds and together form a kind of universal family…" (Francis, 2015, para. 89).

Humanity has to overcome "an excessive anthropocentrism" of modernity which "today, under another guise, continues to stand in the way of shared understanding and of any effort to strengthen social bonds" (Francis, 2015, para. 116). Renewed attention to reality, the ethical reinterpretation of human relationships will lead us from the idea of "dominion" over the universe to "the sense of responsible stewardship" in it (Francis, 2015, para. 116).

The ground of "an integral ecology" proclaimed in the encyclical is the notion of the common good, defined as: "…the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment" (Francis, 2015, para. 156).

In this way, however, appear the new impediments. The encyclical "Fratelli tutti" mentions digitalization which brings excessive openness and false communication, "blocking the development of authentic interpersonal relationships" and growing up individualism (Francis, 2020, para. 43). However, as teaches the church in both mentioned papal encyclicals, consolidation of people united by love and moral good, can be factors of true openness. To solve the ecological crisis mankind needed "primarily ethical decisions, rooted in solidarity between all peoples" (Francis, 2015, para. 172). The point is in the raise of ecological sensitivity, development of ethics of ecology, and effective pedagogy, helping people "to grow in solidarity, responsibility and compassionate care" (Francis, 2015, para. 210). We need harmony "within ourselves, with others, with nature and other living creatures, and with God" (Francis, 2015, para. 210). It means the establishment of a "universal fraternity" of all beings as God's creatures (Francis, 2015, para. 228).

We can see that philosophic and theological views on the environmental crisis coincide in many ways. Researchers observe for instance the similarity of many theses from the encyclical "Laudato si" and deep ecology of A. Naess and J. Sessions, certainly except birth control (Tine, 2017, pp. 172-173). Thus, activists, intellectuals, and religious leaders support the idea of the in-

dependent and even sacred value of nature, regard for every life, potential or actual. A human being is understood as a subject of responsibility in the world.

Christian theology affirms: "There can be no ecology without an adequate anthropology" (Francis, 2015, para. 118).

Not "biocentrism" is needed instead of "misguided anthropocentrism" but recognition and value of "unique capacities of knowledge, will, freedom and responsibility" of human beings (Francis, 2015, para. 118). Outlining the directions for the contemporaneous philosophical anthropology, Ukrainian philosopher M. Kyselov accentuates the necessity of integration of anthropology, ecology, and ethics because "the thing is in the consolidation of the energy of all the mankind on a global scale, the consolidation which is guided by morality and ecological culture" (transl. by Y. M.) (Kyselov, Hardashuk, & Hrabovskyi, 2015, p. 15). This way mankind will be the centre of responsibility in the world.

Originality

The study explicates the genesis and meaning of the ethos of the common home with values of love, care, openness, solidarity, freedom, and responsibility which is proved to be the ethical and existential condition of the solution of the environmental crisis. The traditional anthropocentrism reinterpreted in the direction of the duty of people to be the centre of the responsibility for the existence of all beings which requires both reason and care.

Conclusions

Answering the present day's ecological, existential, and ethical challenges, philosophy and theology are developing the ethics of care about the common home of all the beings in the world. This ethical state of mind overcomes the narrowness of the modern concept of the world as just an environment of people. It raises the demand to people, as the only bearers of the ethical reason, to realize their obligation to be the providers of the universal discourse of norms and values where the voice of every being should be represented. Christian theology supports the contemporaneous ecology, anthropology, and ethics in the understanding of care and responsibility of human beings for the environment and interprets every ecosystem as a sacred gift of God. Thus, via the transformation of anthropocentrism in the direction of holistic ethical responsibility for every living and inanimate creation in every part of the world scientists and religious thinkers see the way of the solution of the environmental crisis.

REFERENCES

Aristotle. (2003). *Politics* (O. Kysliuk, Trans.). Kyiv: Osnovy. (in Ukrainian)

Bazaluk, O., & Balinchenko, S. (2020). The Ethics Laws as a Basis for Building a Cosmic Civilization. The Sofia Republic. *Philosophy and Cosmology, 24*, 131-139. DOI: https://doi.org/10.29202/phil-cosm/24/13 (in English)

Francis. (2015). *Laudato Si' (encyclical letter)*. Retrieved from http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html (in English)

Francis. (2020). *Fratelli Tutti (encyclical letter)*. Retrieved from http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html (in English)

Heidegger, M. (1967). *Sein und Zeit*. Tubingen: Max Niemeyer Verlag. (in German)

Horx-Strathern, O. (2017). *Is our definition of home evolving*? Retrieved from https://www.strathern.eu/is-our-definition-of-home-evolving/ (in English)

Jonas, H. (2001). *The Imperative of Responsibility: In Search of Ethics for the Technological Age* (Trans.). Kyiv: Libra. (in Ukrainian)

Krueger, J., & Osler, L. (2019). Engineering Affect: Emotion Regulation, the Internet, and the Techno-Social Niche. *Philosophical Topics, 47*(2), 205-231. DOI: https://doi.org/10.5840/philtopics201947223 (in English)

Kyselov, M. M., Hardashuk, T. V., & Hrabovskyi, S. I. (2015). *Antroposfera: Suchasni interpretatsii: Monohrafiia.* Nizhyn: Vydavets PP Lysenko M. M. (in Ukrainian)

Liakh, V. V. (2020). Kontsepty humanizmu v filosofii XX stolittia: Riznovydy y evoliutsiia. In *Liudyna v suchasnomu sviti: Sotsialno-filosofskyi ta kulturno-antropolohichnyi vymiry: Monohrafiia* (pp. 79-106). Kyiv: Institute for Cultural Research of the National Academy of Arts of Ukraine. (in Ukrainian)

Lyubiviy, Y. V., & Samchuk, R. V. (2020). Virtualization of identity in the context of self-realization of a personality. *Anthropological Measurements of Philosophical Research, 18*, 102-112. DOI: https://doi.org/10.15802/ampr.v0i18.221397 (in English)

Meyer-Abich, K. M. (2004). *Revolt on defence of nature. From environment to the common world* (A. Yermolenko, Trans.). Kyiv: Libra. (in Ukrainian)

Muliarchuk, Y. (2019). *Filosofiia i pedahohika poklykannia: Monohrafiia.* Kyiv: Dukh i litera. (in Ukrainian)

Spence, E. H. (2011). The philosophy of home. *Neos Kosmos.* Retrieved from https://neoskosmos.com/en/6972/phillosophy-home-edward-h-spence-opinion/ (in English)

Tine, R. van. (2017). Reflections, Analysis, and Significance for Human Ecology of Pope Francis's Encyclical Letter Laudato Si': On Care for Our Common Home. *Human Ecology Review, 23*(1), 141-178. (in English)

Uexküll, J. von. (2010). *A Foray Into the Worlds of Animals and Humans: With A Theory of Meaning.* University of Minnesota Press. (in English)

Winkler, R. (2017). Dwelling and Hospitality: Heidegger and Hölderlin. *Research in Phenomenology, 47*(3), 366-387. (in English)

Yermolenko, A. M. (2010). *Social ethics and ecology. Human dignity-respect for nature: Monohrafiia.* Kyiv: Libra. (in Ukrainian)

Young, I. M. (1997). House and Home: Feminist Variations on a Theme. In *Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy* (pp. 134-164). Princeton University Press. (in English)

LIST OF REFERENCE LINKS

Арістотель. *Політика* / пер. з давньогрецької О. Кислюк. Київ : Основи, 2003. 239 с.

Bazaluk O., Balinchenko S. The Ethics Laws as a Basis for Building a Cosmic Civilization. The Sofia Republic. *Philosophy and Cosmology.* 2020. Vol. 24. P. 131–139. DOI: https://doi.org/10.29202/phil-cosm/24/13

Francis. *Laudato Si' (encyclical letter).* 2015. URL: http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Francis. *Fratelli Tutti (encyclical letter).* 2020. URL: http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Heidegger M. *Sein und Zeit.* Tubingen : Max Niemeyer Verlag, 1967. 437 s.

Horx-Strathern O. *Is our definition of home evolving*? 2017. URL: https://www.strathern.eu/is-our-definition-of-home-evolving/

Йонас Г. *Принцип відповідальності. У пошуках етики для технологічної цивілізації* / пер. з нім. Київ : Лібра, 2001. 400 с.

Krueger J., Osler L. Engineering Affect: Emotion Regulation, the Internet, and the Techno-Social Niche. *Philosophical Topics.* 2019. Vol. 47. Iss. 2. P. 205–231. DOI: https://doi.org/10.5840/philtopics201947223

Кисельов М. М., Гардашук Т. В., Грабовський С. І. *Антропосфера: сучасні інтерпретації* : монографія. Ніжин : Видавець ПП Лисенко М. М., 2015. 192 с.

Лях В. В. Концепти гуманізму в філософії ХХ століття: різновиди й еволюція. *Людина в сучасному світі: соціально-філософський та культурно-антропологічний виміри* : монографія. Київ : Інститут культурології НАМ України, 2020. С. 79–106.

Lyubiviy Y. V., Samchuk R. V. Virtualization of identity in the context of self-realization of a personality. *Anthropological Measurements of Philosophical Research.* 2020. No. 18. P. 102–112. DOI: https://doi.org/10.15802/ampr.v0i18.221397

Маєр-Абіх К. М. *Повстання на захист природи. Від довкілля до спільносвіту* / пер. з нім. А. Єрмоленка. Київ : Лібра, 2004. 196 с.

Мулярчук Є. *Філософія і педагогіка покликання* : монографія. Київ : Дух і літера, 2019. 344 с.

Spence E. H. The philosophy of home. *Neos Kosmos.* 2011. URL: https://neoskosmos.com/en/6972/phillosophy-home-edward-h-spence-opinion/

Van Tine R. Reflections, Analysis, and Significance for Human Ecology of Pope Francis's Encyclical Letter Laudato Si': On Care for Our Common Home. *Human Ecology Review.* 2017. Vol. 23. No. 1. P. 141–178.

Von Uexküll J. *A Foray Into the Worlds of Animals and Humans: With A Theory of Meaning.* University of Minnesota Press, 2010. 273 p.

Winkler R. Dwelling and Hospitality: Heidegger and Hölderlin. *Research in Phenomenology.* 2017. Vol. 47. No. 3. P. 366–387.

Єрмоленко А. М. *Соціальна етика та екологія. Гідність людини – шанування природи* : монографія. Київ : Лібра, 2010. 416 с.

Young I. M. House and Home: Feminist Variations on a Theme. *Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy.* Princeton University Press, 1997. P. 134–164.

Є. І. МУЛЯРЧУК[1*]

[1*]Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна),
ел. пошта Muliarchuk@nas.gov.ua, ORCID 0000-0003-3053-0451

Від антропоцентризму до турботи про наш спільний дім: етична відповідь на кризу довкілля

Метою статті є розкриття етико-екзистенційних умов здійснення відповідальності людини за збереження та відтворення її довкілля у масштабах спільного з іншими істотами світу. Криза довкілля є кризою моралі людства. Для відповідального менеджменту довкілля необхідне формування екологічної свідомості суспільства і переосмислення антропоцентризму на етичних засадах. **Теоретичним базисом** дослідження є аналіз етико-екзистенційних вимірів розуміння людиною її довкілля, починаючи зі сфери дому, природного середовища людини і закінчуючи виміром спільного світу людей та всього сущого. У статті розкрито ґенезу ідеї дому від античного "oikos", господи до уявлення про дім як "хаб", базу ментальної та фізичної мобільності в сучасній техносфері. Відповідною до трансформації життєвого світу людини є концепція комунікації та універсального дискурсу норм і цінностей людського співжиття К.-О. Апеля, Д. Бьолера, Ю. Габермаса, В. Кульмана та ін. У сфері екологічної свідомості й поведінки також необхідною є мотивація на рівні людських почуттів, вірувань і переконань, що репрезентовано філософською та релігійною думкою Г. Йонаса, О. Леопольда, К. М. Маєр-Абіха, А. Неса, папи Франциска та ін. У результаті обґрунтовано релевантність концепції турботи про спільний дім на основі визнання самоцінності існування всього сущого. **Наукова новизна** дослідження полягає у розкритті ґенези і значення етосу спільного дому з цінностями любові, піклування, відкритості, солідарності, свободи і відповідальності, що виявляється етико-екзистенційною умовою подолання кризи довкілля. Традиційний антропоцентризм переосмислено у напрямі обов'язку людини бути центром відповідальності за буття всього сущого, що вимагає одночасно розуму і турботи. **Висновки.** Етика турботи про спільний дім доповнює моральний обов'язок людини як носія універсального дискурсу, що репрезентує інтереси всього сущого. Турбота про збереження людського довкілля та усього створіння уможливлює реалізацію людством універсальної відповідальності у світі. Сучасна наука і релігійна думка змінюють антропоцентризм на голістське етичне розуміння місії людини бути відповідальною за буття усього сущого.

Ключові слова: антропоцентризм; криза довкілля; спільний дім; турбота; відповідальність; солідарність; голістська етика

THE MAN IN TECHNOSPHERE

UDC 14:[331.1:17.023](549.1)

A. FAISAL[1*], A. R. ALEEMI[2*]

[1*]Institute of Business Management (Karachi, Pakistan), e-mail asima.zahid@iobm.edu.pk, ORCID 0000-0002-3397-8676
[2*]Institute of Business Management (Karachi, Pakistan), e-mail abdur.rahman@iobm.edu.pk, ORCID 0000-0002-5212-0624

Corporate Nietzsche: Assessing Prospects of Success for Managers with Master and Slave Moralities

Purpose. Nietzschean proponents classify people into seemingly two distinct groups: those possessing *'Master'* moralities and those with *'Slave'* moralities. Each type of person is characterized to have certain qualities, traits, ideologies, and methods of dealing with everyday situations. This paper attributes these moralities to the personnel working in the corporate sector of Pakistan to observe their prospects of success. **Originality.** A specialized survey instrument was designed to gauge different Morality Types of the study subjects by calculating a Morality Quotient. The respondents were then categorized into three categories possessing, Slave, Master and Neutral or Mixed traits. These traits are then contrasted to the position(s) held by the subjects to see which morality type was more prevalent in higher management levels and whether the association was significant. **Conclusions.** Our results prove to be contradictory to common wisdom and shows that despite the leadership-like qualities of those with Master moralities, the proportion of those with Slave moralities was significantly higher at senior management levels of the corporate sector in Pakistan. Moreover, a trend of declining Master morality traits is observed with the rise in managerial level. In addition, an association between work experience and Morality type was also observed indicating adaptability of cross morality traits with increasing job experience. These findings are in line with the increasing focus on democratic and adaptable leadership instead of autocratic leadership styles in contemporary organizations.

Keywords: leadership; master morality; Pakistan; prospects; slave morality

Introduction

The objective of any organization is not just to stay alive, but also to maintain its existence by raising its performance. Organizations such as fast-moving consumer group (FMCG) organizations, pharmaceutical companies, educational institutes and banks have leading positions in the corporate sector due to astute leadership vision and teams that have vital roles in the productivity of the organization and its subsequent revenue. Although it is commonly believed that leadership generates the fundamental link between organizational success and the employees' output (Bass & Avolio, 1994; B. Bass & R. Bass, 2008; Judge & Ilies, 2002; Judge & Piccolo, 2004; Keller, 2006; McGrath & MacMillan, 2000; Purcell, Kinnie, Hutchinson, Rayton, & Swart, 2003; Teece, Pisano, & Shuen, 1997; Yukl, 2010), it does not matter that only those who have strong positions at higher levels have positive and accepting mentalities. The first-line managers and middle managers may also display good leadership and possess leadership traits.

It is the traits of leaders with which this research paper links the concepts visualised by German philosopher Friedrich Nietzsche (1844-1900). Nietzsche's concept of Master- and Slave- morality has been the subject of a great deal of research – and debate. He provided a view about society by demarcating it into two classes: a militarily and politically powerful, dominant group of "masters" who have control over the other, subordinate groups of "slaves" (Nietzsche & Kaufmann, 1989; Nietzsche & Smith, 1998). Master morality is the feature of strong-minded or -willed people who lead and accomplish great achievements. This is stated in the supremacy of qualities such as bravery, broad-mindedness, realism, and trust. Nietzsche shared his view that slave mortality resulted from a counterpoint to the morality of the

strong-minded and success-oriented master, and that the slave morality is doubtful and conservative: it commends usefulness, social equality, political correctness, fairness, and consensus.

Degrees of this master and slave relationship can be seen in some leadership styles when the moral dimensions of charismatic leadership are observed. It is not necessary that the master-and-slaves-morality relationship is always paralleled in the current state, nor that it is seen in every leadership action. Charismatic leadership assumes a robust leader who directs visions, mission, goals, and objectives for the organization or group of people, who will be entirely devoted to the achievement of the leader's goals (Bass & Avolio, 1994; B. Bass & R. Bass, 2008). Where an organization runs along with traditional hierarchical management, there are observable parallels with the master-slave relationship. The management of the organization may not have complete ownership of their employee force, but they believe an absolute right to form a strategy, and they presume a strict devotion to the organization strategy and its execution. Furthermore, they assume an absolute right to cope the time and action of the workers, as a minimum while they are at work (e.g., firm control of labouring hours and monitoring of the electronic activity of labours). In effect, modern management theory and practice has accepted – however accidentally – the viewpoint that at work, the employer owns the employee's time and so, in effect, owns the employee for that time.

Purpose

Nietzsche's concept of master and slave moralities has allocated certain qualities and characteristics to each morality group. The problem is that it is unknown if these allocated qualities and characteristics determine which level an employee occupies in a corporate organization in Pakistani society? To the best of our knowledge, we could not find any established evidence on whether these morality-wise qualities are sought after for certain positions and shunned for others. Thus, we endeavour to fill this gap and investigate the distribution of these qualities, to understand the type of moralities that people at senior management level may possess.

In addition, we aim to determine if the people at senior management positions in organizations are more likely to have Master morality or Slave morality traits; as compared to junior-level managers. Furthermore, the study aims to assess whether morality type has any association with the work experience of personnel in the corporate sector. The following hypotheses in particular were tested for the latter case:

Hypothesis 1

Null: Type of Morality is associated with years of experience

Alternate: Type of Morality is not associated with years of experience

Hypothesis 2

Null: There is no association between type of Morality and level of management

Alternate: There is an association between type of Morality and level of management

Statement of basic materials

Friedrich Nietzsche proposed that Master and Slave moralities have different principles; kind-heartedness, humbleness, and consideration are related to Slave morality however master morality principles are arrogance, power, and nobleness. However, this morality system does not take human emotion into account. The soul of master morality is superiority; other frequently represented traits include progressiveness, bravery, straightforwardness, and a perfect

logic of one's self-confidence (Nietzsche, 1885; Nietzsche & Smith, 1998). Slave morality does not object at employing one's own will but it is usually a response to stimuli from someone with a Master morality; slaves have a cautious, reactionary outlook. Slaves are not interested in pursuing those with Master moralities in an effort to overtake them; they are generally concerned with doing what is best for the collective whole (Nietzsche, 1885; Nietzsche & Smith, 1998).

However, studies that tested the distribution of moralities in modern-day workspace could not be found; assumptions had to be made from existing literature on the effect of different managerial traits on the outcomes of the organization. For the purposes of this study, the qualities of persons with Master and Slaves moralities were gleaned from the relevant works of Nietzsche, namely, Beyond Good & Evil (first published in 1886) and On the Genealogy of Morality (first published in 1887). The extracted traits and characteristics of both moralities are presented in Table 1 below.

Table 1

Traits of Master & Slave Moralities

Master Morality Traits	Slave Morality Traits
Self-confidence	Humble
Arrogance	Merciful
Untiring	Religious
Passionate	Self-Doubt
Nobility	Agreeableness
Pride	Pessimism
Proactive	Forgiveness
Lack of restraint	Sympathetic
Lack of reflection	Obsession with equality
Domineering	Obsession with freedom
Foot of ladder	Reactive
Strong-willed	Cowardly
Optimistic	Utilitarian-minded
Rule makers/breakers	Unadventurous
Risk-taker	Hesitant
Unsympathetic	
Know their worth (Self-esteem)	
Machiavellian	
Self-Motivated	
Instrumentalist relationship with others (cannot love for long)	
Total commitment to will of power	

In many organizations and companies, a trend has been observed: a gradual shift from auto-cratic leadership to democratic leadership, or at least flexible leadership styles. The era of simply giving orders and expecting those to be fulfilled are past. Leaders now need influence rather than the power of their positions; to be able to influence, leaders need to earn respect and trust; to earn that trust, communication and empathy is needed. The leader must also be able to appreciate and understand diverse cultures (Stephenson, 2011).

While Master morality leaders and Slave morality leaders are not the same classification of leaders as the 'classic leader-first' type and a 'servant-leader' respectively, the two divisions can be taken as parallels. According to Greenleaf (2007), the leader-first type of leader is the oppo-site of a servant-leader; the servant leader being one who shares power, develops and trains oth-ers, and keeps of needs of subordinates ahead of his own. This is similar to people with Slave moralities, while the leader-first type of leaders more closely mirrors persons with Master moral-ities. In between the leader-first and servant-leaders are persons who contain varying degrees and shades of both types. This study applies that same principle to the concept of Master and Slave moralities: that they are the extreme ends, with a variety of people who cannot be cleanly classi-fied falling in between (Greenleaf, 2007). This category is named as morality with mixed-trait in the research.

A cross-sectional mixed method design was adopted for this research. The target population was managers in corporate sector, chosen because of the high level of attainable career growth. Managers from large academic institutes, pharmaceutical companies, banks and FMCG compa-nies were selected. Sample size was determined using the WHO STEPS Sample Size Calculator and came out to be 385. Multilevel sampling was performed: the selection of corporate organiza-tions was done on the basis of convenience, then, purposive sampling was used to evenly select managers at the top, middle and bottom level of the organizations. Managers whose job changes were too rapid had multiple position changes within a 6-month period, or had held a managerial role for less than a year, were excluded.

A specialized Morality type determination questionnaire was developed after extensively consulting available literature on the subject and extracting the traits to be determined and how best to determine those traits without revealing the questionnaire's intent. The instrument was then validated with several experts' reviews accordingly. The questionnaire comprised of two sections, the Demographics and Morality Quotient (MQ) Estimator. The second section com-prised of two sets of statements, 'S' series, which focused on Slave morality traits and 'M' se-ries, focusing on Master morality traits of the respondents. The traits were assessed using a 5-point Likert scale. M series statements were reverse coded and 'Morality Quotient' (MQ) was determined by summing up the responses of each respondent, where the largest quotient is 130. It was estimated that the MQ will lie between 52 to 104, due to the tendency of respondents to avoid strong agreements or disagreements. Thus, the Morality type was determined based on the scale provided in Table 2. The scale as shown in the Table places the respondents into one of three categories: Master Morality, Slave Morality, or "Mixed", which suggests the mixture of traits from both the moralities. Analysis was performed via Microsoft Excel and SPSS ver-sion 22.0.

Table 2

Morality Type Determination Scale

S.	Morality Type	MQ range
1	Slave Morality	26 to 74
2	Mixed-trait Morality	75 to 80
3	Master Morality	81 to 130

Out of the 385 respondents, 82 (21.3 %) were categorized as having Master moralities, 167 (43.4 %) were labelled Neutrals and 136 (35.3 %) displayed Slave moralities. 22.9 % (63) of the 275 males had Master moralities, 48.7 % (134) were Neutral and 28.4 % (78) had Slave moralities; out of the total 110 female respondents, 17.3 % (19) had Master moralities, 30 % (33) were Neutral and 52.7 % (58) had Slave moralities. In females, the most common morality was observed to be the Slave morality, whereas, males are observed to be of neutral morality. It, thus, can be implied that the mixture of traits from both the types of morality can be observed in corporate males in Pakistan, whereas females tend to acquire traits of Slave morality.

The study showed that out of the 204 respondents who had work experience of fewer than 5 years, 56 (27.5 %) had Master Moralities, 85 (41.7 %) were Neutral and 63 (30.9 %) had Slave Moralities, while from the 104 employees with work experience of 5 to 10 years, 12 (11.5 %) had Master Moralities, 48 (46.2 %) were Neutral and 44 (42.3 %) had Slave Moralities. Moreover, out of 77 respondents with a work experience of more than 10 years, 14 (18.2 %) had Master Moralities, 34 (44.2 %) were neutral and 29 (37.7 %) had Slave Moralities.

A Chi-Square test was run to test if type of Morality is associated with years of experience and the Pearson Chi-Square value turned out to be 11.656 with a p-value of 0.02; hence there is a significant association between the type of Morality a person possesses and the years of experience that person has in a corporate sector. This can be seen in Table 3 below.

Table 3

Chi-Square Table: Association between Morality and Years of Experience

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.656[a]	4	.020
Likelihood Ratio	12.267	4	.015
Linear-by-Linear Association	5.085	1	.024
N of Valid Cases	385		

When it came to the distribution of moralities according to managerial level, the following are the results of the study. Out of the 135 respondents at the top level, 14 (10.4 %) respondents had Master moralities, 59 (43.7 %) were Neutral while 62 (45.9 %) had Slave moralities. From the 185 people at the middle management tier, Master morality possessors were 48 (25.9 %), the Neutrals numbered 80 (43.2 %) and there were 57 (30.8 %) Slave Morality personnel. At the first-line level the number of employees who had a Master morality numbered 20 (30.8 %), the Neutrals numbered 28 (43.1 %) and Slave moralities were 17 (26.2 %).

Personnel with Neutral or morality with mixed traits comprised the largest proportion of employees at the first-line and middle management levels; at the senior level, the most populous percentage belonged to those with Slave moralities. Moreover, a trend of declining Master morality traits is observed with the rise in managerial level. This is diagrammatically represented in Figure 1 below.

Figure 1

Distribution of Moralities according to managerial level
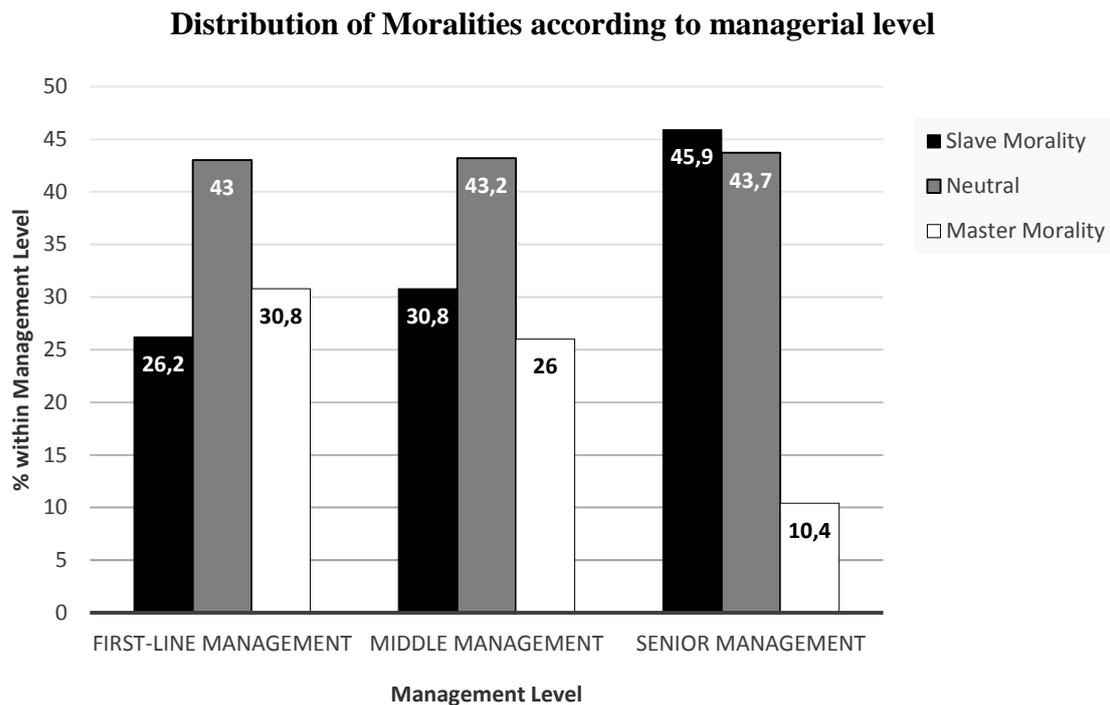
To test if these associations are significant, the Chi-squared test was applied to test the hypothesis: There is an association between type of Morality and level of management. Table 4 displays the results.

Table 4

Chi-square test: Association between Morality Type and Managerial Level

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.098[a]	4	.001
Likelihood Ratio	20.254	4	.000
Linear-by-Linear Association	16.526	1	.000
N of Valid Cases	385		

Thus, according to these results, the association between type of morality and management level is highly significant with Pearson Chi-square of approximately 19.1.

Given that the formulated questionnaire is not a golden standard to adequately classify persons into a category of morality, it should be noted that 43.4 % of the respondents – nearly two-

fifth – could not be cleanly classified as having predominantly Slave morality traits or Master morality traits. We can assume there is a third category, which can be assumed to contain a mixture of traits from both the morality types. There have been criticisms of Nietzsche's work, with some philosophers arguing that his claims are merely impressions and his own constructs and not referenced or unsupported by scholars (Lacewing, 2009), so it is plausible that results from research studies would differ from Nietzsche's vision.

While Master morality leaders and Slave morality leaders are not the same classification of leaders as a classic leader-first type and a servant-leader respectively, the two divisions can be taken as parallels. According to Greenleaf (2007), the leader-first type of leader is the opposite of a servant-leader; the servant leader being one who shares power, develops and trains others, and keeps of needs of subordinates ahead of his own. As according to Greenleaf (2007), there are individuals who fall between the two types of the classic leader-first and servant-leader types, containing various degrees and shades of both the types. This study applies that same principle to the concept of Master and Slave moralities: that they are the extreme ends, with a variety of people who cannot be cleanly classified falling in between. This is reflected in the results of the study, with nearly two-fifths of the sample not falling explicitly into either category (Greenleaf, 2007).

It was observed that Slave morality was common in the females working in corporate sector which can be an outcome of cultural influence, whereas, male personnel commonly exhibited Neutral or morality with mixed traits in the corporate sector. The data is skewed in this case, as men predominantly comprise the workforce in Pakistan and are more likely to be found in managerial positions.

The study showed that the respondents with less than 5 years of experience are almost evenly distributed between the two types of morality with 31 % exhibiting Slave Morality and 28 % exhibiting Master Morality, however, approximately 42 % of the respondents with the same level of experience fall in the neutral zone or mixed-trait morality. It is further observed that two-fifth of the respondents with experience of 5 to 10 years exhibit Slave Morality, while merely 11 % of the respondents with the same level of experience fall in Master morality and 46 % of them exhibit a mixture of traits from both the moralities. The respondents with more than 10 years of experience have around 38 % of individuals who exhibit Slave Morality, while 18 % exhibit Master morality and the rest fall in the neutral zone. The findings indicate that around two out of every five personnel working in the corporate sector tend to exhibit traits from both the types of morality, therefore, it is difficult to place them in either category. Moreover, it was observed that the as the experience brackets shift upward, personnel tend to exhibit Slave Morality traits and the personnel falling in the middle bracket of experience i.e. 5 to 10 years, are more prone to deviate from the traits of Master Morality but some of them revert back to this type as can be seen by sudden increase in percentage due to upward shift in this bracket.

The distribution of moralities according to management level yielded intriguing results. The most populous percentage at the Senior level belonged to those with slave moralities, whereas, personnel with Neutral or morality with mixed traits comprised the largest proportion of employees at the first-line and middle management levels. This is despite the traits of Master moralities matching with the traits of leadership considered classic; this researcher assumed that more master morality personnel would be found at higher tiers of the organizations, but that was not the case. The Neutrals outnumbered those with Master moralities at all levels except senior management. The association between proportions of moralities present per level and level of management is found significant with chi-square as well.

A possible explanation for the above findings is that Master-morality persons tend to shift away from stagnation and are less likely to stay at top-level management for prolonged periods of time; a long-term research study would need to be performed to gauge this. The more likely reason is presented thus: these findings reflect the increasing focus on democratic and adaptable leadership instead of autocratic leadership styles in contemporary organizations. Employee feedback, constant cycling and improvements, and empowered work teams are buzzwords in Total Quality Management circles, and it reflects on the fact that the focus is shifting away from autocratic leadership to democratic and adaptive leadership. The era of simply giving orders and expecting those to be fulfilled are past. Leaders now need influence rather than the power of their positions; to be able to influence, leaders need to earn respect and trust; to earn that trust, communication and empathy is needed. The leader must also be able to appreciate and understand diverse cultures (Stephenson, 2011).

These traits are at odds with Nietzsche's concept of Master morality, whose defining trait was aloofness over the thoughts and opinions of others. Slave morality persons are more sympathetic and concerned with the opinions of others, a trait echoed in democratic leaders and the industry trends, which is a possible cause for the proliferation of Slave-morality persons at higher management levels.

Originality

A specialized survey instrument was designed to gauge different Morality Types of the study subjects by calculating a Morality Quotient. The respondents were then categorized into three categories possessing, Slave, Master and Neutral or Mixed traits. These traits are then contrasted to the position(s) held by the subjects to see which morality type was more prevalent in higher management levels and whether the association was significant.

Conclusions

As displayed by the results of this study, personnel working in Pakistan's corporate sector are not cleanly divided into those with Master moralities and those with Slave moralities; two-fifth of the respondents displayed signs of a third, as-yet unrecognized category which can be suggested as morality type with mixture of traits from both the extremes. In addition, persons with Master moralities were expected to be predominant at the top tiers of the organizations but that was not the case; Slave moralities were more commonly found. Moreover, a trend of declining Master morality traits was observed with the rise in managerial level. Furthermore, an association between work experience and Morality type was observed as well indicating adaptability of cross morality traits with increasing job experience. This could be reflective of the changing trends in leadership, with an increasing focus on those newly sought leadership qualities that are found in those who exhibit Slave morality characteristics.

REFERENCES

Bass, B. M., & Avolio, B. J. (1994). *Improving Organizational Effectiveness through Transformational Leadership*. Thousand Oaks: Sage Publications. (in English)

Bass, B. M., & Bass, R. (2008). *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*. New York: Free Press. (in English)

Greenleaf, R. (2007). The Servant as Leader. In W. C. Zimmerli, M. Holzinger, & K. Richter (Eds.), *Corporate Ethics and Corporate Governance* (pp. 79-85). Springer. DOI: https://doi.org/10.1007/978-3-540-70818-6_6 (in English)

Judge, T. A., & Ilies, R. (2002). Relationship of Personality to Performance Motivation: A Meta-Analytic Review. *Journal of Applied Psychology, 87*(4), 797-807. DOI: https://doi.org/10.1037/0021-9010.87.4.797 (in English)

Judge, T. A., & Piccolo, R. F. (2004). Transformational and Transactional Leadership: A Meta-Analytic Test of Their Relative Validity. *Journal of Applied Psychology, 89*(5), 755-768. DOI: https://doi.org/10.1037/0021-9010.89.5.755 (in English)

Keller, R. T. (2006). Transformational Leadership, Initiating Structure, and Substitutes for Leadership: A Longitudinal Study of Research and Development Project Team Performance. *Journal of Applied Psychology, 91*(1), 202-210. DOI: https://doi.org/10.1037/0021-9010.91.1.202 (in English)

Lacewing, M. (2009). *Philosophy for A2*. Routledge. (in English)

McGrath, R. G., & MacMillan, I. (2000). *The Entrepreneurial Mindset: Strategies for Continuously Creating Opportunity in an Age of Uncertainty*. Boston, Mass: Harvard Business Review Press. (in English)

Nietzsche, F. (1885). *Beyond Good and Evil*. Chump Change. (in English)

Nietzsche, F., & Kaufmann, W. (1989). *Beyond Good & Evil: Prelude to a Philosophy of the Future*. New York: Vintage Books. (in English)

Nietzsche, F., & Smith, D. (1998). *On the Genealogy of Morals: A Polemic. By Way of Clarification and Supplement to My Last Book Beyond Good and Evil*. Oxford University Press. (in English)

Purcell, J., Kinnie, N., Hutchinson, S., Rayton, B., & Swart, J. (2003). *Understanding the People and Performance Link: Unlocking the Black Box*. Chartered Institute of Personnel and Development. (in English)

Stephenson, C. (2011). *How Leadership Has Changed.* Retrieved from https://iveybusinessjournal.com/publication/how-leadership-has-changed/ (in English)

Teece, D. J., Pisano, G., & Shuen, A. (1997). Dynamic Capabilities and Strategic Management. *Strategic Management Journal, 18*(7), 509-533. (in English)

Yukl, G. A. (2010). *Leadership in Organizations*. Upper Saddle River, NJ: Prentice Hall. (in English)

LIST OF REFERENCE LINKS

Bass B. M., Avolio B. J. *Improving Organizational Effectiveness through Transformational Leadership*. Thousand Oaks : Sage Publications, 1994. 248 p.

Bass B. M., Bass R. *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*. New York : Free Press, 2008. 4730 p.

Greenleaf R. The Servant as Leader. *Corporate Ethics and Corporate Governance* / ed. by W. C. Zimmerli, M. Holzinger, K. Richter. Springer, 2007. P. 79–85. DOI: https://doi.org/10.1007/978-3-540-70818-6_6

Judge T. A., Ilies R. Relationship of Personality to Performance Motivation: A Meta-Analytic Review. *Journal of Applied Psychology*. 2002. Vol. 87. Iss. 4. P. 797–807. DOI: https://doi.org/10.1037/0021-9010.87.4.797

Judge T. A., Piccolo R. F. Transformational and Transactional Leadership: A Meta-Analytic Test of Their Relative Validity. *Journal of Applied Psychology*. 2004. Vol. 89. Iss. 5. P. 755–768. DOI: https://doi.org/10.1037/0021-9010.89.5.755

Keller R. T. Transformational Leadership, Initiating Structure, and Substitutes for Leadership: A Longitudinal Study of Research and Development Project Team Performance. *Journal of Applied Psychology*. 2006. Vol. 91. Iss. 1. P. 202–210. DOI: https://doi.org/10.1037/0021-9010.91.1.202

Lacewing M. *Philosophy for A2*. Routledge, 2009. 392 p.

McGrath R. G., MacMillan I. *The Entrepreneurial Mindset: Strategies for Continuously Creating Opportunity in an Age of Uncertainty*. Boston, Mass : Harvard Business Review Press, 2000. 380 p.

Nietzsche F. *Beyond Good and Evil*. Chump Change, 1885. 84 p.

Nietzsche F., Kaufmann W. *Beyond Good & Evil: Prelude to a Philosophy of the Future*. New York : Vintage Books, 1989. 288 p.

Nietzsche F., Smith D. *On the Genealogy of Morals: A Polemic. By Way of Clarification and Supplement to My Last Book Beyond Good and Evil*. Oxford University Press, 1998. 158 p.

Purcell J., Kinnie N., Hutchinson S., Rayton B., Swart J. *Understanding the People and Performance Link: Unlocking the Black Box*. Chartered Institute of Personnel and Development, 2003. 104 p.

Stephenson C. *How Leadership Has Changed*. 2011. URL: https://iveybusinessjournal.com/publication/how-leadership-has-changed/

Teece D. J., Pisano G., Shuen A. Dynamic Capabilities and Strategic Management. *Strategic Management Journal*. 1997. Vol. 18. Iss. 7. P. 509–533.

Yukl G. A. (2010). *Leadership in Organizations*. Upper Saddle River, NJ : Prentice Hall, 2010. 628 p.

А. ФЕЙСАЛ[1*], А. Р. АЛІМІ[2*]

[1*]Інститут управління бізнесом (Карачі, Пакистан), ел. пошта asima.zahid@iobm.edu.pk, ORCID 0000-0002-3397-8676
[2*]Інститут управління бізнесом (Карачі, Пакистан), ел. пошта abdur.rahman@iobm.edu.pk, ORCID 0000-0002-5212-0624

Корпоративний Ніцше: оцінка перспектив успіху менеджерів з управлінською та рабською мораллю

Мета. Прихильники Ніцше поділяють людей на дві групи: тих, хто має мораль "господаря", та тих, хто має мораль "раба". Кожному типу притаманні характерні риси, якості, ідеології та набір засобів для вирішення повсякденних проблем. Презентована авторами стаття ставить собі за мету осмислити зазначені моральні якості персоналу сучасного корпоративного сектора Пакистану, щоб спостерігати за перспективами їх росту. **Наукова новизна.** Були підготовлені спеціальні методики опитування відповідно до розроблених етичних тестів для респондентів із метою виявлення їх моральних якостей. Респонденти були поділені на три категорії: підлеглі, керівники та змішані групи. Порівняння трьох категорій протестованих дало можливість виявити певні типи моральної свідомості респондентів. **Висновки.** Наші результати суперечать загальноприйнятій думці й демонструють, що лідерські якості керівника не завжди вищі моральних якостей підлеглих. Значна частина людей з типології "рабів", як підлеглих, була в моральному плані значно вищою типології "господарів", тобто керівників корпоративного сектора. Спостерігається певна тенденція до зниження моральних якостей керівників при підвищенні їх статусу та посад в управлінській ієрархії. Такі результати свідчать про посилену увагу до демократичного лідерства, яке приходить на зміну автократичному стилю управління в сучасних організаціях.

Ключові слова: лідерство; мораль господарів; Пакистан; перспективи; мораль рабів

ANTHROPOLOGICAL PROBLEMS
IN THE HISTORY OF PHILOSOPHY

A. V. HALAPSIS[1*]

[1*]Dnipropetrovsk State University of Internal Affairs (Dnipro, Ukraine), e-mail prof.halapsis@gmail.com,
ORCID 0000-0002-9498-5829

Divine Evolution: Empedocles' Anthropology

Purpose. Reconstruction of Empedocles' doctrine from the point of view of philosophical anthropology. **Theoretical basis.** Methodological basis of the article is the anthropological comprehending of Empedocles' text fragments presented in the historical-philosophical context. **Originality.** Cognition of nature in Ancient Greece was far from the ideal of the objective knowledge formed in modern times, cognition of the world as it exists before man and independently of him. Whatever the ancient philosophers talked about, man was always in the center of their attention. I proposed an anthropological version of the interpretation of the doctrine of Empedocles, within the framework of which various elements of his concept fit into a consistent model. **Conclusions.** Empedocles' anthropology is based on the recognition of several fundamental things. First of all, there is no death. Second, there is no fundamental difference between human and celestial. This line is conventional and under certain conditions one can overcome it. Cod can become a human (for example, for a deed unworthy of a deity), and a human can become God. Teaching of evolution is also double. Not only physical shell evolves, keeping only the most adapted species, but the soul too. The latter can both ascend to the gods and go down to the bushes and fish. Purification of the soul and mastering the magic of the elements gives an impetus for a correct direction of evolution. Empedocles is an anthropologist-practitioner, who shows by his example that a human can cope with all the elements and reach divinity. He chose (or convinced himself that he chose) the elemental ingredients for penetrating the Fortunate Isles, leaving the instructions on how to become God.

Keywords: Empedocles; immortality; soul; divinity; anthropology; metempsychosis; evolution; elements; memory

> *For from living forms it was making dead ones, changing them.*
> Empedocles

Introduction

A Viking who miraculously reached old age could challenge a young and strong warrior in the hope that the Valkyrias would perceive his death as death in the battle and take him to Valhalla. This ingenuous life hack (even more likely a death hack) cannot be compared with those models that the ancient Greeks developed, for the gods of Olympus are much more sophisticated than the inhabitants of Asgard.

The Greek gods are quite friendly; do not hold aloof from the company of mortals, and this communication sometimes continued in bed, resulting in the birth of demigod heroes. These heroes had different fates, but with a good fortune, they either went to heaven themselves or led a carefree life on the Fortunate Isles. As for an ordinary Greek, even if there were gods in his family could not count on a positive end to his earthly career.

Not everyone accepted at face value the tales of the poets about the gods; and these tales were different. Nevertheless, the Olympic religion assumed the acceptance of a bright life on earth and

a gloomy one – in Hades, and the punishment for the actions committed (and who is without sin?) was very cruel (according to Pindar (2007), "a punishment too dreadful to behold" (p. 9)).

For people who tend to see in Greek myths only amusing fairy tales, and consider Greek philosophers as people who know how to pose non-standard questions and resolve them in an unusual way, Plato's words about philosophy as a preparation for death (*Phaedo* 67e) seem strange or exaggerated. However, Plato did not exaggerate. From time immemorial people started to indulge in musings about death and possible posthumous existence, but only in Ancient Greece these musings resulted in the appearance of philosophy.

Is it possible to overcome death? Is immortality attainable for a human? And if a human overcomes death, will he become God? I would like to discuss these issues with the help of Empedocles, one of the most mysterious and colorful thinkers of Ancient Greece.

Almost in all studies devoted to Empedocles the authors note the duality of his image. Bertrand Russell (1947), for example, called him a mixture of a philosopher, prophet, scientist and charlatan (p. 72). Nietzsche (2006) noted that Empedocles "… hovers between poet and rhetorician, between god and man, between scientific man and artist, between statesman and priest, and between Pythagoras and Democritus" (p. 119). At the same time, Russell, a mathematician and logician, sought in the philosophy of Antiquity the sources of subsequent scientific concepts. He praised Empedocles for natural-scientific statements, some of which were much ahead of their time (for example, the idea of the finiteness of the speed of light, evolution, etc.), and spoke about his religious views with a mockery. The English lord saw in them a set of superstitions and narcissism … Nietzsche was indifferent to the natural philosophy of Empedocles; he valued his position and artistry for his pride and arrogance. A person who declared himself God could count on sympathy from the German philosopher.

The figure of Empedocles was perceived as eclectic in antiquity, and in our time, little has changed (Kenny, 2006, p. 15). Even his legendary suicide (anticipating death, he threw himself into the mouth of Etna Mount), attracting people of art (for example, Friedrich Hölderlin (2008) and Matthew Arnold (1890)), only ruined the philosophical reputation of Empedocles (Kenny, 2008).

How such different sides could be united in one person and whether they are complementary elements of a holistic doctrine that is not very clear to us? This will be discussed in this article.

Purpose

Empedocles' doctrine about the Sphere, in which Love and Strife abide, his natural scientific views, which included absolutely ingenious speculations, have repeatedly become the subject of research. The mystical doctrine of Empedocles has also been considered more than once. But I would like to look at the doctrine of Empedocles from the point of view of philosophical anthropology and focus various aspects of his work on it. Thus, the purpose of the article is to reconstruct the anthropological component of the doctrine of Empedocles.

Statement of basic materials

Imagine the world inhabited by intelligent representatives of two races – immortal rulers and mortal subjects. The former are powerful, the latter – ambitious. The rulers' residency is located in the fortress with numerous safety systems. They have something coveted by their subjects – the source of eternal life, but they do not intend to share it.

We know that the rulers did not create this world, but only captured it. We also know that for some mortals the rulers made exceptions, allowing them into their residency and granting them

immortality. In addition, there were technology leaks from the fortress (Promethean fire), and according to unconfirmed, but trustworthy information, at least one person (Orpheus) found the opportunity to visit there and return alive.

Assume that some subjects got the idea to try to get a forbidden source. Comprehending the conditions of the problem, our hypothetical conspirators come to the conclusion that the venture they have conceived, although very difficult, is not fundamentally impossible. It is only needed to handle the safety system of the fortress and create armor that protects against heavenly fire, which is likely they will have to face.

The task is divided into two mutually assuming components: 1) deciphering the code of being; 2) preparing one's soul to meet the unknown. Two poems of Empedocles (about 490 BC – 430 BC) "On Nature" and "Purification" are aimed at solving this problem. The problem is divided into two mutually supposing components: 1) decoding the code being; 2) preparing your soul to meet the unknown. Two poems of Empedocles (c. 490 BC – c. 430 BC), "On Nature" and "Purification", are aimed at solving this problem.

Everyone knows that human is mortal, but the Greek thinker had another opinion about it (hereinafter, the text of Empedocles is quoted from the publication of Richard McKirahan (2010)):

> I will tell you another thing. There is coming to be of not a
> single one of all
> mortal things, nor is there any end of destructive death,
> but only mixture, and separation of what is mixed,
> and nature (*phusis*) is the name given to them by humans.
> (McKirahan, 2010, DK 31B8)

It would seem that if there is no death, but only misunderstanding, then the problem of immortality is solved automatically. However, the absence of death does not mean eternal life. For example, if after the death of a person the elements of which his/her body consisted will be a part of other bodies, this will not make him\her better, because even if the elements are immortal, his/her personality dies along with the death of the body. But there is another variant. With the death and decay of the body, his\her soul (spirit) does not perish, but it will not have memory, which means that here eternity will also be purely nominal, for the personality of a person, his/her "I" will not be preserved. And there is nothing to talk about any victory over death without discussing these issues, and the context for discussing the conspiracy plan was the ancient Greek religion.

Each Greek polis had its own religious traditions and cult activities, therefore, it is possible to speak of "ancient Greek religion" rather conditionally (Bremmer, 1994, p. 1; Burkert, 1985, p. 8; Parker, 2005, p. 66; Price, 1999, p. 3; Sissa & Detienne, 2000, p. 155; Versnel, 2011, p. 240). Nevertheless, in relation to the topic of the afterlife, we can talk about three main variants.

According to the classical Olympic religion (to which with certain reservations the Eleusinian mysteries can also be attributed), after death, the soul of a person goes to Hades, where it completely loses its memory, while death is a one-way ticket. Orphic and Pythagorean societies had alternative variants for posthumous existence. There was some ideological connection between these orders, but the Orphic used the classic version of death, only hoping to preserve the memory in Hades, becoming almost gods; numerous gold tablets provided detailed instructions (Bernabé & Jiménez San Cristóbal, 2008; Graf & Johnston, 2007). The Pythagoreans, on the other hand, adhered to the doctrine of metempsychosis, which opens up the possibility of living many lives and allows spiritual evolution.

It was the concept of metempsychosis that Empedocles shared, believing that the soul can live in different bodies, while assuming that corporeality is something alien to the soul: "Wrapping \<it\> in an alien garb of flesh" (McKirahan, 2010, DK 31B126).

This is a rather unusual statement for a medical practitioner. However, if we consider Love as a unifying principle (Coughlin, 2021), then the unity of body and soul becomes necessary for the time until its power gives way to Strife. By the way, in view of the generally accepted word usage, here and below I use the concept of "soul" as the opposite of "body", but, according to Constantine Vamvacas,

> Empedocles does not use the word 'soul' but, instead, the word daemon.
>
> 'Soul' denoted for Empedocles and his contemporaries the condition of
>
> the *living* body, which gives up its last warm breath in death, expelled in-
>
> to the air. In contrast, the daemon (spirit) is the holy portion of the body,
>
> the indissoluble 'ego', detachable from the body, that undergoes and ex-
>
> periences all the successive reincarnations so as finally to unite with the
>
> divine. (Vamvacas, 2009, p. 180)

Probably, Empedocles meant that each human soul is celestial. The philosopher understands its essence and can consciously develop and use it in himself. An ordinary person is like a savage into whose hands a complex and high-tech mechanism has fallen, the purpose and methods of using which elude his/her consciousness.

Ava Chitwood (2004) writes that "divinity is, of course, the logical philosophical outcome of metempsychosis, rebirth into a higher form" (p. 26). In my opinion it is not quite obvious. If the soul is immortal, but at the same time it is memoryless, then it is something that is extremely close to nothing. When a person talks about *his/her* soul, he/she understands that it is identical to his/her personality, or inextricably linked with it. If my soul has already been on earth and has been connected with certain personalities about whom I now have no idea, then these personalities disappeared from existence, and the immortality of the essence, which for some time came into contact with their personality, does not matter to them. If these personalities are preserved in the soul, how could they be actualized?

Empedocles says about himself:

> For I have already been born as a boy and a girl
> and a bush and a bird and a \<mute\> fish \<from the sea\>.
> (McKirahan, 2010, DK 31B117)

It is difficult to say whether these were memories or poetic fantasies-associations, but what did Empedocles mean by demonstrating such an unusual experience? One can assume that under certain conditions a person recalls his/her previous lives, introducing the past "I" into existence. If that were the case, the concept of metempsychosis would indeed have a soteriological meaning. But then it is not very clear whether a person will feel like one "I" in different images or

whether he/she should have something like exacerbated schizophrenia, when his/her personality splits into many unrelated "I". If Empedocles remembered himself as a boy and a girl, a bush, a bird and a fish, whether his identities come into conflict with each other?

On the other hand, in our time, a person easily tries on several identities during the day (for example, playing different roles and having different avatars in chats, on Internet forums, online games, etc.). In most cases, his/her psyche handles such experiences easily. Obviously, this is due to the fact that a person can consciously change his/her identities and the experience he/she has gained (for example, the progress of experience during the playthrough of different games) remains "inside" these identities. Perhaps divinity consists in the ability to "switch" at will?

If this assumption is correct, then the unblocking of the function of divinity achieved by *purification* is not a bet on future eternity, but an opportunity to feel eternity while still alive. M. R. Wright wrote:

> The god-like *daimones* are born as mortals, and in turn 'many-times dying men' become immortal gods. But in the *Katharmoi* (*Purification*. – A. H.) the alternation of the states 'mortal' and 'immortal' takes on a vividly personal tone. Notions of wrongdoing, banishment and return to happiness give individual histories to gods and mortals, which at first sight appears incompatible with a theory that explains particular forms of life as a temporary arrangement of elemental parts. (Wright, 1997, p. 186)

Let us assume that each person carries an immortal daimon in him/herself, access to which is blocked for his/her own good. Then being in the physical body makes it impossible to remember and only liberation from it at the time of death "revives" the past "I". Probably, the memory unblocks after the death until the next incarnation, and probably no. In the latter case, the former personalities are actually dead, even if they are potentially recorded "somewhere". Purification prepares the soul to accept its former images. It becomes immortal and divine. Thus, a problem is also solved, which any theology or mythology solves with great difficulty: what to do for all eternity?

Alex Long argues that Empedocles abode by an unorthodox version of immortality. In his opinion, for Empedocles, immortality does not mean and does not imply infinite duration, and the immortality of God is his continuity as one and the same organism over a long, but finite period (Long, 2017). "And immediately things grew to be mortal that formerly had learned to be immortal" (McKirahan, 2010, DK 31B35.14). This is a very unusual concept.

For a monotheist, God is the guarantor and basis of the existence of the world, therefore his "death" is possible only in a figurative sense, as in Nietzsche. For the Greeks, the gods are only top managers who have nothing to do with the origin of the world and its laws. If we take the change of Love and Strife in the Sphere as a cosmic cycle, it will be possible to assume that in the new cycle, not Zeus, but someone else will lead the heavens (after all, the Olympians are the

third generation of gods). Having ceased to be God, Zeus will cease to be immortal, although this will not mean that he will die. But he will not die, not because once he was immortal God, but because there is no death for anyone. Gods and people differ not in that the former are immortals, and the latter are not, but in that the former know about their immortality and can control their fate. At the same time, Empedocles views the Cosmos as a structure similar to democracy, in which a cyclical exchange of power takes place (Coates, 2018).

It is within the framework of cosmic cycles that the concept of "immortal gods" makes sense. They are immortal, but not eternal. The concept of "Cosmos" as a harmonious world order is attributed to Pythagoras. According to Phillip Sidney Horky (2019), later figures designated Pythagoras as the first to call the universal world order "Cosmos", since Empedocles was considered a Pythagorean natural scientist whose emphasis on cosmology and ethics was considered an example of a Pythagorean approach to philosophy. Incidentally, Empedocles knew that the moon was spherical (Jones, 2017, p. 123). The identification of the Cosmos with the sphere could be a consequence of the analogy.

Thus, the next game can be with promotion, and can be with degradation. Knowing the patterns of the process, one can influence it. The attainment of perfection in knowledge means divine incarnation. Since the human soul already has a divine (demonic) origin, this is quite natural and obvious. Therefore, Empedocles called fools those, who took death seriously.

But where did the soul (daimon) come from? In his opinion, something cannot arise from non-existence:

> Fools. For their thoughts are not far-reaching –
> those who expect that there comes to be what previously was not,
> or that anything perishes and is completely destroyed.
> For it is impossible to come to be from what in no way is,
> and it is not to be accomplished and is unheard of that what is perishes
> absolutely.
> For it will always be where a person thrusts it each time.
> (McKirahan, 2010, DK 31B11, B12)

Evolution that Empedocles thinks about (in forms that now seem fantastic), concerns only bodies, and the origin of souls remains a mystery. He denies the possibility for the soul to arise from nowhere, thus, interpreting the principle of conservation put forward by the Milesians. Does this mean that souls have always been (that they are eternal) or there was once their one-time emergence (creation), after which new souls no longer arise, but only pass from body to body? It is difficult to say what Empedocles himself thought about this, but with the initial appearance of the soul, it is indestructible, at least within the framework of our existence.

Taking into account that Empedocles has an original version of the evolutionary theory, the concept of metempsychosis acquires another dimension. Whether the gods are a more perfect version of man and did Empedocles predict an evolutionary leap? Probably, the gods are representatives of the human population, who evolved earlier than everyone else. Subsequently, evolutionary changes should affect other *people* as well. Then the image that I painted at the beginning, about the gods-rulers who locked themselves in the castle and defend their privileges from the encroachments of their mortal subjects, does not correspond to reality, at least, to reality in the mind of Empedocles. The gods do not have any special nature, for trees, fish, birds, men, women and gods are all created from the same elements (McKirahan, 2010, DK 31B23).

Therefore, the soul is of divine origin, and the mortal body only restrains it. There is no death, but a series of rebirths. But if one does not want to be a fish next time, one needs to take some action. He/she was already God, which means he/she needs to return *home*.

His welcoming speech to friends, where he calls himself the immortal God (McKirahan, 2010, DK 31B112), and in which they saw either megalomania or insanity, was, in essence, not boast, but a statement. He shared his discovery with friends: he *became* God! If he can, so can others. You just need to make an effort.

Taking the doctrine of Pythagoras (theology and cleansing procedures) as a basis, Empedocles combined it with the teachings (technologies) of the Ionians. The four elements as a compromise and as the end of the cycle. In other words, our hero goes to storm Olympus, armed with cleansing magic and enchanting technology. His predecessors relied on one of the elements, and he decided to use the power of all four. And he used them not only in words.

He tamed the air (receiving the nickname wind-stayer (Diogenes Laertius, 1925, p. 375), water (his irrigation work saved many lives of the inhabitants of Selinus (Diogenes Laertius, 1925)) and earth (reviving a woman who was without breath and a heartbeat for thirty days, taking her from the earth (Diogenes Laertius, 1925, p. 377, p. 383)). He purified his soul with a diet and improved his "karma" with numerous benefits. Fire remained to solve the problem. The jump to Etna was the last point of his mission, the fire of Prometheus and Heraclitus (Halapsis, 2020) was to finally cleanse him of his human essence. This was a leap into immortality.

Originality

Magic is at the origins of science. And this is not only industrial magic (agriculture and craft), the religious meaning of which does not need any explanation, but also cleansing and enchanting magic. Cognition of nature in Ancient Greece was far from the ideal of objective knowledge formed in modern times, knowledge of the world as it exists before man and independently of him. Whatever the ancient philosophers talked about, man was always in the center of their attention (and not just before the so-called anthropological turn). Empedocles succeeded in adding new and unusual elements to this discourse.

Conclusions

Any modern university would be glad to see "Professor Thales" at the physics department. However, a student with knowledge of Thales would be expelled from the exam in disgrace. Ancient wisdom has been dissected and digested, "grains of truth" are reliably separated from "delusions", and in general, no one expects any surprises from the ancients. All textbooks, when considering by pre-Socratics, assert that the main theme of their activity was the search for the origin of the world (arche). Water, air, fire, apeiron, numbers, atoms revolve in our consciousness, and we see in this the themes that became the foundations of subsequent scientific concepts. The historian of philosophy finds ideas among the ancients, stepping over the "naivety" of which, he points to them as a stone laid in the building of science. In the gratitude that is declared, there is a share of hypocrisy with which a person *with knowledge* pampers his/her vanity with an indulgent superiority in relation to the ancients, *allowing* them to take part in the banquet of truth. The knowledge of the ancients is compared with the data of modern science, which is considered as a standard. Finding in the statements of the thinkers of the past something similar to our theories, we are ready to accept this as "the first approaches to the problem".

The ideas of the Greek philosophers really had a grain of modern knowledge, but one should be aware that they were not "professors" in our understanding, and serving to abstract science was not their priority. We tend to see this as purely intellectual interest, imagining the Greek philosophers to be like the armchair scientists of the modern era, whose service to Truth had (at least in the eyes of others) the disinterestedness of a eunuch, contemplating beauty without any intention of possessing (and mastering) it. The ancient Greeks (whose high culture is admired, but that does not prevent us from considering them talkers and dreamers) had a completely *practical* interest in raising the question of the beginning. And this question had not so much physical as anthropological meaning. What is called the "anthropological turn in philosophy" that took place in the middle of the 5th century BC, I would call the "epistemological turn in philosophical anthropology", because the question arose not so much about a human as about the status of his/her thinking.

There are hardly many natures as integral as Empedocles in world history. For this man, there was no gap between theory and practice. Moreover, his practice *followed directly* from the theory. Empedocles, engaged in healing, cleansing cities from the harmful vapors of rivers, protecting gardens from the winds, expelling tyrants (while not requiring power for himself and even refusing it) – this is morality from the heart, and not from benefit or need, not out of politeness and prudence, but because of the awareness of the divinity of his mission.

The anthropology of Empedocles is based on the recognition of several fundamental things. First, there is no death. Second, there is no fundamental difference between the human and the divine. The boundary is conditional and under certain conditions it can be overcome. God can become a man (for example, by doing an act unworthy of a deity), and a man can become God.

The doctrine of evolution is also dual. Both the bodily shell and the soul evolve, keeping only the most adapted species. The soul can both rise to the gods and descend to the bushes and fish. Purification of the soul and mastering the magic of the elements gives a good impetus for the correct direction of evolution. Strictly speaking, he did not directly assert that everyone who repeats his path will certainly become God or godlike, but he/she will pump the necessary qualities. Perhaps the beans, the use of which was categorically forbidden by Pythagoras, give a strong debuff.

Empedocles is an anthropologist-practitioner who, by his example, shows that a person can master all the elements and achieve divinity. He chose (or convinced himself that he chose) the elemental ingredients for penetrating the Fortunate Isles, leaving the instructions on how to become God.

REFERENCES

Arnold, M. (1890). Empedocles on Etna. In *Poems* (pp. 216-254). New York, NY: Macmillan. (in English)

Bernabé, A., & Jiménez San Cristóbal, A. I. (2008). *Instructions for the Netherworld: The Orphic Gold Tablets.* Leiden: Brill. (in English)

Bremmer, J. N. (1994). *Greek Religion*. Glasgow: Oxford University Press. (in English)

Burkert, W. (1985). *Greek Religion*. Cambridge, MA: Harvard University Press. (in English)

Chitwood, A. (2004). *Death by Philosophy: The Biographical Tradition in the Life and Death of the Archaic Philosophers Empedocles, Heraclitus, and Democritus.* University of Michigan Press. (in English)

Coates, C. F. (2018). Cosmic Democracy or Cosmic Monarchy? Empedocles in Plato's Statesman. *Polis: The Journal for Ancient Greek Political Thought, 35*(2), 418-446. DOI: https://doi.org/10.1163/20512996-12340174 (in English)

Coughlin, S. (2021). Cohesive Causes in Ancient Greek Philosophy and Medicine. In C. Thumiger (Ed.), *Holism in Ancient Medicine and Its Reception* (pp. 237-267). Leiden: Brill. DOI: https://doi.org/10.1163/9789004443143_012 (in English)

Diogenes Laertius. (1925). Books 6-10 (R. D. Hicks, Trans.). In *Lives of Eminent Philosophers* (Vol. 2). Cambridge, MA: Harvard University Press. (in English)

Graf, F., & Johnston, S. I. (2007). *Ritual Texts for the Afterlife: Orpheus and the Bacchic Gold Tablets*. London: Routledge. (in English)

Halapsis, A. V. (2020). Man and Logos: Heraclitus' Secret. *Anthropological Measurements of Philosophical Research, 17*, 119-130. DOI: https://doi.org/10.15802/ampr.v0i17.206726 (in English)

Hölderlin, F. (2008). *The Death of Empedocles: A Mourning-Play* (D. F. Krell, Trans.). Albany, NY: State University of New York Press. (in English)

Horky, P. S. (2019). When did Kosmos become the Kosmos? In P. S. Horky (Ed.), *Cosmos in the Ancient World* (pp. 22-41). Cambridge: Cambridge University Press. (in English)

Jones, A. (2017). *A Portable Cosmos: Revealing the Antikythera Mechanism, Scientific Wonder of the Ancient World*. New York, NY: Oxford University Press. (in English)

Kenny, A. (2006). *An Illustrated Brief History of Western Philosophy* (2nd ed.). Malden, MA: Blackwell. (in English)

Kenny, A. (2008). *From Empedocles to Wittgenstein: Historical Essays in Philosophy*. Oxford: Clarendon Press. (in English)

Long, A. (2017). Immortality in Empedocles. *Apeiron, 50*(1), 1-20. DOI: https://doi.org/10.1515/apeiron-2015-0054 (in English)

McKirahan, R. D. (2010). *Philosophy Before Socrates: An Introduction with Texts and Commentary* (2nd ed.). Indianapolis, IN: Hackett. (in English)

Nietzsche, F. (2006). *The Pre-Platonic Philosophers* (G. Whitlock, Trans.). Urbana, IL: University of Illinois Press. (in English)

Parker, R. (2005). *Polytheism and Society at Athens*. New York, NY: Oxford University Press. (in English)

Pindar. (2007). *The Complete Odes* (A. Verity, Trans.). New York, NY: Oxford University Press. (in English)

Price, S. (1999). *Religions of the Ancient Greeks*. Cambridge: Cambridge University Press. (in English)

Russell, B. (1947). *History of Western Philosophy*. London: George Allen and Unwin. (in English)

Sissa, G., & Detienne, M. (2000). *The Daily Life of the Greek Gods* (J. Lloyd, Trans.). Stanford, CA: Stanford University Press. (in English)

Vamvacas, C. J. (2009). *The Founders of Western Thought – The Presocratics. A diachronic parallelism between Presocratic Thought and Philosophy and the Natural Sciences*. Springer. DOI: https://doi.org/10.1007/978-1-4020-9791-1 (in English)

Versnel, H. S. (2011). *Coping with the Gods: Wayward Readings in Greek Theology*. Leiden: Brill. (in English)

Wright, M. R. (1997). Empedocles. In C. C. W. Taylor (Ed.), *Routledge History of Philosophy: From the Beginning to Plato* (Vol. 1, pp. 161-191). London: Routledge. (in English)

LIST OF REFERENCE LINKS

Arnold M. Empedocles on Etna. *Poems*. New York, NY : Macmillan, 1890. P. 216–254.

Bernabé A., Jiménez San Cristóbal A. I. *Instructions for the Netherworld: The Orphic Gold Tablets*. Leiden : Brill, 2008. 379 p.

Bremmer J. N. *Greek Religion.* Glasgow : Oxford University Press, 1994. 121 p.

Burkert W. *Greek Religion*. Cambridge, MA : Harvard University Press, 1985. 493 p.

Chitwood A. *Death by Philosophy: The Biographical Tradition in the Life and Death of the Archaic Philosophers Empedocles, Heraclitus, and Democritus*. University of Michigan Press, 2004. 209 p.

Coates C. F. Cosmic Democracy or Cosmic Monarchy? Empedocles in Plato's Statesman. *Polis: The Journal for Ancient Greek Political Thought*. 2018. Vol. 35. Iss. 2. P. 418–446. DOI: https://doi.org/10.1163/20512996-12340174

Coughlin S. Cohesive Causes in Ancient Greek Philosophy and Medicine. *Holism in Ancient Medicine and Its Reception*. Leiden : Brill, 2021. P. 237–267. DOI: https://doi.org/10.1163/9789004443143_012

Diogenes Laertius. *Lives of Eminent Philosophers*. Vol. II: Books 6–10 / trans. by R. D. Hicks. Cambridge, MA : Harvard University Press, 1925. 704 p.

Graf F., Johnston S. I. *Ritual Texts for the Afterlife: Orpheus and the Bacchic Gold Tablets*. London : Routledge, 2007. 246 p.

Halapsis A. V. Man and Logos: Heraclitus' Secret. *Anthropological Measurements of Philosophical Research*. 2020. No. 17. P. 119–130. DOI: https://doi.org/10.15802/ampr.v0i17.206726

Hölderlin F. *The Death of Empedocles: A Mourning-Play* / trans. by D. F. Krell. Albany, NY : State University of New York Press, 2008. 306 p.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Horky P. S. When did Kosmos become the Kosmos? *Cosmos in the Ancient World* / ed. by P. S. Horky. Cambridge : Cambridge University Press, 2019. P. 22–41.

Jones A. *A Portable Cosmos: Revealing the Antikythera Mechanism, Scientific Wonder of the Ancient World*. New York, NY : Oxford University Press, 2017. 313 p.

Kenny A. *An Illustrated Brief History of Western Philosophy*. 2nd ed. Malden, MA : Blackwell, 2006. 420 p.

Kenny A. *From Empedocles to Wittgenstein: Historical Essays in Philosophy*. Oxford : Clarendon Press, 2008. 230 p.

Long A. Immortality in Empedocles. *Apeiron*. 2017. Vol. 50. Iss. 1. P. 1–20. DOI: https://doi.org/10.1515/apeiron-2015-0054

McKirahan R. D. *Philosophy Before Socrates: An Introduction with Texts and Commentary*. 2nd ed. Indianapolis, IN : Hackett, 2010. 494 p.

Nietzsche F. *The Pre-Platonic Philosophers* / trans. by G. Whitlock. Urbana, IL : University of Illinois Press, 2006. 287 p.

Parker R. *Polytheism and Society at Athens*. New York, NY : Oxford University Press, 2005. 576 p.

Pindar. *The Complete Odes* / trans. by A. Verity. New York, NY : Oxford University Press, 2007. 215 p.

Price S. *Religions of the Ancient Greeks*. Cambridge : Cambridge University Press, 1999. 230 p.

Russell B. *History of Western Philosophy*. London : George Allen and Unwin, 1947. 916 p.

Sissa G., Detienne M. *The Daily Life of the Greek Gods* / trans. by J. Lloyd. Stanford, CA : Stanford University Press, 2000. 312 p.

Vamvacas C. J. *The Founders of Western Thought – The Presocratics. A diachronic parallelism between Presocratic Thought and Philosophy and the Natural Sciences*. Springer, 2009. 289 p. DOI: https://doi.org/10.1007/978-1-4020-9791-1

Versnel H. S. *Coping with the Gods: Wayward Readings in Greek Theology*. Leiden : Brill, 2011. 594 p.

Wright M. R. Empedocles. *Routledge History of Philosophy*. Vol. 1: From the Beginning to Plato / ed. by C. C. W. Taylor. London : Routledge, 1997. P. 161–191.

О. В. ХАЛАПСІС[1*]

[1*]Дніпропетровський державний університет внутрішніх справ (Дніпро, Україна), ел. пошта prof.halapsis@gmail.com, ORCID 0000-0002-9498-5829

Божественна еволюція: антропологія Емпедокла

Мета. Реконструкція вчення Емпедокла з позицій філософської антропології. **Теоретичний базис.** Методологічною основою статті є антропологічне осмислення фрагментів текстів Емпедокла, представлене в історико-філософському контексті. **Наукова новизна.** Пізнання природи в Стародавній Греції було далеким від сформованого в Новий час ідеалу об'єктивного знання, пізнання світу таким, яким він існує до людини і незалежно від неї. Про що б не говорили філософи того часу, в центрі їх уваги завжди була людина. Я запропонував антропологічний варіант інтерпретації вчення Емпедокла, в рамках якого різні елементи його концепції укладаються в несуперечливу модель. **Висновки.** Антропологія Емпедокла заснована на визнанні декількох принципових речей. По-перше, смерті не існує. По-друге, немає принципової різниці між людським і божественним. Дана грань умовна і за певних умов її можна подолати. Бог може стати людиною (наприклад, зробивши негідний божества вчинок), а людина може стати Богом. Вчення про еволюцію також двоїсте. Еволюціонує як тілесна оболонка, зберігаючи лише найбільш пристосовані види, так і душа. Остання може як підніматися до богів, так і сходити до кущів і риб. Очищення душі та оволодіння магією стихій дає хороший поштовх для правильного напрямку еволюції. Емпедокл – антрополог-практик, який на своєму прикладі показує, що людина може оволодіти всіма стихіями і досягти божественності. Він підібрав (або переконав себе в тому, що підібрав) інгредієнти-стихії для проникнення на Острови блаженних, залишивши нам інструкцію про те, як стати Богом.

Ключові слова: Емпедокл; безсмертя; душа; божественність; антропологія; метемпсихоз; еволюція; стихії; пам'ять

UDC 1(091)

V. Y. ANTONOVA[1*], O. M. KORKH[2*]

[1*]University of Customs and Finance (Dnipro, Ukraine), e-mail batumi1508@gmail.com, ORCID 0000-0003-0244-4142
[2*]University of Customs and Finance (Dnipro, Ukraine), e-mail korh54@gmail.com, ORCID 0000-0001-7175-5011

Formation of the "Self-Made-Man" Idea in the Context of the Christian Middle Ages

The purpose of this article is to analyze the variability of the "Self-made-man" idea in the context of the Christian Middle Ages in its primarily historical and philosophical presentation. Research is based on the historical and philosophical analysis of the medieval philosophy presented foremost by the works of Aurelius Augustine, P. Abelard, Thomas Aquinas, and also by the modern researches of this epoch. **Theoretical basis.** Historical, comparative, and hermeneutic methods became fundamental for this research. **Originality.** The conducted analysis allowed to draw a conclusion that, despite the still existing view of the Middle Ages as a kind of an ideological gap in the formation of the self-determination idea, the Christian philosophy of this period not only does not reject but also gives essentially the universal character of the ancient intention to recognize the individual's right to self-determination and self-government, makes it not only religiously acceptable but also obligatory. **Conclusions.** Despite to general theocentrism, providentialism and fatalism of Christian medieval philosophy and culture in general, at its epicenter there is a man of a special type, focused on preserving spiritual autonomy and identity in the social dimensions of their existence, and at the same time, on personal responsibility for their own destiny. Such focus became a logical and somewhat unexpected result of the complex interaction of numerous factors of medieval culture, as well as the ideas and intentions inherited from Antiquity. In particular, the idea that a person who does not act freely cannot be morally responsible for what he does, as well as the intentions of the ancient sage to autonomy, autarky, and apoliticism. In the Middle Ages, this intention became essentially universal, as it became a right, even an obligation of every Christian to be free, at least from the worldly, in determining and realizing his own destiny. The gradual compromise recognition that 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. All this in historical perspective was found in its radicalized and purified from all sorts of mystical and religious layers of expression in the idea of "Self-made-man".

Keywords: self-determined personality; "Self-made-man"; philosophical legitimization; philosophy of the Middle Ages

Introduction

Relevance of research. The modern world is characterized by the gradual expansion of a new type of man – the so-called "Self-made-man", that is "the man who created himself". The natural consequence of this spread is the growing attention of the various fields' researchers, including philosophers, to the issues related to understanding the essence, socio-cultural and ideological origins, historical perspectives, and consequences of this spread. Moreover, such attention is not unique to Western researchers, but also typical to the representatives of the former Soviet Union. However, most of them are works on linguistics, comparative culturology and coaching, which are based on a somewhat, in our opinion, simplified idea of the ideological and cultural-historical origins of the idea of the man who created himself. We believe that the essence of this simplification is to limit these origins to the XVIII century and the process of the American cultural code formation. The author's position refers to the formation of this idea, that begins far beyond these limits, because

The ancient culture, despite the core dominant idea of the fate (logos,

year, necessity, etc.), shows a clear intention for a rather contradictory

and still the recognition of the individual's right to self-defense, to make

their own assessments and choices, so – at least a formal recognition of

the ability and right of the individual to create their own destiny. (Korkh,

2020, p. 65)

However, has this intention survived in the context of the Christian Middle Ages with its characteristic of the actually apodictic dependence of the human destiny on God's providence and mercy? Has it not dissolved in the unconditionally defining for him postulate, formulated by one of the main Christian authorities, Saint Augustine, according to which "God created us, not we ourselves"? After all, it is not only about the body and soul, but also about the fate of man, since "everything that happens is God's will". Reproduced many times by himself and his numerous followers, does this postulate not create a kind of lacuna – an ideological gap in the development of the above-mentioned ancient intention, as it outlaws any personal efforts to create their own destiny? Such questions are justified due to the fact that the "light hand" humanists of the Renaissance, the Enlightenment (Diderot, Voltaire, Montesquieu), and Hegel, who called Middle Ages a kind of barbarism, this historical epoch is still often perceived in mostly negative connotations – such as "ten centuries of darkness", "dark ages", "a period of deep cultural decline", "break in the development of spirituality" and so on. (Interestingly, the modern English of the Middle Ages is often translated as "Dark Ages"). And there are certain reasons for this, in particular the dogmatism, hierarchy and authoritarianism of that time society, in which church pastors, according to I. Herder, treated people like real sheep, and

…blind obedience became a Christian virtue, a Christian virtue became a

rejection of the personal mind, and instead of remaining true to one's

own convictions, one had to follow the authority of another's opinion,

since the bishop who took the apostle's place preached the faith, and tes-

tified, and taught, and interpreted, and judged, and decided everything by

himself. (Herder, 1977, p. 482)

To some extent, this is why the idea of personal self-determination is often considered as a product of later times, in particular the Renaissance, defined by A. F. Losev as "the period of childhood and adolescence of the European individualism", or even the New Age. On the other hand, for modern philosophers and theologians remains actual, to the semantic field of the idea of personal self-determination, and hence the idea of "Self-made-man", the key question of the relationship between the own free will and the Providence or Providence of God. Freedom of will is a concept that more than two thousand years has been a canonical sign of a person's ability to control his own actions (the free will, according to A. Lavazza (2019) means "to be and feel himself a "master" of his own decisions and actions", and hence his own life). Providence or

Providence of God is the Christian analogue of destiny and according to Slavic mythology, the Deity, who determines the purpose of man, and hence independent of his desire's life path. And the significant material for understanding this question was developed in the philosophy of the Middle Ages, whose representatives, according to the American researcher Colleen McClusky (2009), "developed theories, both wonderful and original, which still arouse the interest of scientists working in this industry". Moreover, this interest is essential for researchers of different worldview orientations (Chistyakova, 2018; Dyachenko, 2017; Hoffmann, 2019; McClusky, 2009; O'Connor & Franklin, 2018; Shatalovich, 2015; Tornau, 2019), which indicates a common significance of the relevant issue. In these works, however, the author's attention focuses mainly on the analysis of the differences between Western and Eastern patristic in the interpretation of the relationship between human free will and God's Providence, its connection with will and intellect, dependence on "original sin", "good deeds or faith", the transformation of the idea of determinism in the Western European philosophy etc.

Purpose

However, the problem of continuity between the Middle Ages and Antiquity, in relation to the intention of the last one, to gradually recognize the ability and right of the individual to create their own destiny and does not become the subject of special philosophical reflection. And that is why the purpose of this article is to analyze the vicissitudes of the idea of "Self-made-man" in the context of the Christian Middle Ages in its primarily historical and philosophical presentation.

Statement of basic materials

As already noted, the idea of personal self-determination, which arose, in our opinion, in the days of antiquity, at least formally clearly contradicted the main principles of the Christian doctrine. First of all, its theocentrism, providentialism and fatalism. Therefore, any attempts, including Pelagius, to justify the human free will, as well as the thesis "Our merits are God's gifts", which was to motivate the individual to personal efforts for their own salvation, were categorically condemned by Augustine as heresy. However, Augustine himself was not very consistent in defending his own position. And this is not weird. After all, according to Timothy O'Connor and Christopher Franklin, he tries his best to bring together *various* doctrines,

> According to which the source of evil in the world is the abuse of free-
>
> dom, not a God, and that the will of man, corrupted as a result of the
>
> "fall" of the first people, needs salvation, which is *achieved entirely*
>
> through the actions of God… He clearly states that the human will by its
>
> nature is a self-determining force, that is, no external forces in relation to
>
> it determine its choice, and that this feature is the basis of its freedom.

But he clearly does not exclude that all things are in one way or another

determined by God. (O'Connor & Franklin, 2018)

That is why in his treatises Aurelius recognizes the God-given freedom of human will and, at the same time, following Cicero, emphasizes that the freedom of will is given to man by God only so that he does not count on forgiveness for his sins as those committed against his will. He constantly emphasizes in different ways that our will is always free and, at the same time, not always good. Moreover, the free will of the individual in his decision is the reason why he does bad things. Therefore, without God's grace, we can neither think, nor wish, nor do anything good. As Christian Tornau (2019) rightly points out, Augustine's free will is greatly limited by the sinfulness of mankind, and so it makes no sense to speak of free will without reference to grace.

Therefore, a person has no personal merits and there can't be any. And in their pursuit of the righteous life, no one can rely only on himself, on his own strength and abilities. Hence the conclusion-verdict, which determines the truly dominant precept of the Christian Middle Ages in relation to any attempt at personal self-determination and self-government – all those "who are supported only by the help of law without the help of grace, who rely on strength of his own and are led by their own spirit are not the sons of God" (Aurelius Augustine, n.d., chap. XII).

And yet it is hardly permissible to characterize the learnings of Augustine as a complete and unconditional anathema to the idea of personal self-determination. More acceptable, in our opinion, is the position in which Augustine, in his doctrine of free will and divine providence, acted both as a follower of the idea of providentialism and as an innovator. The fact is that thanks to God's grace, a person's will is not leveled, but changes from bad to good, and also receives help when it becomes good. At the same time, "eternal salvation", although seen primarily as the result of God's, sometimes incomprehensible grace, is promised to man "by his faith and works", as a reward for righteousness that will come in the final evaluation of everyone's merits. In this, obviously, lies the origins of the idea of personal responsibility of the individual for the cause of personal salvation, in fact, its fate. Hence the calls for personal renewal and self-improvement – "create yourself a new heart and a new spirit" (Aurelius Augustine, n.d., chap. XV), and the confession in the "Confession" that he, Aurelius, became for himself "a land that needs a hard work". So it is traced an obvious continuity between the ancient and Christian attitude to the recognition of the idea of destiny and at the same time – the idea of personal responsibility of the individual for his own life, his ability and right to create their own destiny. That is why Augustine is often characterized on the one hand as a "central bridge" between ancient and medieval philosophy, and on the other – as the founder of Catholicisma and, at the same time, "prophet of Protestantism" (Trubetskoy, n.d., pt. I, § II).

However, as it is not paradoxically, the Christian Middle Ages give to this distinctly common guideline the incomparably greater scale and depth. After all, if in antiquity time the requirement of "autonomia", i.e. the distancing of the individual from the social, his self-determination on the basis of his own nature, his own strength and mind, was widespread among a relatively small stratum of society, despite that, in the Middle Ages, it is a call to get rid of all earthly things, of all worldly affairs, becomes the ideological basis of the whole Christian world (!). In other words, what was rarely demanded in antiquity days, in medieval culture, according to H. Arendt (1999), becomes a right for all (p. 27), or rather even *a duty of every Christian*. As a result, the

idea of universal spiritual unity, which is fundamental to Christianity, certainly retains its regulatory status, is balanced by the idea of *an individual's autonomy* in relation to the secular as sinful and unjust. So there is a comprehensive universalization of the individual autonomy idea as its liberation from the previously indeed total dependence on the worldly, lapidary expressed in the famous "to be in the world, but not of this world".

Obviously favorable for the spread in the context of the Christian Middle Ages the idea of self-determined personality was the general universalism of Christianity itself, which appeals not to any particular (ethnic, professional, etc.) community, but to *each individual*; recognition of man for the image and likeness of God, which quite logically led to the recognition of his *own dignity*. An important role was played by the personal character of the Christian God, who, unlike the One of neoplatonists, requires a personal attitude. In the same list are provisions on the *uniqueness of each* human soul, created by the Lord individually, as well as the idea of *personal* salvation and personal responsibility of the believing Christian for his own destiny. As O. Chistyakova rightly states,

> The ideals of salvation contributed to the formation in the bosom of
>
> Christian monotheism of a new image of the personality, the so-called
>
> "new creature". Because salvation a priori presupposed the self-
>
> improvement and self-knowledge of a human in the process of exalting
>
> him to comprehend the God. (Chistyakova, 2018, p. 9)

However, the formation of the idea of "Self-made-man" in the era under consideration, in any case, should not be considered the result of purely philosophical and theological factors. The socio-economic and cultural processes of that time, which generated this "new creature" in the direct practical plane, had an extremely important influence on its further formation and legitimation. Since these processes are described in detail in the studies of S. S. Avierintsev, M. M. Bakhtin, M. Weber, A. Y. Hurevych, E. Gilson, J. Le Goff; V. A. Sokolov, J. Huizinga and other researchers, we note only that it is primarily about the rather intensive development of crafts (including the appearance of a new loom) and, as a consequence, the intensification of the commodity-money relations, which created a more favorable economic basis for personal autonomy; rapid growth in the number and autonomy of cities (Venice, Florence, Genoa), in which self-government often took on a republican form, and "the air of which made a person free"; numerous crusades, which opened to Europeans new, unconventional ways of life and ideas (including the philosophy of Aristotle); numerous heretical movements that destroyed the notion of the "only true" Christian learning; the appearance of the first universities, which became centers of secular culture and free thought; numerous conceptions of civil society (unions of vassals, church communities, urban communes, craft shops, trade guilds, monastic and knightly orders, university fraternities, etc.), which, fighting for their corporate privileges, contributed to the appearance of political and cultural pluralism as an important precondition for personal self-determination, the tradition of the particular rights and freedoms protection. This is finally about the reception by the Western Europe northern regions of the Roman law, which was characterized not only by universalism, but also by a clearly defined individualism. Related to

this is the gradual rooting in the public consciousness of the rule of law and the inviolability of the human's "rights and freedoms" (although still purely corporate), as well as the justification of the idea of "two powers", which found its concise expression in the famous "Render to Caesar the things that are Caesar's, and to God the things that are God's", also created incomparably more favorable conditions for personal choice and self-government. The result of the synergy of these philosophical-theological and socio-economic factors is the birth of a new human being (especially among the bourgeoisie), who is increasingly aware that a truly noble man is not born, but is "*Self-made-man*". Gradually realizing the genuineness and benefits of a decision-making, not in terms of authority and tradition, but at his own risk and discretion, he begins to slowly and painfully overcome the millennial paternalistic guidelines and acquire a taste for self-government.

In this complex socio-cultural context, the actual religious and philosophical self-consciousness of the Middle Ages is gradually being transformed. One of the main directions of this transformation, especially important in this problem field, is that the traditional, until the recent time the almost unconditional focus on the sacred and universal is slowly supplemented and balanced by the focus on the profane and personal-unique. The last one is embodied in particular in the gradual spread of nominalism. "In the Middle Ages, when Platonic and Aristotelian realism were associated with orthodox religious faith, the nominalism could be interpreted as heresy", say the authors of the modern British encyclopedic dictionary (The Editors of Encyclopaedia Britannica, 2018). Nevertheless, the main official Western theology of that time, if even was not openly nominalistic, then in any case, according to A. F. Losev, often gave a rise to nominalism. In socio-psychological terms, this nominalism is traditionally seen as a kind of reaction of the bourgeoisie to the medieval hierarchy of the social system, which increasingly contradicted the individualization of social being, increasing the importance of its personal dimensions. In the epistemological – to the extreme realism, this asserted the unconditional priority of the general in relation to the individual. Thus, the first major representative of medieval nominalism, Roscelin, who endowed a real existence with only a few entities, questioned a number of key dogmas of Christian universalism, the main principles of which were defended within realism, and at the same time created the theoretical preconditions for rehabilitation of the individual human being manifestations.

In Abelard's conceptualist interpretation, nominalism becomes more moderate. Trying to reconcile the opposites of the finite and the infinite, he recognizes as common the real existence. However, since the sphere of existence of the general is proclaimed the personal mind, in essence, it becomes dependent on the individual, becomes derived from his personal abilities, especially from his free mind. Thus the latter becomes the real foundation of faith, and not vice versa, as in Augustine. After all, it is impossible to believe in what we did not understand before. However, a free mind not only makes the meaning of faith clear and acceptable but also becomes the basis for independent and therefore responsible decisions. So the individuals as they become adults and are able to "…control their own will, …must rely not on others but on their own judgment, and [they] should not so much share [someone's] opinion, but experience the truth" (Abelard, n.d., p. 3).

The idea of personal responsibility is especially important because Abelard does not share Augustine's idea of the inherited ancestral sinfulness of each individual. His man in this case acts not as a generic, but as a single being, which from birth, being a "good substance or creation", is neither bad nor good. Only with time, the degree of acquisition of "excited by the mind of a free will" and the ability to distinguish between good and bad, and conscious choice be-

tween them, the man himself, of his own free will becomes good or bad (Abelard, n.d., p. 13). And that is why the human must be responsible for what he does. Moreover, the criterion of morality or immorality of his actions, in his opinion, is not as much as their compliance with God's commandments (!), but if a person follows his own convictions.

Abelard also has his own view on the question of divine destiny. Of course, he does not deny the role of God's grace in the work of personal salvation – everything happens according to God's plan. But he believes that this grace consists first of all in the fact that "…God offers us two purposes, namely: the highest happiness in the Heaven or the deepest evil in hell" (Abelard, n.d., p. 13). As for the choice between them, or the ways and methods of achieving the chosen, it is the prerogative of the man himself. It depends on the real purpose and its implementation result are determined only in the context of the chosen methods, it becomes quite obvious that the implicit recognition of the individual fate dependence on himself. Thus, Abelard's conceptualism further "legalizes" the idea of personal independence and responsibility of the individual in determining his life path and achieving his main goal.

It is clear that the semantic core of the Christian theology, and thus of the entire Western Middle Ages, were the ideas of Augustine. However, the socio-historical transformations mentioned above have led to a fairly significant revision of certain aspects of his learnings. This is primarily the philosophy of Thomas Aquinas, whose influence on the later philosophy, including the relationship between free will and God's grace, according to American researcher Christian Tornau (2019), is both huge and ambivalent. The fact is that Thomas, having developed the doctrine of primary and secondary or so-called "instrumental" causes, gave to the human activity (i.e. "arbitrary" component of the last one) even the greater independence. He substantiates the fundamental necessity of this independence on the basis of the already known to us Cicero and Augustine considerations about what is thanks to that necessity (that is, the free will), the man should be responsible for his own actions. While deprived of this freedom, it falls completely under the influence of blind necessity, which makes the talk of any morality meaningless. At the same time, following in the footsteps of Aristotle's ideas and in contrast to Augustine, Thomas emphasizes not on the will, but on the intellectual ability of man. His freedom of will, as Tobias Hoffmann (2019) rightly points out, is first of all "the rational aspiration" (appetitus rationalis), i.e. the aspiring force, the direction of which is the result of the rational cognition. In other words, it depends on the intellect and is derived from it. It is clear that the primacy of the personal mind over the religiously oriented will significantly enhances the importance and possibilities of personal self-government. This, however, is not limited to the connection with Aristotle. Following Stagirit, Thomas recognizes that all people act for a purpose they consider as good and that the ultimate goal of their life, which people want the most, is the happiness, accessible through the knowledge and God's love. It is important to keep in mind the profound difference between God's love according to Aristotle, followed by Thomas, and God's love according to Plato, which Augustine professed. After all, Aristotle's understanding of this love required the individual to respect himself as a person, to satisfy his needs, and to realize himself in this earthly life. Obviously, it's going about the things, which are very far from the "classic" Augustine's virtues, such as self-humiliation, self-denial, contempt for all worldly and earthly in favor of the sacred and the afterlife.

Clearly, that remaining within the main tenets of Christianity, Thomas is forced to somehow articulate the decisive dependence of the human destiny on God's providence and grace. This is done, however, quite inconsistently:

God is the first cause of everything, as He sets in motion all causes,

both natural and arbitrary. Moreover, the same He, setting in motion the

natural causes, does not prevent them from carrying out their natural ac-

tions, the same He, setting in motion arbitrary causes, does not deprive

them of arbitrariness. Rather, it can be said that He is the cause of their

truth, as He acts in every single thing according to its true nature.

(Thomas Aquinas, n.d.)

Thus, freedom of will exists, but only when it is supported by God as the primary source of both natural causes and human decisions. Contradictory, but natural enough for situations in which faith conflicts with the personal mind. The main thing, however, is that the last one is gaining more and more recognition as the basis of self-determination and self-government of the individual. Which, in turn, is becoming increasingly legitimate.

Originality

The analysis allows us to conclude that, despite the still existing view of the Middle Ages as a kind of an ideological gap in the formation of the self-determination idea, the Christian philosophy of this period not only does not reject but also gives essentially the universal character of the ancient intention to recognize the individual's right to self-determination and self-government, makes it not only religiously acceptable but also obligatory.

Conclusions

Thus, contrary to the general universalism, theocentrism, providentialism and fatalism of Christian medieval philosophy and culture in general, at its epicenter is a man of a special type, focused on preserving spiritual autonomy and identity in the social dimensions of their existence, and at the same time, on personal responsibility for their own destiny. Such focus became a logical and somewhat unexpected result of the complex interaction of numerous factors of medieval culture, as well as the ideas and intentions inherited from Antiquity. In particular, the idea that a person who does not act freely cannot be morally responsible for what he does, as well as the intentions of the ancient sage to autonomy, autarky, and apoliticism. In the Middle Ages, this intention became essentially universal, as it became a right, even an obligation, of every Christian to be free, at least from the worldly, in determining and realizing his own destiny. 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. All this in historical perspective was found in its radicalized and purified from all sorts of mystical and religious layers of expression in the idea of "Self-made-man".

REFERENCES

Abelard, P. (n.d.). *Dialog mezhdu Filosofom, Iudeem i Khristianinom*. Retrieved from https://knigogid.ru/books/731923-dialog-mezhdu-filosofom-iudeem-i-hristianinom/toread?update_page (in Russian)

Arendt, H. (1999). *The Human Condition*. Lviv: Litopys. (in Ukrainian)

Aurelius Augustine. (n.d.). *O blagodati i svobodnom reshenii*. Retrieved from https://azbyka.ru/otechnik/Avrelij_Avgustin/o-blagodati-i-svobodnom-reshenii/ (in Russian)

Chistyakova, O. V. (2018). The issue of free willand divine predestination in the western and eastern patristics in the context of orthodox (soteriological) and philosophical differences. *Logos et Praxis*, *17*(2), 6-15. (in Russian)

Dyachenko, O. N. (2017). The problem of free will in the context of the human person in Western patricy. *Herald of Omsk University, 4*(86), 61-65. (in Russian)

Herder, I. G. (1977). *Ideen zur Philosophie der Geschichte der Menschheit* (A. V. Mikhaylov, Trans.). Moscow: Nauka. (in Russian)

Hoffmann, T. (2019). *Free Will Without Choice: Medieval Theories of the Essence of Freedom*. Retrieved from https://philarchive.org/archive/HOFFWW (in English)

Korkh, O. M. (2020). The idea of "Self-made-man": genesis problem. *Philosophy and political science in the context of modern culture, 12*(1), 57-66. DOI: https://doi.org/10.15421/352007 (in Ukrainian)

Lavazza, A. (2019). Why Cognitive Sciences Do Not Prove That Free Will Is an Epiphenomenon. *Frontiers in Psychology, 10*. DOI: https://doi.org/10.3389/fpsyg.2019.00326 (in English)

McClusky, C. (2009). Medieval Theories of Free Will. *Internet Encyclopedia of Philosophy*. Retrieved from https://iep.utm.edu/freewi-m/ (in English)

O'Connor, T., & Franklin, C. (2018). Free Will. *Stanford Encyclopedia of Philosophy*. Retrieved from https://plato.stanford.edu/entries/freewill/ (in English)

Shatalovich, I. V. (2015). Evolyutsiya idei religioznogo determinizma v srednevekove. *Aktualni problemy dukhovnosti, 16*, 165-181. (in Russian)

The Editors of Encyclopaedia Britannica. (2018). Nominalism. *Encyclopedia Britannica*. Retrieved from https://www.britannica.com/topic/nominalism (in English)

Thomas Aquinas. (n.d.). Vopros 83. O svobode voli. In S*umma teologii* (Vol. 3). Retrieved from https://azbyka.ru/otechnik/konfessii/summa-teologii-tom-3/9 (in Russian)

Tornau, C. (2019). Saint Augustine. *Stanford Encyclopedia of Philosophy Archive*. Retrieved from https://plato.stanford.edu/archives/sum2020/entries/augustine/ (in English)

Trubetskoy, Y. N. (n.d.). *Mirosozertsanie Blazhennogo Avgustina*. Retrieved from https://azbyka.ru/otechnik/Evgenij_Trubeckoj/mirosozertsanie-blazhennogo-avgustina/ (in Russian)

LIST OF REFERENCE LINKS

Абеляр П. *Диалог между Философом, Иудеем и Христианином.* URL: https://knigogid.ru/books/731923-dialog-mezhdu-filosofom-iudeem-i-hristianinom/toread?update_page

Арендт Г. *Становище людини.* Львів : Літопис, 1999. 254 с.

Аврелий Августин (Блаженный). *О благодати и свободном решении.* URL: https://azbyka.ru/otechnik/Avrelij_Avgustin/o-blagodati-i-svobodnom-reshenii/

Чистякова О. В. Свобода воли и божественное предопределение в восточной и западной патристике в контексте ортодоксальных (сотериологических) и философских различий. *Logos et Praxis.* 2018. Т. 17. № 2. С. 6–15.

Дьяченко О. Н. Проблема свободы воли в контексте человеческой личности в западной патристике. *Вестник Омского университета.* 2017. № 4 (86). С. 61–65.

Гердер И. Г. *Идеи к философии истории человечества* / пер. А. В. Михайлова. Москва : Наука, 1977. 703 с.

Hoffmann T. *Free Will Without Choice: Medieval Theories of the Essence of Freedom.* 2019. URL: https://philarchive.org/archive/HOFFWW

Корх О. М. Ідея "Self-made-man": проблема генезису. *Філософія та політологія в контексті сучасної культури.* 2020. Т. 12. № 1. С. 57–66. DOI: https://doi.org/10.15421/352007

Lavazza A. Why Cognitive Sciences Do Not Prove That Free Will Is an Epiphenomenon. *Frontiers in Psychology.* 2019. Vol. 10. 11 p. DOI: https://doi.org/10.3389/fpsyg.2019.00326

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

McClusky C. Medieval Theories of Free Will. *Internet Encyclopedia of Philosophy*. URL: https://iep.utm.edu/freewi-m/

O'Connor T., Franklin C. Free Will. *Stanford Encyclopedia of Philosophy*. 2018. URL*:* https://plato.stanford.edu/entries/freewill/

Шаталович И. В. Эволюция идеи религиозного детерминизма в средневековье. *Актуальні проблеми духовності*. 2015. Вип. 16. С. 165–181.

Nominalism / The Editors of Encyclopaedia Britannica. *Encyclopedia Britannica*. 2018. URL: https://www.britannica.com/topic/nominalism

Фома Аквинский. Вопрос 83. О свободе воли. *Сумма теологии*. Т. III. URL: https://azbyka.ru/otechnik/konfessii/summa-teologii-tom-3/9

Tornau C. Saint Augustine. *Stanford Encyclopedia of Philosophy Archive*. 2019. URL: https://plato.stanford.edu/archives/sum2020/entries/augustine/

Трубецкой Е. Н. *Миросозерцание Блаженного Августина*. URL: https://azbyka.ru/otechnik/Evgenij_Trubeckoj/mirosozertsanie-blazhennogo-avgustina/

В. Ю. АНТОНОВА[1*], О. М. КОРХ[2*]

[1*]Університет митної справи та фінансів (Дніпро, Україна), ел. пошта batumi1508@gmail.com,
ORCID 0000-0003-0244-4142
[2*]Університет митної справи та фінансів (Дніпро, Україна), ел. пошта korh54@gmail.com, ORCID 0000-0001-7175-5011

Становлення ідеї "Self-made-man" в контексті християнського Середньовіччя

Метою даної статті є аналіз перипетій ідеї "Self-made-man" в контексті християнського Середньовіччя в його історико-філософській презентації. Дослідження базується на історико-філософському аналізі середньовічної філософії, представленої роботами Аврелія Августина, П. Абеляра, Томи Аквінського, а також сучасними дослідженнями цієї епохи. **Теоретичний базис.** Основоположними для даного дослідження стали історичний, компаративний та герменевтичний методи. **Наукова новизна.** Проведений аналіз дозволяє зробити висновок, що, попри до цього часу існуючий погляд на Середньовіччя, як своєрідний ідейний розрив у становленні ідеї особистості, яка самовизначається, християнська філософія цього періоду не лише не відкидає, але й надає універсального характеру античній інтенції на визнання права індивіда на самовизначення та самоврядування, робить його не лише релігійно припустимим, але й облігаторним. **Висновки.** Всупереч загальному теоцентризму, провіденціалізму та фаталізму християнської середньовічної філософії та культури в цілому, в її епіцентрі постає людина особливого типу, яка зосереджена на збереженні своєї духовної автономії та самототожності в соціальних вимірах свого буття, і, разом із тим, на особистій відповідальності за власну долю. Така зосередженість стала логічним, хоча і дещо неочікуваним наслідком складної взаємодії численних чинників середньовічної культури, а також успадкованих від Античності ідей та інтенцій. Зокрема ідеї, за якою людина, котра не діє вільно, не може нести моральної відповідальності за те, що вона робить. А також інтенції античного мудреця до автономії, автаркії та аполітії. Ця інтенція в умовах Середньовіччя набуває універсального характеру, оскільки перетворюється на право, навіть обов'язок кожного християнина бути вільним принаймні від мирського у визначенні та реалізації власної долі. Поступове компромісне визнання того, що особисте спасіння можливе лише як результат синергії, тобто співучасті Божої благодаті та свободи людини, легітимує та посилює орієнтацію останньої на активні особисті зусилля та персональну відповідальність за справу власного спасіння. Усе це в історичній перспективі і знайшло своє очищене від різного роду містико-релігійних нашарувань, хоча і дещо радикалізоване вираження в ідеї "Self-made-man".

Ключові слова: особистість, яка самовизначається; "Self-made-man"; філософська легітимація; філософія Середньовіччя

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

UDC 130.2:821.161.2.02

Z. O. YANKOVSKA[1*], L. V. SOROCHUK[2*]

[1*]The National University of Ostroh Academy (Ostroh, Ukraine), e-mail zanna.malva@gmail.com,
ORCID 0000-0002-7846-2796
[2*]Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail LVS1166@ukr.net, ORCID 0000-0003-0478-356X

Anthropological Dimension of the Philosophical "Literature-Centric" Model of Ukrainian Romanticism

Purpose. Romanticism as a movement developed in Germany, where, becoming the philosophy of time in the 18th-19th centuries, spread to all European countries. The "mobility" of the Romantic doctrine, its diversity, sometimes contradictory views, attitude to man as a free, harmonious, creative person led to the susceptibility of this movement by ethnic groups, different in nature and mentality. Its ideas found a wide response in Ukraine with its "cordocentric" type of culture in the early nineteenth century. Since the peculiarity of "Ukrainian Romanticism" was its "literary-centric" nature, the purpose of this study is to analyse and comprehend the place of man in the national philosophy and literature of this period. Accordingly, the main tasks of the work are as follows: to determine the main features, the nature of Ukrainian Romanticism; to trace the main vectors of comprehension and image of man in the literature of this time. **Theoretical basis.** The ideas of European Romanticism (as a philosophical-historical and general cultural movement) were creatively rethought and assimilated during the emergence of new Ukrainian literature. It provided samples of highly artistic works, unique names of talented writers – creators and thinkers, who in their works reflected the philosophy of time. Based on the works of F. Schlegel, partly E. Husserl, M. Heidegger, K. Jaspers, Romanticism in the Ukrainian humanities, in terms of philosophy, culturology, as well as at the intersection with literature, was studied by T. Bovsunivska, Y. Hrybkova, S. Efremov, N. Kalenichenko, S. Kozak, T. Komarynets, D. Nalyvayko, Y. Nakhlik, I. Ogorodnyk, V. Ogorodnyk, A. Sinitsyna, D. Chyzhevsky, M. Yatsenko, E. Kyryliuk, M. Biletsky, D. Dontsov, S. Efremov, G. Kostyuk, S. Krymsky, Y. Sherekh and others. **Originality.** The authors of the article prove that Romanticism in Ukraine, being "literary-centric" inherently, having absorbed the main ideas and features of European Romanticism, has its own features and vectors of formation and development. Man in this kind of movement, thanks to the means of art, appears very clearly as a spiritually rich, sensitive, vulnerable and strong person. For him or her, the highest value is freedom, the ability to make freely independent fateful decisions. **Conclusions.** Ukrainian writers, reflecting the philosophical ideas of Romanticism, saw in man a harmonious combination of "natural" and "social", through which he indirectly carries out his own national existence. In addition to the objective realities of the external world, in their works, Romantic writers appeal to the subjective, internal, spiritual, "ideal" world of the hero, who interacts with reality through his own system of values. At each level of development of the humanities and methodology of cognition, this allows a new reading of these works.

Keywords: man; personality; spirituality; Romanticism; "literary-centric" model of Ukrainian Romanticism; freedom

Introduction

The beginning of the 19th century in philosophical science was marked by new approaches to the philosophical understanding of reality, dominated by humanistic tendencies, irrationalism (as opposed to Enlightenment rationalism), anthropocentrism and subjectivism.

Romanticism as a philosophy and ideology of time, born in Germany, flooded Europe in the 18th century and spread in Ukraine in the early 19th century. The joint work of the brothers August and Friedrich Schlegel, the activities of the representatives of the Jena Romantic circle, led by F. Schlegel, counterposed their modern thinking and ideology to "classical" and ancient philosophy. The ideal of man (idealism) in German classical philosophy is a "free, integrated harmonious personality" (Bohutskyi, Andrushchenko, Bezvershuk, & Novokhatko, 2007, p. 205). In the 19th century, when Romanticism (as a movement) spread in Ukraine, it, based on fairly well-established principles, still takes on some other forms and colours, is modified. It is clear that the

formation of the Romantic worldview was greatly influenced by the German idealist philosophy, according to which, as M. Yatsenko (2005) noted, "the world (universe) is a living dynamic whole, in constant motion and change, in the struggle of contradictions, which in the synthesis act as its wealth" (authors' transl.) (p. 235). Romanticism became not just a denial of the old, but a response to the events and ideology of time. W. Busch wrote in this regard:

> Romanticism is rightly considered a reaction to the decisive turn of the New Age, the Great French Revolution, and especially the defeat of its absolute claims. It becomes in literature and art history a sign of a completely new phenomenon, which in its later conservative form will be seen as the antipode to everything classic. (authors' transl.) (Original quote: "Die Romantik, zu Recht verstanden als Reaktion auf den entscheidenden Einschnitt der Neuzeit, die Französische Revolution, besonders aber das Scheitern ihrer absoluten Ansprüche, wird in der Literatur – wie der Kunstgeschichte als das schlechthin Neue begriffen, das selbst in seiner späteren konservativen Ausprägung als antipodisch zu allem Klassischen gesehen wird"). (Busch, 1999, p. 39)

At this time, S. Kierkegaard, arguing with the Romantics about the concept of irony as "open dynamics of the world and knowledge" and turning to the "Socratic" irony "as an alternative", developed existentialism, which actualized the understanding of human existence as a unique spiritual person able to make a fateful choice and to be responsible for it, whatever the choice. V. Stetsenko (2010), analysing the works of the scientist, noted that for him "existence is the core of the human "Self", thanks to which the "Self" appears not just as a separate empirical individual and not as a "thinking mind" […], but as a specific unique personality" (authors' transl.) (p. 47).

The teachings of S. Kierkegaard were continued by F. Nietzsche, W. Dilthey, A. Bergson, E. Husserl, M. Heidegger, K. Jaspers, A. Camus, J.-P. Sartre and others. In the semantic field of existentialism, they raised the problems of subjectivity and individualism, which are also inherent in romanticism. According to I. Malyshivska and O. Trotsenko (2018), "the basis of existentialism is the problem of human existence, his inner world and the personal crisis in which he found himself" (authors' transl.) (p. 222). Man rethinks his own being and himself in this being. Existentialists considered freedom to be the greatest value in human life. According to them, its loss ("drama of freedom") causes tragic consequences. Therefore, in the period of the rise and development of Romanticism "the leading problem is the tragic fate of man, the cult of mental suffering, the sharp opposition to dream, ideal and reality" (Yatsenko, 2005, p. 237), which are the features of existentialism.

Already A. Camus and J.-P. Sartre embodied this understanding of human existence in works of art, seeking to show and understand the reasons for the unhappiness of their heroes' lives. Their novels "The Stranger" (A. Camus) and "Nausea" (J.-P. Sartre) are considered to be the first classical examples of existentialist prose. This movement is the most fully represented in Ukrainian art by the works of writers of the 1920s and 1930s of the 20th century. (V. Pidmohylny, V. Domontovych, I. Bagryany, T. Osmachka, V. Barka, etc.). In literary criticism, reflections on the philosophical analysis of works of art are found in the works of M. Biletsky, D. Dontsov, S. Efremov, G. Kostyuk, S. Krymsky, S. Pavlychko, Y. Sherekh, and others. Obviously, within the current interdisciplinary research such a stream as "philosophy of literature" is up to date.

The ideas of European romanticism (as a philosophical-historical and cultural movement) were creatively rethought and assimilated even earlier, in the Romantic period of the emergence of new Ukrainian literature. It provided samples of highly artistic works, unique names of talented writers – creators and thinkers, who in their works reflected the philosophy of time.

Romanticism in the Ukrainian humanities from the point of view of philosophy, culturology, as well as at the intersection with literature, was studied by T. Bovsunivska, M. Bratasyuk, G. Verves, Y. Hrybkova, M. Zerov, S. Yefremov, N. Kalenichenko, S. Kozak, T. Komarynets, N. Krutykova, N. Mykhailovska, D. Nalyvayko, Y. Nakhlik, G. Nudha, I. Ogorodnyk, V. Ogorodnyk, E. Sverstyuk, A. Sinitsyna, D. Chyzhevsky, M. Yatsenko, E. Kyryliuk and others.

Purpose

The purpose of this study is to analyse the philosophical "literary-centric" model of Ukrainian Romanticism in terms of its polysemantic and diverse human dimension. Accordingly, the main tasks of the work are as follows: to determine the main features, the nature of Ukrainian Romanticism; to trace the main vectors of comprehension and image of man in the literature of this time; to outline the assimilation of the ideas of European philosophy inherent in this movement, as well as the special features of Ukrainian Romanticism, embodied in literary works.

In the work, we resorted to such *methods* as analysis and synthesis, comparative and interdisciplinary methods, as well as historical-comparative method, the principle of historicism.

Statement of basic materials

Ukrainian Romanticism is "literary-centric" inherently, because, due to the insufficient development of the actual philosophical doctrine, it is progressive writing that embodied the philosophy of time in the works of art, initiating a new period in the development of our literature in the late 18th – early 19th century. The literature works of Ukrainian authors are characterized by the set of features that are generally characteristic of the Romantic movement: irrationalism, lyricism (even if we talk about prose), the consonance of human existence with the existence of nature and national existence (appeal to folklore), reflection of feelings, idealization of human relations (resulting in emergence of a separate genre – idyll). But at the heart of these features there is a man, his or her life, character, daily routine, defeats and victories, sadness and joy. In the analysed period, the literature, its characters, approaches to their image change so much that T. Zhuzhgina-Allahverdian and S. Ostapenko (2020) propose to distinguish a separate branch in anthropological science – "Romantic anthropology", because, in their opinion, "the reflective man is represented by the Romantics not only in his "duality" and in the struggle with himself, but also in the diversity of relations with the world" (authors' transl.) (p. 166). M. Yatsenko aptly wrote about the human dimension of Romanticism:

Given the unity of the macrocosm and the microcosm (of man), Romanticism placed man at the centre of the intersection of world forces and laws, inseparable from nature, society, destiny and God as an eternal life force. Because man is a part of the all-encompassing nature and, thus, contains cosmic forces, he appears individually-valuable and unique with the autonomous psychic world. His consciousness is not limited to the realm of the mind, as the enlighteners claimed; the inner essence of man goes beyond the sphere of practical thinking into the realm of feelings, intuition, imagination, fantasy, which make it possible to comprehend all the richness of being, its highest harmony. (authors' transl.) (Yatsenko, 2005, p. 235)

In the works of the period under study, as indicated, the features of existentialism are already visible. Obviously, we can talk about the existential features (sensitivity and sensibility) of Ukrainian literature, starting with the "philosophy of the heart" in the teachings and works of H. Skovoroda. Some signs of cordocentrism can be traced in the works of writers of the Romantic era – the first half of the 19th century. (M. Gogol, P. Kulish, Anna Barvinok, T. Shevchenko). P. Yurkevich and P. Kulish embodied this in their philosophical works. L. Nazarevych (2008) noted that "the existential worldview is spiritually close to the mentality of Ukrainians, so its penetration into the Ukrainian cultural space was natural" (authors' transl.) (p. 9). Apparently, this is why its features are so organic in the literature of that time. Such "natural", we can say, genetic for Ukrainians cordocentrism in its essence presupposes, on the one hand, a close connection with the national cultural tradition, and on the other – inevitably determines anthropological studies, as man in this doctrine becomes the centre of the universe.

The period of Romanticism is enriched by national features. National liberation movements in Central and Eastern Europe influence the crystallization of "I-natio" and "We-natio" in the people's minds. The assertion of one's own identity, the interaction of the individual with the national team became the "face" of Romanticism, including the Ukrainian one, because man, as a bearer of individual worldview, according to V. Havrylenko (2020), "occupies a central place in shaping of the collective worldview", which "can be presented as an integrated phenomenon, because it is based on a combination of common worldviews of individuals" (authors' transl.) (p. 74).

The appeal of writers and thinkers to folklore, as the most perfect form and origin of the author's work, and to the man of the people as its creator, promotes awareness of individuality, which, according to S. Krymsky (2003), "forms the highest instance of human self – personality" (p. 35). Through images, meanings, symbols, archetypal structures of folk art, romantics for the

first time turn to the problem of depicting the features of national identity and national existence of man. Their works are written in the Ukrainian vernacular (serving as a basis for the literary language), which serves as the most powerful identifier of such ethnicity. Therefore, we can agree with the opinion of T. Bovsunivska (1997) that "in the formation of romantic art an exceptional role was played by the focus on imitating the folk spirit", and "this required a deep penetration into folk culture, free operation of conceptual categories of its natural state, so the romantics focus on the study of folk poetry as the only lasting source of folk spirit" (authors' transl.) (p. 104). This opinion can be confirmed by the words of M. Yatsenko, who noted:

> Being in the centre of universal existence, man in Romanticism breaks
>
> out of the prose of everyday life, the mercantile interests of society, be-
>
> cause empirical material life does not exhaust the limitless possibilities of
>
> existence. Real life, full of freedom and beauty, is in the sphere of spirit
>
> and nature. (authors' transl.) (Yatsenko, 2005, p. 236)

It is the desire of writers to convey this "folk spirit" that generated not only outstanding works, but also heroes, characters, real national "mega-images", such as Naum Drot (G. Kvitka-Osnovyanenko "Marusya" – Ukrainian sentimentalism is believed to be a stage of pre-romanticism), Colonel Shram, Kirill Tur (P. Kulish "The Black Council") and others. Next to them there are characters from the lowest social strata of the population, who embody the features of the archetypes of the Wise Old (Man of God from P. Kulish's novel "The Black Council"; Perebendya from the poetry of the same name by T. Shevchenko; old man from the stories "Mermaid" and "Homebody" by Hanna Barvinok; a number of similar images from the prose by O. Storozhenko), Mother (Katerina, Hanna from the poems by T. Shevchenko "Katerina" and "Naimychka").

Literally all-encompassing appeal of romantics to folk art, ethnography can be traced in various forms of ethnic culture; it has become a kind of standard, model, touchstone of the nation. As T. Bovsunivska (1997) noted: "In the age of Romanticism, the requirement to culture to be ethnoculture, to radiate positive nation-building factors is openly set. The virtual meaning of romantic culture was reduced to the assistance of the ethnos in its formation and reduplication" (authors' transl.) (p. 89).

During this period, "populism" and the reflection of the folk penetrates into all spheres of culture, all branches of artistic and creative activity: painting, music, etc., not to mention ethnography and folklore, which are in the process of becoming ethnographic humanities. Against this background, the publications of records of folklore works are very noticeable – they are collections of dumas, songs, fairy tales, legends (M. Tserteliev, M. Maksimovich, A. Metlinsky, O. Bodiansky, P. Lukashevich, etc.). Regarding the latter, M. Yatsenko (2005) noted that "for romantics an unsurpassed example of "organic" poetry, higher than the literature of the educated classes, is folklore, which embodies the national spirit, national characteristics as a manifestation of the wealth of the universe" (authors' transl.) (p. 236). In this, at first glance, colourful, but unified process, writers try to use, accumulate all the mentioned potential of the means, creatively rethinking the people's existence and the existence of the individual in all its manifestations. Be-

ing essentially a synthetic art, literary creativity due to its mental-verbal and written forms accumulates all the achievements of time and reflects the existence of the people from different points of view at the level of the literary text. Addressing the origins and interpretation of this process, R. Markiv stressed that it is marked by

> The greatest dynamics in the most important moments of the historical existence of the people, during the intensified search for the appropriate spiritual continuum, deep ideological basis for further progress of the nation and the uniqueness of the national worldview, the expressiveness of ideological, philosophical, moral and ethical values. In such periods, the most developed forms of national or social consciousness are maximally consolidated in order to solve vital issues of the ethnos existence. (authors' transl.) (Markiv, 2013, pp. 20-21)

Fine literature in the Romantic era is very close to folk one. Folklore receptions can be traced in the author's work at the level of stylistics, transformation of the poetics of lyrical or prose text, images, motives, even plots. This creates a new Ukrainian literary tradition, within which, along with folklore and together with it, the folk worldview and, in general, the cultural experience of the ethnos are accumulated, preserved and broadcast. The creative activity of romantics affirms the rootedness of man in his land (homeland), history, language, culture.

The mark of folk character as "the immanent quality of national writing, which testifies to the ethno-mental and historical essence of each nation, recorded in its language, culture, psychology" (Kovaliv, 2007, p. 99) in Romanticism determines the appeal to history (historicism) and understanding the role of man in history, because, as noted by T. Bovsunivska (2001), "history can be only national, nationality – only historical" (p. 223). It was at this stage that P. Kulish's first historical stories ("Martin Gak") and the first Ukrainian historical novel "The Black Council" by the same author (a very significant work for this period), T. Shevchenko's poems "Haidamaki", "Kavkaz", as well as other deeply historical works, appeared. A. Sinitsyna (2002) noted that "this evidenced a step from Enlightenment cosmopolitanism to the area of national history, to the study of national culture specifics, reproduction of the originality of a nation, its historical and local identity" (authors' transl.) (p. 36). Sometimes, deeply immersed in the philosophical and historical outline of the work and using the biographical method, we can determine a certain relationship between the author and his characters, or at least his attitude to them. P. Kulish's novel "The Black Council" can be very revealing here again. Similar features can be traced between the author of the work and a thoroughly romantic character – Kyrylo Tur. But this is far from a prototype. The writer sympathizes with all his characters, except Bryukhovetsky and Hvyntivka. As Y. Nakhlik noted in more detail:

He partially sympathizes with the positions of the main characters (Shram

and Somko, the Man of God and Kyrylo Tur, Petro and Lesia), but with

no one – completely. The author balances between different vectors: his-

torical (Shram, Somko), ironic-historical, and ironic-worldly (Kyrylo

Tur), spiritual-existential (Man of God) and hamlet-idyllic, patriarchal-

family (Petro, Lesia), giving preference to none of them. (authors' transl.)

(Nakhlik, 2007, p. 117)

Characters of the novel, such as Hetman Somko and Colonel Shram, represent the state line (the role of the individual in history) in the novel, embodying the historical perspective of Ukraine. However, according to the final of the Nizhyn Council in 1663, this prospect remains unknown. Therefore, these heroes die, showing their successors a worthy example of how to fight for their land and state. At the forefront here, there is the so-called "farm" philosophy of P. Kulish, his idea of the archetypal "Hamlet-Home", which is embodied by Cherevan and his family. The priority of the constants "Home" and "Family" for the Ukrainian mentality and cultural tradition is confirmed by the ending of the novel, where the family idyll defines the patriarchal family as one of the greatest spiritual values of the people.

The image of the Man of God (kobzar) in P. Kulish's novel is both interesting and complex in terms of traditional features. On the one hand, it is thoroughly traditional, and on the other – "his image seems to demonstrate some resistance to this tradition by gaining a different, deeply philosophical meaning" (authors' transl.) (Yankovska, 2016, p. 324). The kobzar should be abstracted from political events by his blindness, however, walking "without a guide", he "sees" and knows more than others, gives sound advice, is aware of everything that happens among the Cossacks, rejoices, including with "his songs". He "seems to be a minor character, but he is not perceived at all as an artistic detail or a "background" image, a certain "decoration of time" or "filling of space". He appears where and when he is needed" (Yankovska, 2016, p. 324), which allows us to see the archetype of the Wise Old Man in him. The existentiality and transcendence of the Man of God vergers on "cosmopolitanism", but still he remains a unique character, deeply national in his time and space.

Thus, as an example, we have a completely different reading of the work, based on modern approaches to its analysis, a combination of multidisciplinary analysis, during which we can say, according to P. Ivanyshyn (2008), about "interpretation" and "reinterpretation" of texts (pp. 5-6). Bearing in mind the interpretation, the author relies on the judgment of H.-G. Gadamer, about the fact that the "historical life of the transmission […] is precisely the need for more and more new assimilations and interpretations". Regarding reinterpretation, he emphasizes that "the urgent need for interpretation arises when the semantic content of the recorded is controversial, and it is necessary to achieve a correct understanding of the message" (authors' transl.) (Ivanyshyn, 2008, p. 56). In this regard, the judgment of S. Kvit (2011) is also very correct, who noted: "Each new reading of a certain style in a different way actualizes for us the meaning of the work, giving it relevance and a new contextual sound" (authors' transl.) (pp. 94-95). In fact, such a reading of the work is carried out at

the intersection of such humanities as philosophical and literary hermeneutics, as a result of which it becomes possible to decipher the philosophical views of the time by the literary text.

The complexity of Romanticism (especially in Ukraine) lies in the instability and diversity of philosophical views, the same affinity with the literary process, which is characterized by heterogeneity and synthesis of movements, styles, trends, groups, schools, search for a new word and method. T. Rudenko (2010) noted that "man for romantics is the greatest secret, a combination of diverse principles, the confrontation of which forms and develops the personality". According to the scientist, "romantics were the first to look at a person through the prism of his hidden desires, dreams, aspirations and ideals" (authors' transl.) (p. 65). This influenced in general the change of the essential basis and poetics of literary creativity.

Obviously, in the era of Romanticism, it is worth paying attention to the personality of an author, a writer, who, using the means of artistic creativity, transmitted the philosophy of time. In this regard, we can rely on the words of N. Kopystianska (2012), who noted: "Every era, every artistic direction, trend has a basis in the development of the philosophy of time and at the same time artists become co-creators of this basis, often its founders" (authors' transl.) (p. 35), which is especially evident in the analysed period, when the Ukrainian intelligentsia had to fight and prove the right to the existence of their language, culture, national identity. M. Skrynnyk (2008) emphasized that in this period, "according to the texts of Ukrainian romantics, individual identity is rooted in the national meta-narrative" (authors' transl.) (p. 4).

Originality

Studies that reflect the main features of Romanticism (as a philosophical movement), which were embodied in the literary works of writers of the 18th – mid-19th century, mostly refer to the study of European literary tradition. Since Ukrainian Romanticism is basically purely "literary-centric", has its own features and vectors of formation and development, the novelty of this study is not only in selection and generalization of these features, but also in understanding the place of man in national philosophy and literature of this period.

Conclusions

Thus, we can state that a man in the work and philosophy of the Romantics appears as a person who, realizing the temporality of his or her own existence, reflecting on the meaning of it, tries to find its spiritual meaning. Therein he or she sees the justification of his or her own life, the meaning of which is in axiological certainty. The main values in human life (apart from life as "self-worth") are the existentials of truth, goodness, freedom, love, honour, family. Failures to achieve them lead to suffering. It is through the "living through" these existentials that the individual is realized as a person. In self-affirmation, man in the philosophy and work of the Romantics goes through certain stages of "spiritual evolution", which are his or her choice. On the other hand, there is destiny (fate) and faith as constants, "what is given", "predetermined", which is often taken into account by the individual in the process of self-development. The writers saw in man a harmonious combination of natural and social, through which the person carries out his or her own national existence. In addition to the objective realities of the external world, in their works, Romantic writers appeal to the subjective, internal, spiritual, "ideal" world of the hero, who interacts with objective reality through his own system of values. At each level of development of the humanities and methodology of cognition, this allows for a different, new interpretation of these works. Retaining the national code as such, they remain relevant to this day.

REFERENCES

Bohutskyi, Y. P., Andrushchenko, V. P., Bezvershuk, Z. O., & Novokhatko, L. M. (2007). *Ukrainska kultura v yevropeiskomu konteksti.* Kyiv: Znannia. (in Ukrainian)

Bovsunivska, T. (1997). Etnohenez i teohenez. In *Fenomen ukrainskoho romantyzmu* (Pt. 1). Kyiv: IL NANU. (in Ukrainian)

Bovsunivska, T. V. (2001). *Istoriia ukrainskoi estetyky pershoi polovyny XIX stolittia.* Kyiv: Vydavnychyi Dim "Buraho". (in Ukrainian)

Busch, W. (1999). Klassizismus, Romantik und Historismus: Einführung. *Kunsthistorische Arbeitsblätter, 1*, 39-48. DOI: https://doi.org/10.11588/artdok.00001799 (in German)

Havrylenko, V. V. (2020). Human as a carrier of the worldview: Individual and collective dimensions. *Anthropological Measurements of Philosophical Research, 18*, 62-75. DOI: https://doi.org/10.15802/ampr.v0i18.210988 (in Ukrainian)

Ivanyshyn, P. (2008). *Natsionalnyi sposib rozuminnia v poezii T. Shevchenka, Ye. Malaniuka, L. Kostenko.* Kyiv: Akademvydav. (in Ukrainian)

Kopystianska, N. (2012). *Chas i prostir u mystetstvi slova.* Lviv: PAIS. (in Ukrainian)

Kovaliv, Y. I. (2007). *Literaturoznavcha entsyklopediia* (Vol. 2). Kyiv: VTs "Akademiia". (in Ukrainian)

Krymsky, S. (2003). *Zapyty filosofskykh smysliv.* Kyiv: PARAPAN. (in Ukrainian)

Kvit, S. (2011). *Hermenevtyka styliu.* Kyiv: Vydavnychyi dim "Kyievo-Mohylianska akademiia". (in Ukrainian)

Malyshivska, I. V., & Trotsenko, O. Y. (2018). Existentialist model of reality in the works of ukrainian writers of the early 20th century. *Precarpathian Bulletin of the Shevchenko Scientific Society Word, 4*(48), 222-232. (in Ukrainian)

Markiv, R. (2013). *Folklor i literatura: Formy dialohu (Folkloryzm v ukrainskii literaturi kintsia XIX – pochatku XX stolittia).* Lviv: PAIS. (in Ukrainian)

Nakhlik, Y. (2007). Svitohliad i tvorchist Panteleimona Kulisha. In *Panteleimon Kulish: Osobystist, pysmennyk, myslytel* (Vol. 2). Kyiv: Ukrainskyi pysmennyk. (in Ukrainian)

Nazarevych, L. T. (2008). *Existentialism as philosophical and artistic aesthetic dominant idea of Ukrainian small prose of the late 19th – the early 20th century* (Dissertation thesis for obtaining the scientific degree of the Candidate of Philology). Ternopil Volodymyr Hnatiuk National Pedagogical University, Ternopil. (in Ukrainian)

Rudenko, T. P. (2010). Osobystist u khudozhnii tvorchosti romantyzmu. Vzaiemozv'iazok filosofii i literatury. *Visnyk of National Technical University of Ukraine "Kyiv Polytechnic Institute". Philosophy. Psychology. Pedagogics, 3*, 65-69. (in Ukrainian)

Sinitsyna, A. (2002). *Istoryko-filosofski idei ukrainskoho romantyzmu (Panteleimon Kulish, Mykola Kostomarov).* Lviv: LNB im. V. Stefanyka NAN Ukrainy. (in Ukrainian)

Skrynnyk, M. A. (2008). *Existential senses of national identity in Ukrainian romanticism* (Dissertation thesis for obtaining the scientific degree of the Doctor of Philosophy). Ivan Franko National University of Lviv, Lviv. (in Ukrainian)

Stetsenko, V. (2010). Existentialism as "the philosophy of a man" of the 20th century. *Socio-humanitarian Problems of Person, 4*, 44-54. (in Ukrainian)

Yankovska, Z. (2016). *Folkloryzm ukrainskoi romantychnoi prozy.* Lviv: NVF "Ukrainski tekhnolohii". (in Ukrainian)

Yatsenko, M. T. (2005). Romantyzm. In *Istoriia ukrainskoi literatury XIX stolittia* (Vol. 1, pp.230-285). Kyiv: Lybid. (in Ukrainian)

Zhuzhgina-Allahverdian, T. N., & Ostapenko, S. A. (2020). Romantic human study: Peculiarities of personality philosophy in the literature of the 1820-1830-ies. *Anthropological Measurements of Philosophical Research, 18*, 155-167. DOI: https://doi.org/10.15802/ampr.v0i18.221425 (in Ukrainian)

LIST OF REFERENCE LINKS

Богуцький Ю. П., Андрущенко В. П., Безвершук Ж. О., Новохатько Л. М. *Українська культура в європейському контексті.* Київ : Знання, 2007. 679 с.

Бовсунівська Т. *Феномен українського романтизму.* Ч. 1: Етногенез і теогенез. Київ : ІЛ НАНУ, 1997. 154 с.

Бовсунівська Т. В. *Історія української естетики першої половини XIX століття.* Київ : Видавничий Дім "Бураго", 2001. 344 с.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Busch, W. Klassizismus, Romantik und Historismus: Einführung. *Kunsthistorische Arbeitsblätter*. 1999. Heft 1. S. 39–48. DOI: https://doi.org/10.11588/artdok.00001799

Havrylenko V. V. Human as a carrier of the worldview: individual and collective dimensions. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 62–75. DOI: https://doi.org/10.15802/ampr.v0i18.210988

Іванишин П. *Національний спосіб розуміння в поезії Т. Шевченка, Є. Маланюка, Л. Костенко*. Київ : Академвидав, 2008. 392 с.

Копистянська Н. *Час і простір у мистецтві слова*. Львів : ПАІС, 2012. 344 с.

Літературознавча енциклопедія : у 2 т. / автор-укл. Ю. І. Ковалів. Київ : ВЦ "Академія", 2007. Т. 2. 624 с.

Кримський С. *Запити філософських смислів*. Київ : ПАРАПАН, 2003. 240 с.

Квіт С. *Герменевтика стилю*. Київ : Видавничий дім "Києво-Могилянська академія", 2011. 143 с.

Малишівська І. В., Троценко О. Я. Екзистенціалістська модель дійсності у творах українських письменників початку ХХ століття. *Прикарпатський вісник НТШ Слово*. 2018. № 4 (48). С. 222–232.

Марків Р. *Фольклор і література: форми діалогу (Фольклоризм в українській літературі кінця ХІХ – початку ХХ століття)*. Львів : ПАІС, 2013. 288 с.

Нахлік Є. *Пантелеймон Куліш: особистість, письменник, мислитель* : у 2 т. Т. 2: Світогляд і творчість Пантелеймона Куліша. Київ : Український письменник, 2007. 462 с.

Назаревич Л. Т. *Екзистенційність як філософська та художньо-естетична домінанта української малої прози кінця ХІХ – початку ХХ століття* : автореф. дис. … канд. філол. наук. Терноп. нац. пед. ун-т ім. В. Гнатюка. Тернопіль, 2008. 20 с.

Руденко Т. П. Особистість у художній творчості романтизму. Взаємозв'язок філософії і літератури. *Вісник НТУУ "КПІ". Філософія. Психологія. Педагогіка*. 2010. Вип. 3. С. 65–69.

Сініцина А. *Історико-філософські ідеї українського романтизму (Пантелеймон Куліш, Микола Костомаров)*. Львів : ЛНБ ім. В. Стефаника НАН України, 2002. 160 с.

Скринник М. А. *Буттєві смисли національної ідентичності в українському романтизмі* : автореф. дис. … д-ра філос. наук. Львів. нац. ун-т ім. І. Франка. Львів, 2008. 39 с.

Стеценко В. Екзистенціалізм як "філософія людини" ХХ сторіччя. *Соціогуманітарні проблеми людини*. 2010. № 4. С. 44–54.

Янковська Ж. *Фольклоризм української романтичної прози*. Львів : НВФ "Українські технології", 2016. 610 с.

Яценко М. Т. Романтизм. *Історія української літератури ХІХ століття*. Київ : Либідь, 2005. Т. 1. С. 230–285.

Zhuzhgina-Allahverdian T. N., Ostapenko S. A. Romantic human study: peculiarities of personality philosophy in the literature of the 1820–1830-ies. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 155–167. DOI: https://doi.org/10.15802/ampr.v0i18.221425

Ж. О. ЯНКОВСЬКА[1*], Л. В. СОРОЧУК[2*]

[1*]Національний університет "Острозька академія" (Острог, Україна), ел. пошта zanna.malva@gmail.com, ORCID 0000-0002-7846-2796

[2*]Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта LVS1166@ukr.net, ORCID 0000-0003-0478-356X

Антропологічний вимір філософської "літературоцентричної" моделі українського романтизму

Мета. Романтизм як напрям розвинувся в Німеччині, звідки, ставши у XVIII–XIX ст. філософією часу, поширився в усі країни Європи. "Рухомість" романтичної доктрини, її різноманітність, іноді суперечливість поглядів, ставлення до людини як вільної, гармонійної, творчої особистості зумовили сприйнятливість цього напряму етносами, відмінними за своїм характером і ментальністю. Його ідеї знайшли широкий відгук в Україні з її "кордоцентричним" типом культури саме на початку XIX ст. Оскільки особливістю "українського романтизму" був його "літературоцентричний" характер, то мета цього дослідження – проаналізувати та осмислити місце людини в національній філософії й літературі зазначеного періоду. Відповідно, головними завданнями праці є: визначити основні ознаки, характер українського романтизму; простежити головні вектори осмислення й зображення людини в літературі цього часу. **Теоретичний базис.** Ідеї європейського ро-

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

мантизму (як філософсько-історичного й загальнокультурного напряму) були творчо переосмислені й засвоєні в період постання нової української літератури. Вона надала зразки високохудожніх творів, непересічні імена талановитих письменників – творців і мислителів, які у своїх працях відобразили філософію часу. Спираючись на праці Ф. Шлегеля, частково Е. Гусерля, М. Гайдеґґера, К. Ясперса, романтизм в українській гуманітаристиці з точки зору філософії, культурології, а також на перетині з літературою вивчали Т. Бовсунівська, Ю. Грибкова, С. Єфремов, Н. Калениченко, С. Козак, Т. Комаринець, Д. Наливайко, О. Нахлік, І. Огородник, В. Огородник, А. Сініцина, Д. Чижевський, М. Яценко, Є. Кирилюк, М. Білецький, Д. Донцов, С. Єфремов, Г. Костюк, С. Кримський, Ю. Шерех та ін. **Наукова новизна.** Авторами статті доведено, що романтизм в Україні, будучи в своїй основі "літературоцентричним", увібравши головні ідеї й ознаки європейського романтизму, має власні ознаки й вектори становлення та розвитку. Людина в такому різновиді напряму, завдяки засобам художності, постає дуже виразно, як духовно багата, чутлива, вразлива й сильна особистість. Для неї найвищою цінністю є свобода, здатність вільно приймати самостійні доленосні рішення. **Висновки.** Українські письменники, відображаючи філософські ідеї романтизму, вбачали у людині гармонійне поєднання "природного" та "соціального", через які опосередковано вона й здійснює власне національне буття. Окрім об'єктивних реалій зовнішнього світу, у своїх творах письменники-романтики апелюють до суб'єктивного, внутрішнього, духовного, "ідеального" світу героя, що взаємодіє з реальністю за допомогою власної системи цінностей. На кожному рівні розвитку гуманітарних наук і методології пізнання це дає можливість нового прочитання цих творів.

Ключові слова: людина; особистість; духовність; романтизм; "літературоцентрична" модель українського романтизму; свобода

UDC (1.091):141.144

A. S. SYNYTSIA[1*]

[1*]Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail andrii.synytsia.edu@gmail.com,
ORCID 0000-0002-0983-7187

Analysis of Oleksandr Kulchytskyi's Anthropological Research in the Context of European Philosophy

Purpose. The paper is aimed at studying the peculiarities of the Oleksandr Kulchytskyi's doctrine of human, taking into account the context of European philosophy and especially in comparison with the paradigm of philosophizing in the Lviv-Warsaw school. **The theoretical basis** of the study is determined by Kulchytskyi's scholarly works in the field of philosophy and philosophical anthropology, as well as the latest researches that reinterpret the influence of Twardowski's theoretico-methodological ideas on the formation of the philosophical worldview of the Ukrainian thinker. **Originality.** Based on the appeal to primary sources, Kulchytskyi's philosophical doctrine of human in the unity of its basic principles and theoretico-practical results is reconstructed. The ways of forming the key ideas of his philosophical anthropology are determined, their originality is substantiated, despite the cooperation with Twardowski's school, as well as despite numerous discussions and researches of Western European philosophico-anthropological, existentio-ideological and socio-psychological issues. **Conclusions.** It is found out how the philosophical worldview of Oleksandr Kulchytskyi was formed and how he gradually came from the research of the human psyche within the framework of anthropological structural psychology to the realization of the need to study philosophical anthropology. The personalistic features of his philosophical doctrine of human are characterized; in particular, attention is paid to the distinction between the concepts of person and personality, determining the importance of the social factor for the formation of human worldview, didactic aims of anthropological studies. It is shown how in Kulchytskyi's philosophical anthropology the analysis of the existentio-worldview dimension of human existence, manifested in different spiritual situations and socio-cultural conditions that influence the specifics of thinking and the nature of the personality mentality, acquires special importance. The originality of Kulchytskyi's arguments about human in the context of both Ukrainian philosophy and in general European philosophical thought is stated.

Keywords: Oleksandr Kulchytskyi; philosophical anthropology; existence; personalism; person; personality; Lviv-Warsaw school

Introduction

Just a short time ago, Ukrainian historians of philosophy have initiated a study of the local receptions of the "mainstream" of world philosophy. This initiative aims, on the one hand, to demonstrate which philosophical ideas of world-famous thinkers have been rethought at the local level, and, on the other hand, to find out how significantly local contexts influenced various kinds of rethinking of "great" philosophies, and at the same time the cultural identity of a particular community was preserved (Yosypenko & Khoma, 2020). It is clear that this kind of initiative only marked the tendencies that have emerged in the works of Ukrainian researchers in recent years. These tendencies are especially clear on the example of Stepan Ivanyk's (2014, 2015), Olha Gonczarenko's (2020), Ihor Karivets' (2019) researches, devoted to the Lviv-Warsaw school. They decided to demonstrate how the theoretico-methodological achievements of some European philosophers (including Twardowski and Brentano), whose works influenced the formation of the analytic tradition in philosophy, were later rethought by Ukrainian thinkers. The reason for this is more than compelling: many Ukrainians studied under Kazimierz Twardowski at Lviv University and had the opportunity to continue their studies in Western Europe.

In this respect, a special place is occupied by Oleksandr Kulchytskyi (1895-1980), a native of Skalat (Ternopil region), a student of Lviv University and Sorbonne University, an active public

figure and organizer of Ukrainian science abroad (in Germany and France). He was one of the few Ukrainian intellectuals who, of course, at the cost of forced migration, managed to develop Ukrainian philosophical thought, free from ideological distortions, during the period of ideologization of socio-political life and the realities of national education and science in the 1940-1980s, being in line with world philosophical discussions in their European dimensions of existentialism, phenomenology and philosophical anthropology. In fact, Kulchytskyi devoted a lot of his work to the study of anthropological issues: he assigned to them an important role in his university lectures, summarized in "Fundamentals of Philosophy and Philosophical Sciences" (Kulchytskyi, 1995a), in a special script "Introduction to Philosophical Anthropology" (Kulchytskyi, 1973), in which he significantly expanded the ideas of his "Essays on Structural Psychology" (Shumylo-Kulchytskyi, 1949), in numerous journalistic, psychological, philosophical sociopolitical articles, scientific reports and manuscripts (in Ukrainian, Polish, English, French, German, Spanish), many of which are still awaiting publication and discussion (see: Yerzhabkova (1981, 1982a, 1982b, 1983, 1985a, 1985b)).

The proposed study will demonstrate how Oleksandr Kulchytskyi's philosophical worldview was formed and he gradually came to realize the need to investigate human nature – a topic that significantly distinguishes his philosophical ideas from the analytic worldview of Twardowski's school and demonstrates his enduring spiritual ties with the Ukrainian philosophical tradition developed by Hryhorii Skovoroda, and with the schools of continental philosophy. In the process of analyzing his research on the formation of philosophical anthropology as a science, the formation of a personalistic conception of human nature, the study of characteristic worldviews of human existence, it will be shown that attempts to correctly interpret Kulchytskyi's legacy must be sufficiently balanced, and any attempt to immediately correlate it with a particular school or tradition in order to correctly demonstrate these local contexts of global philosophies will not achieve its goal if only certain aspects of its philosophical heritage are taken into account.

Purpose

This paper aims to investigate the features of Oleksandr Kulchytskyi's philosophical conception of human, given the context of the Lviv-Warsaw school and European philosophico-anthropological research.

Statement of basic materials

From a student of Twardowski to an original personalist thinker. There is no doubt that the formation of Oleksandr Kulchytskyi's philosophical worldview was influenced by his studies at the Faculty of Philosophy at Lviv University in 1913-1914, 1924-1926, after which he received the academic title of Master of Pedagogy and Psychology (Yerzhabkova, 1996, p. 51). The fact is that having become a student, Kulchytskyi immediately enrolled in a philosophical pro-seminar, which was conducted by Kazimierz Twardowski (Ivanyk, 2014, p. 55). In order to read, analyze and interpret philosophical works, to discuss them at classes and meetings of the philosophical circle organized by Twardowski in the university library (Woleński, 1985), a thorough academic training was required: knowledge not only of the history of philosophy but also of European languages, in which the works were written. Therefore, it is no coincidence that Kulchytskyi, in addition to philosophy, studied German and French at the university. Moreover, he joined the activities of the "Polish Philosophical Society" founded by Twardowski (which de-

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

fined the organizational structure of the Lviv-Warsaw School) and the "Philosophical movement" ("Ruch Filozoficzny"), the journal of this society (Ivanyk, 2014, p. 64).

Investigating Twardowski's influence on the formation of Kulchytskyi's philosophical, pedagogical and psychological ideas, Olha Gonczarenko (2020) notes the following: "… through his courses at university, Kulczycki transmitted to the Ukrainian students the methodological and philosophical ideas of the LWS, namely: analytical method, psychologism, introspectionism, intentionalism, epistemological and ethical absolutism" (p. 35). Indeed, Kulchytskyi's philosophical statements are characterized by a clear formulation of the problem, its division into separate sub-questions, special attention to the definition of concepts, an attempt to combine philosophical reflection with the data of psychological science, and so on. However, it should be noted that the scientific interests of Kulchytskyi himself do not always coincide with the key thematic areas of research of the Lviv-Warsaw school and it seems debatable that Twardowski's philosophical ideas were "the main source of Kulczycki's philosophy" (Gonczarenko, 2020, p. 35). It must be admitted that the nature of his scientific interests was also influenced by his studies at the Sorbonne in 1919-1920, where he studied philosophy and Romance philology. It is no coincidence that his first work, "The Unknown Guest" ("Ukrainian Literary and Scientific Bulletin", 1924), was devoted to the analysis of the parapsychological ideas of Maurice Maeterlinck, who wrote mainly in French, and his doctoral thesis "Scientism in the teachings of Renan" (a famous French orientalist and historian of religion), written in 1930 in French, when Twardowski's school was at the zenith of its development (Yerzhabkova, 1996, pp. 51-52).

In addition, it will not be difficult to notice what radical changes the Lviv-Warsaw school has undergone since the beginning of the Second World War. Not only because 34 of the more than 80 thinkers of this school did not survive the hardships of the war, many scholars (like Kulchytskyi in 1940) emigrated abroad. Ties were severed, and the political situation at the time prevented individual members of the school from teaching. Changes in accents in philosophy under the influence of ideology, did not allow reviving the school as a certain social structure. At the same time, under the influence of new existential, phenomenological trends, due to the need to take into account moral and worldwiev issues, the attachment to Twardowski's school has significantly weakened. If the school continued to exist (as long as Twardowski's students lived), it was not as a collective formation, but only in the works of individual authors (Woleński, 1985). However, Kulchytskyi hardly belonged to them. And not only because he did not actually mention Twardowski's legacy in his works. In conclusion, his interest in human and political issues, somewhat uncharacteristic of Twardowski's school, his strong critique of the worldview and anthropological principles of Marxist ideology, his interest in Ukrainian national identity were the result of a much wider range of authors, including such personalistic psychologists as Emmanuel Mounier, Carl Gustav Jung and Philipp Lersch, as well as such philosophers as Max Scheler, Nicolai Hartmann and especially Hryhorii Skovoroda and Immanuel Kant. In the latter, as noted by Kyrylo Mytrovych (1985), "<Kulchytskyi> finds two basic principles of his own philosophizing: critical rationalism and anthropological approach to all problems of philosophy" (p. 7). Therefore, it can be assumed that anthropological motives in Kulchytskyi's philosophizing should be found not so much taking into account Twardowski's legacy as considering the historico-philosophical background of the formation of his views more broadly – given the theoretico-methodological ideas of thinkers from previous epochs and from other traditions.

In general, it can be argued that the theme of human being is central to Kulchytskyi's philosophical studies (and so little characteristic of Twardowski's school). It is no coincidence that

fascinated by Kulchytskyi's research on human person and discussions with him Mytrovych (1985) even remarked that "He <Kulchytskyi> believed, from the point of view of his profession and from life experience, that philosophical thought is a deepening and totality of those essential knowledge and values that are necessary for the full self-awareness of man and the whole community" (p. 6). Indeed, for Twardowski (2009), the philosophical study of human beings was limited to the study of the metaphysics of the soul, and therefore, at most, the study of the epistemological aspects of the human self, the existence of which is a directly obvious truth that does not require proof (p. 37). Our Self, according to Twardowski, cannot be reduced to a set of mental phenomena, because it is single and does not consist of parts. However, the results of the study of the self, or the human psyche, are not yet the answer to the question of what a human being is. Therefore, for Kulchytskyi, and this is not the case with Twardowski, it is important to take a step away from the study of the human psyche in the direction of philosophical understanding of human person. It is no coincidence that he returned to the subject of human almost throughout the period of his work and paid much attention to the formation of the science of philosophical anthropology.

From philosophy and psychology to the science of philosophical anthropology. Analyzing the sphere of human existence, Kulchytskyi (1947) noted: "It is impossible not to call *the very problem of human* the oldest, the most difficult and sensually closest to human" (p. 6). Various humanities and natural sciences only touched on certain aspects of human being. However, to comprehend human as such, so to speak, *sub specie aeternitatis*, did not seem a feasible task, because "human as a microcosm is essentially as infinite as the macrocosm of the Universe" (Kulchytskyi, 1947, p. 6). Therefore, philosophical anthropology arose from the need not to lose understanding of what human being is in general, and in the light of the differentiation of human sciences to take a step towards the integration and consolidation of these sciences.

Anthropological issues, according to Kulchytskyi (1995a), form philosophical knowledge, which is accordingly concentrated around the issues of being, knowledge and values (pp. 100-131). He is firmly convinced that it is not so much the focus on the philosophical substantiation of truth that is characteristic of Twardowski's studies as "the subject of philosophical anthropology should become the central sphere of philosophical thinking" (Kulchytskyi, 1973, p. 17). The subject of anthropology is so closely intertwined with the key branches of philosophy that it is difficult to draw demarcation lines between them. To clarify this fact, Ihor Bychko (1996) even concludes that the philosophical anthropology proposed by Kulchytskyi "integrates the achievements of such components of philosophical knowledge as ontology, epistemology and axiology … forming a pluralistic integrity of philosophical knowledge about human" (p. 23). Of course, in the perspective of studying human being, the very ideas of ethics and aesthetics as special axiologies allow a person (a human from the social perspective) to consider human value as self-worth, and ontology and epistemology are rather auxiliary tools that help to manifest the world for human beings and find themselves in it.

Among the basic characteristics of philosophical anthropology, Kulchytskyi (1947) determined the focus on human wholeness and essence of human being (p. 6). To interpret a human person as a whole means not just to pay attention exclusively to intellectual sphere (the ability to think, comprehend or know the outer and inner world). "The whole person", according to the thinker, is "physical-psychic-mental-spiritual one, with all his/her feelings and will, premonitions and fears, experience and hope…" (Kulchytskyi, 1966, p. 23). Under such an interpretation, every aspect of human existence becomes important for understanding the essence of human person

both by others and in the process of one's own self-awareness. At the level of theory, a person is considered in various aspects (psychological, social, biological, moral, etc.); *de facto,* everyone is identical with oneself. Being of a person is characterized by a whole, by which Kulchytskyi means "such an order of parts to which nothing can be added or subtracted without a substantial change of the object, which as a result is closed, complete" (Shumylo-Kulchytskyi, 1949, p. 12). When scientific analysis tells us about the different layers of human existence – material (or physical), organic, mental and spiritual, we still need to understand that in human integrity, each of these layers performs its clearly defined functions and tasks. To investigate their functional purpose, we must first understand what is a whole, that is, a human who is not the sum of individual structural layers. There are likely to be integrative links between them. At the level of the human psyche and spirituality, the whole has precedence over the individual parts. This state of affairs distinguishes the sphere of the mental from the physical, because the study of the latter begins with the study of individual elements.

As can be seen, philosophical anthropology considers human person more broadly than anthropological structural psychology, even in the holistic-structural perspective developed by the author (Shumylo-Kulchytskyi, 1949). Philosophical anthropology significantly complements the knowledge of psychology, because it allows us to look at human beings from the perspective of the integrity of reality, which is objectified in the universal knowledge of being. Thus, philosophical anthropology differs from such anthropologies as cultural (focuses primarily on the works of the human spirit) or social (studies the behavior of people in social groups) or anthropology in the broadest sense of the word (which focuses on the study of human physical nature).

Kulchytskyi (1973) rightly noted that Kant was the first to formulate the subject field of philosophical anthropology when he made distinctions between the concepts of theoretical anthropology (knowledge of human beings in general and their abilities), pragmatic anthropology (knowledge of practical human skills) or moral anthropology (as a study of human action from the ethical aspect) (p. 6). Later in Heidegger's existentialism, it became clear that anthropology was the basis of the fundamental ontology, because it reveals the nature of being precisely through human existence. Such a focus on knowing human as immersed in being opens up metaphysical perspectives to philosophical anthropology, because it becomes important to consider human from extra-experiential perspectives, when the mind seeks to go beyond the phenomenon and comprehend the essence of things. However, importantly, Kulchytskyi himself, probably under the influence of Twardowski, is not inclined to consider philosophical anthropology as a result of the development of philosophy (or metaphysics). A meaningful philosophical view of things arises after the actual scientific progress. Kulchytskyi (1973) agrees with Bernard Groethuysen that the formation of philosophical anthropology as a reflection on the essence of human was due to the progress of psychology, history, linguistics, and the humanities in general (pp. 7-8). However, he considers it important to emphasize that the main role in this process has been played by holistic-structural psychology. The fact is that it made it possible to analyze how man differs from the animal world, namely the mental and spiritual structure, which we discover through the categories of "I", "consciousness", "person", "personality". Denotations of these categories are a common object of study for philosophical anthropology and psychology, with the difference that the former considers the content of relevant concepts in a generalized form, and the latter – at the level of manifestations of a particular person. For philosophical anthropology, it is first important to reach the level of analysis of the moral meanings of human existence on the basis of knowledge about the nature of the human psyche (in the spiritual sphere).

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Personalistic aspect of philosophical anthropology. Obviously, if a person were focused only on solving practical problems, one would not hope to understand human spiritual essence. Appreciating Max Scheler's attempts to characterize the spiritual nature of human through the analysis of the spirit, the new "that just makes human a human" (Kulchytskyi, 1973, p. 11), Kulchytskyi seems to be more inclined to pay attention to those manifestations of the spirit that can be studied as psychological phenomena (volitional and sensory acts, perceptions, mental reactions and the physiological states that cause them). Such phenomena form the mental layer of human being, which is only the basis for understanding the spiritual layer. The importance of psychological analysis is that it clearly indicates the need to take into account not only what seems to us fully aware of human actions, but also what person cannot fully understand. After all, on the one hand, a person is an active subject of his/her actions (when everyone thinks, shows willpower, concentrates on a particular subject). On the other hand, a person can be simply a passive object of those states or processes (for example, passions or affects) that captivate his/her thoughts. Moreover, some of the processes, "emerging from the depths of the soul and falling into the scope of active functions, retain part of one's original deep character" (Shumylo-Kulchytskyi, 1949, p. 16).

Thus, analyzing the human psyche, Kulchytskyi comes to those metaphysical truths, which Heidegger, for example, defined as Angst, which already exists at the ontological level of human existence, and Wittgenstein defined as unspeakable (unspoken), which is extremely important for understanding human behavior (Synytsia, 2020). Philosophical anthropology, as can be concluded, in a metaphysical way shifts the emphasis in psychological research of human. For example, mental processes are replaced by analysis of human events, the intentionality of acts of consciousness is reinterpreted in terms of caring about being, another person or oneself, and the attempt to define our attitude to the unconscious and, therefore, uncontrolled, in ourselves is transformed into a reflection on existential angst (or anxiety) – something causeless that determines human existence, but can not be clearly understood. Thus, a number of mental phenomena acquire not a psychological but an ontological meaning and it becomes possible to think about the moral dimensions of the human personality as something objectified on a spiritual level.

This makes it possible to interpret the human "I" (Self) not only as a center of conscious mental life, a center of mental meanings and consciousness, but also personally – as something spiritual-ideal, social or biographico-historical (see: Kulchytskyi, 1973, pp. 64-70; Shumylo-Kulchytskyi, 1949, pp. 35-43). Each of these dimensions of our "I" is based on a certain structural-real "I" defined by a set of our conscious and unconscious mental states, thoughts and feelings, extrapolated to the level of intersubjective interaction. At this level, the person grasps, comprehends and develops the moral, aesthetic, religious, theoretical values of society; carries out the introjection of universal and national spiritual values into the way of being one's own phenomenal "I".

Kulchytskyi separately emphasized that human existence never stands apart from the fate of society. He wrote: "Human actions and reactions are so completely woven into the web of social relations that they are never deprived of social significance and are never socially indifferent: everything is related to the social environment" (Shumylo-Kulchytskyi, 1949, p. 40). It does not matter whether it is about a person thinking alone on past events, the current state of affairs or planning future actions. Each time a person uses the language he or she has learned in the process of socialization, he or she takes into account the potential social assessment and determines the extent to which his or her actions will be welcomed or condemned by others.

In the community, a person has the opportunity to compare his/her actions with the actions of others, to build certain patterns of behavior in society and to determine his/her attitude to them. Therefore, it is good when a person's philosophical reflection will help in this matter. Kulchytskyi (1995a) wrote: "Philosophical anthropology gives reason to think not only about human who is, but also about human who should be, not only about human nature, but also about its transformation, not only about human reality, but to some extent about the human ideal" (p. 148). Guidelines for certain ideals are of practical use, because they make it clear that the understanding of human nature is not limited to itself, it also fulfills certain axiological, didactic goals. The educational ideal to which the researcher aspires is to focus on the best examples of culture (including Ukrainian). It is not simply in the gaining of knowledge, but in the education, cultivation of values; in strengthening spiritual and cultural ties in society and, in general, taking into account the best experience of one's own culture, as well as the cultural heritage of other peoples (Kulchytskyi, 1969, p. 23). As we can see, combining the goals of anthropology and pedagogy, Kulchytskyi aims to strengthen the practical significance of philosophical anthropology. If the statements in philosophical anthropology were exceptionally about the universal, they would be nothing more than an abstraction or idealization; it would not matter to the everyday life of the average person. Therefore, it is no coincidence that Kulchytskyi moves from the concept of person to the analysis of Ukrainian person, Ukrainian cultural tradition and Ukrainian values, reveals ethnopsychological, ideological, spiritual and cultural-historical factors of formation of the Ukrainian national character (see, e.g.: Kulchytskyi, 1995b). In this way, he makes a kind of transition in his reflection from psychology to anthropology, and then returns to the study of the individual, whose cognitive and moral autonomy is extremely important from the standpoint of personalism.

A free creative person, not burdened by the external environment, capable of self-knowledge and immersion in the depths of his/her heart – such an ideal of Skovorodian person in Kulchytskyi's personalism acquires a psychological dimension (Kultschytzkyj, 1974). "Heart" (inner world of a person) is understood as a set of mental and spiritual phenomena that manifest themselves in the process of functioning of the human psyche, which serves as a basis for formulating the spiritual dimension of human existence. This dimension is characterized by self-awareness, personal activity and the desire for self-development. At the level of spirituality, the human "I" becomes an axis for the formation of a person (aimed at realizing pragmatic goals and social tasks) and a personality (able to perceive, realize and determine the attitude to spiritual, including religious values). In general, the basic criteria of a person are individuality, teleology, axiology (self-worth) and phenomenology (ability to self-knowledge) (Shumylo-Kulchytskyi, 1949, p. 46). Compliance with these criteria is a necessary condition for the formation of personality as an individual and a unique subject of socio-cultural reality.

Existential-worldview dimension of human being. However, Kulchytskyi does not dwell too much on the study of human person as such, because he understands that knowledge of the nature of human being requires a clear understanding of all the variety of challenges a particular person is facing. Therefore, his analysis of human person is also characterized by attention to the study of human existence.

In this aspect, again, we can point to a certain difference from the methodology of Twardowski, for whom it was important to focus on some problem, to give an opinion in a critical-analytical way (see, e.g. Twardowski, 1921). For his part, Kulchytskyi preferred to consider the problem in the context of the history of philosophy, to cite the views of predecessors that

could confirm his own views. For example, he described the concept of spirit according to Scheler (Kulchytskyi, 1973, p. 11), which corresponded to his idea of spirituality as one of the layers of reality (Shumylo-Kulchytskyi, 1949, p. 3). In the context of the progress of philosophical anthropology, he paid attention primarily to the anthropological views of Plato, St. Augustine, existentialism or Scheler (Kulchytskyi, 1995a, pp. 140-145). He combined them with his own religious and ideological views of human person (Kulchytskyi, 1966); he gave a definition of the situation according to Jaspers, Sartre or Hartmann, and then defined this concept (Kulchytskyi, 1966, p. 4). That is, it was important for him not only to discuss, but also to seek the views of those thinkers who would confirm his own reasoning.

In particular, Kulchytskyi drew attention to the context of the situation in order to understand the nature of human behavior. The fact is that the person manifests oneself in the context of the situation. Under the influence of the existential tradition, Kulchytskyi (1966) defined the *situation* as "a set of factors of the physical and spiritual environment of person, each of which simultaneously affects human and among which human acts, thereby acting on these factors as well" (p. 4). Thus, there is an external and internal dimension of a certain situation, which the person gets in. Sometimes external factors are so unfavorable that a person will not be able to show oneself as usual. Such situations, following Jaspers, can be defined as boundary. But neither under boundary conditions nor under normal ones, the situation itself does not contain instructions for action. Therefore, a person is able to show freedom and decide how to interpret a situation correctly and how to act in it. As Kulchytskyi (1966) remarked: "Every human situation is a piece of ethical existence" (pp. 4-5). Thus, even in completely new circumstances, a person, based on his ethical experience, will decide how to act. The inner dimension of the situation in which a person will be, will contain a number of spiritual factors of individual being. These factors will shape the spiritual situation, which is determined by religious facts, thoughts or ideas, largely interconnected with the processes of the outside world.

A human can be considered as being in different types of situation ("cosmic", historical, socio-public, personal and family). And at the same time each of us constantly builds a certain system of relations to the world, sometimes without even guessing about it. The human worldview is formed as existentially pluralistic – a person simultaneously interacts with a multitude of other worlds, and is not in the same world with a clearly defined line of events. Under certain conditions, a person finds oneself in extreme situations, which is an integral part of human existence – it is about struggle, suffering, accident, guilt and death (Kulchytskyi, 1995a, p. 144). Such situations make you think about how to be and how to act, what to change and what to take for granted. When faced with difficulties, a person tries to preserve the integrity of one's own personality, which is manifested in spiritual harmony and peace of mind. In some cases, such borderline situations take the form of inevitable crisis situations. Kulchytskyi wrote about it as follows:

> In two phases of human life, the integrity of life becomes a problem for
>
> us: when we pass through the gates of our youth and see before us paths
>
> and roads and their intersections and impassability, we look for our own
>
> way, and then, when we pass through the gates of old age, coming out of
>
> life before the "wall of death" that Franko writes about in "Moses", we

look from afar at our journey and in what has *been*, and we find that

which is *lasting* and *imperishable*. (Kulchytskyi, 1985, p. 18)

Of course, a person constantly finds oneself in a situation of choice, not only at a young age or at old age, when everyone chooses what will inevitably come. A difficult situation arises whenever it is difficult to make a choice and make a decision, because you find yourself in the unknown and do not know what decision to make. Kulchytskyi (1985) believes that in such circumstances the decisive role should be given to the worldview as a set of values that allow a person to make the right choice in unexplained life situations (p. 18). Worldview is constantly changing throughout life. It becomes the end result of our perception of the world. It is no coincidence, as Kulchytskyi (1981) wrote, "for a clearer definition of the concept of *worldview* ("Weltanschaung") it is good to understand in advance the concept of *world-picture* ("Weltbild")" (p. 28). Characterizing the worldview, Kulchytskyi, following Jaspers, points to the semantic-spatial, mental-cultural or metaphysical nature of this concept. The world-picture itself clarifies to us how the transition takes place from a set of visual knowledge about the world and individual subject contents to a holistic picture of the world.

The formation of worldview, i. e. the way a person understands the world and understands what is happening in it, as Viktoriia Havrylenko (2020) points out, according to Kulchytskyi's philosophy, is influenced by origin, geographical living conditions and natural factors (p. 67). However, it should be added that the nature of a person's worldview is influenced by the peculiarities of mental composition of thinking and mentality. The process of forming a mentality as a set of socio-psychological guidelines for understanding the processes occurring in the world around depends on the cultural environment of the person. Under such conditions, culture forms the ontological basis of the human worldview and the uniqueness of the worldview of different peoples (Kulchytskyi, 1995b). And to understand the nature of human behavior, as well as the existential dimensions of human worldview, it is necessary to take into account the spiritual, psychological and socio-historical foundations of the cultural environment in which the individual is formed.

Originality

The preconditions of origin and peculiarities of the philosophico-personalistic conception of human by Oleksandr Kulchytskyi are analyzed. The boundaries of Twardowski's influence on the nature of Kulchytsky's worldview are determined and the originality of his reasoning in the study of existential-worldview and socio-psychological aspects of philosophical anthropology is stated.

Conclusions

Thus, thanks to reflections on person and his/her existence, as Kulchytskyi demonstrated, philosophical searches in the ontological, epistemological, and axiological spheres acquire integrity and completeness. Investigating the values and senses that fill human existence, he seems to go far beyond the paradigm of philosophizing, focused on substantiating the truth, which followed Twardowski. The practical value of anthropological reflections is manifested in the fact that they build a certain educational ideal, but also in the fact that the thinker is able, without resorting to excessive abstraction, to explore the specifics of being an individual. For this,

worldview aspirations, beliefs and knowledge (life experience), mentality, the nature of the cultural and historical situation in which the formation of the human personality took place are important. Studying the basics of philosophical anthropology, Kulchytskyi built an original concept of Ukrainian personalism, within which he combined general philosophico-theoretical ideas with specific observations of the way of life of the Ukrainian people. His philosophical anthropology is developed as a synthesis of ideas of European philosophy in the context of Ukrainian intellectual and spiritual culture. Combining the ideas of psychology, culturology and philosophy, Kulchytskyi created an original conception of philosophical anthropology, in which reflections on human nature and existential-worldview dimensions of human being acquire new meanings and values within both Ukrainian culture and European philosophical thought.

REFERENCES

Bychko, I. V. (1996). Ukrainskyi natsionalnyi kharakter: Personalistskyi pidkhid. *Filosofsko-antropolohichni chytannia'96, 2*, 20-26. (in Ukrainian)

Gonczarenko, O. (2020). Oleksandr Kulczycki's Philosophy and the Lviv-Warsaw School. *Analiza i Egzystencja, 50*, 19-39. DOI: https://doi.org/10.18276/aie.2020.50-02 (in English)

Havrylenko, V. V. (2020). Human as a Carrier of the Worldview: Individual and Collective Dimensions. *Anthropological Measurements of Philosophical Research*, *18*, 62-75. DOI: https://doi.org/10.15802/ampr.v0i18.210988 (in English)

Ivanyk, S. (2014). *Filozofowie ukraińscy w Szkole Lwowsko-Warszawskiej*. Warszawa: Semper. (in Polish)

Ivanyk, S. (2015). What is Polish Philosophy and What Can It Give to Ukrainian Philosophy? *Sententiae, 32*(1), 128-142. DOI: https://doi.org/10.22240/sent32.01.128 (in Ukrainian)

Karivets, I. (2019). F. Brentano and K. Twardowski: Some Traces of Their Influence on the Contemporary Ukrainian Scholars. *Problemos, 96*, 96-106. DOI: https://doi.org/10.15388/Problemos.96.8 (in English)

Kulchytskyi, O. (1947). Filosofichna antropolohiia. Nova nauka – stara problema. *Arka, 5*, 6-7. (in Ukrainian)

Kulchytskyi, O. (1966). *Ukrainskyi myrianyn u dukhovnii sytuatsii suchasnosti*. Paris. (in Ukrainian)

Kulchytskyi, O. (1969). Psykholohichni aspekty ukrainskoi osvity v diaspori. *Pedahohichni problemy ta dydaktychni porady* (pp. 18-39). Munich. (in Ukrainian)

Kulchytskyi, O. (1973). *Vvedennia u filosofichnu antropolohiiu*. Munich: Ukrainskyi Vilnyi Universytet. (in Ukrainian)

Kulchytskyi, O. (1981). Vvedennia v problematyku sutnosty filosofii. In *Memoirs of the Shevchenko scientific society* (Vol. 191, pp. 1-86). Paris-New York-Munich. (in Ukrainian)

Kulchytskyi, O. (1985). Svitohliad ta molod. In *Ukrainskyi personalizm: Filosofska etnopsykholohichna synteza* (pp. 15-19). Munich-Paris: Ukrainskyi Vilnyi Universytet. (in Ukrainian)

Kulchytskyi, O. (1995a). *Osnovy filosofii i filosofichnykh nauk*. Munich-Lviv: Ukrainskyi Vilnyi Universytet. (in Ukrainian)

Kulchytskyi, O. (1995b). Rysy kharakterolohii ukrainskoho narodu. In *Entsyklopediia ukrainoznavstva: Zahalna chastyna: Perevydannia v Ukraini* (Vol. 2, pp. 708-718). Kyiv. (in Ukrainian)

Kultschytzkyj, A. von. (1974). Hryhorij Skoworoda, Philosoph der Selbsterkenntnis und Vorläufer des Personalismus. *Mitteilungen, 10-11*, 31-41. (in German)

Mytrovych, K. (1985). Profesor Kulchytskyi mizh namy. In *Ukrainskyi personalizm: Filosofska etnopsykholohichna synteza* (pp. 5-14). Munich-Paris: Ukrainskyi Vilnyi Universytet. (in Ukrainian)

Shumylo-Kulchytskyi, O. (1949). *Narys strukturnoi psykholohii*. Munich: Ukrainskyi Vilnyi Universytet. (in Ukrainian)

Synytsia, A. S. (2020). Comparative Analysis of Ludwig Wittgenstein's and Martin Heidegger's Views on the Nature of Human. *Anthropological Measurements of Philosophical Research, 18*, 132-143. DOI: https://doi.org/10.15802/ampr.v0i18.195967 (in English)

Twardowski, K. (1921). Symbolomania i pragmatofobia. *Ruch Filozoficzny*, *VI*(1-2), 1-10. (in Polish)

Twardowski, K. (2009). Metafizyka duszy. *Studia z Historii Filozofii Polskiej, 4*, 35-48. (in Polish)

Woleński, J. (1985). *Filozoficzna Szkoła Lwowsko-Warszawska*. Warszawa: PWN. (in Polish)

Yerzhabkova, B. (1981). Bibliohrafiia naukovykh prats Oleksandra Kulchytskoho, 1895-1980. *Liberation Path, 2*, 220-229. (in Ukrainian)

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Yerzhabkova, B. (1982a). Bibliohrafiia naukovykh prats Oleksandra Kulchytskoho, 1895-1980 (II). *Liberation Path, 6*, 759-763. (in Ukrainian)

Yerzhabkova, B. (1982b). Bibliohrafiia naukovykh prats Oleksandra Kulchytskoho, 1895-1980 (II): Zakinchennia, 2. *Liberation Path, 7*, 865-870. (in Ukrainian)

Yerzhabkova, B. (1983). Bibliohrafiia naukovykh prats O. Kulchytskoho (1895-1980) III. *Liberation Path, 6*, 730-739. (in Ukrainian)

Yerzhabkova, B. (1985a). Bibliohrafiia naukovykh prats Oleksandra Kulchytskoho (1895-1980) IV. *Liberation Path, 5*, 612-619. (in Ukrainian)

Yerzhabkova, B. (1985b). Bibliohrafiia naukovykh prats Oleksandra Kulchytskoho (1895-1980) IV: Zakinchennia, 2. *Liberation Path, 6*, 735-740. (in Ukrainian)

Yerzhabkova, B. (1996). U stolittia narodzhennia Oleksandra Kulchytskoho (1895-1980). *Liberation Path, 1*, 50-58. (in Ukrainian)

Yosypenko, S., & Khoma, O. (2020). Local Contexts of Global Philosophies. *Sententiae, 39*(2), 6-7. DOI: https://doi.org/ 10.31649/sent39.02.006 (in Ukrainian)

LIST OF REFERENCE LINKS

Бичко І. В. Український національний характер: персоналістський підхід. *Філософсько-антропологічні читання'96*. 1996. Вип. 2. С. 20–26.

Gonczarenko O. Oleksandr Kulczycki's Philosophy and the Lviv-Warsaw School. *Analiza i Egzystencja*. 2020. Vol. 50. P. 19–39. DOI: https://doi.org/10.18276/aie.2020.50-02

Havrylenko V. V. Human as a Carrier of the Worldview: Individual and Collective Dimensions. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 62–75. DOI: https://doi.org/10.15802/ ampr.v0i18.210988

Ivanyk S. *Filozofowie ukraińscy w Szkole Lwowsko-Warszawskiej*. Warszawa : Semper, 2014. 223 s.

Іваник С. Що таке польська філософія й що вона може дати українській філософії? *Sententiae*. 2015. Т. 32. № 1. С. 128–142. DOI: https://doi.org/10.22240/sent32.01.128

Karivets I. F. Brentano and K. Twardowski: Some Traces of Their Influence on the Contemporary Ukrainian Scholars. *Problemos*. 2019. Vol. 96. P. 96–106. DOI: https://doi.org/10.15388/Problemos.96.8

Кульчицький О. Філософічна антропологія. Нова наука – стара проблема. *Арка*. 1947. Ч. 5. С. 6–7.

Кульчицький О. *Український мирянин у духовній ситуації сучасності*. Париж, 1966. 32 с.

Кульчицький О. Психологічні аспекти української освіти в діаспорі. *Педагогічні проблеми та дидактичні поради*. Мюнхен, 1969. С. 18–39.

Кульчицький О. *Введення у філософічну антропологію*. Мюнхен : Український Вільний Університет, 1973. 198 с.

Кульчицький О. Введення в проблематику сутності філософії. *Записки наукового товариства ім. Шевченка*. Париж – Нью-Йорк – Мюнхен, 1981. Т. 191. С. 1–86.

Кульчицький О. Світогляд та молодь. *Український персоналізм*: *філософська етнопсихологічна синтеза*. Мюнхен – Париж : Український Вільний Університет, 1985. С. 15–19.

Кульчицький О. *Основи філософії і філософічних наук*. Мюнхен – Львів : Український Вільний Університет, 1995. 164 с.

Кульчицький О. Риси характерології українського народу. *Енциклопедія українознавства. Загальна частина*. Перевидання в Україні. Київ, 1995. Т. 2. С. 708–718.

Von Kultschytzkyj A. Hryhorij Skoworoda, Philosoph der Selbsterkenntnis und Vorläufer des Personalismus. *Mitteilungen*. 1974. No. 10–11. S. 31–41.

Митрович К. Професор Кульчицький між нами. *Український персоналізм*: *філософська етнопсихологічна синтеза*. Мюнхен – Париж : Український Вільний Університет, 1985. С. 5–14.

Шумило-Кульчицький О. *Нарис структурної психології*. Мюнхен : Український Вільний Університет, 1949. 146 с.

Synytsia A. S. Comparative Analysis of Ludwig Wittgenstein's and Martin Heidegger's Views on the Nature of Human. *Anthropological Measurements of Philosophical Research*. 2020. No. 18. P. 132–143. DOI: https://doi.org/10.15802/ampr.v0i18.195967

Twardowski K. Symbolomania i pragmatofobia. *Ruch Filozoficzny*. 1921. T. VI. No. 1–2. S. 1–10.

Twardowski K. Metafizyka duszy. *Studia z Historii Filozofii Polskiej*. 2009. T. 4. S. 35–48.

Woleński J. *Filozoficzna Szkoła Lwowsko-Warszawska*. Warszawa : PWN, 1985. 347 s.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Єржабкова Б. Бібліографія наукових праць Олександра Кульчицького, 1895–1980. *Визвольний шлях*. 1981. № 2. С. 220–229.

Єржабкова Б. Бібліографія наукових праць Олександра Кульчицького, 1895–1980 (ІІ). *Визвольний шлях*. 1982. № 6. С. 759–763.

Єржабкова Б. Бібліографія наукових праць Олександра Кульчицького, 1895–1980 (ІІ). Закінчення, 2. *Визвольний шлях*. 1982. № 7. С. 865–870.

Єржабкова Б. Бібліографія наукових праць О. Кульчицького (1895–1980) ІІІ. *Визвольний шлях*. 1983. № 6. С. 730–739.

Єржабкова Б. Бібліографія наукових праць Олександра Кульчицького (1895–1980) IV. *Визвольний шлях*. 1985. № 5. С. 612–619.

Єржабкова Б. Бібліографія наукових праць Олександра Кульчицького (1895–1980) IV. Закінчення, 2. *Визвольний шлях*. 1985. № 6. С. 735–740.

Єржабкова Б. У століття народження Олександра Кульчицького (1895–1980). *Визвольний шлях*. 1996. № 1. С. 50–58.

Йосипенко С., Хома О. Локальні контексти глобальних філософій. *Sententiae*. 2020. Т. 39. № 2. С. 6–7. DOI: https://doi.org/10.31649/sent39.02.006

А. С. СИНИЦЯ[1*]

[1*]Львівський національний університет імені Івана Франка (Львів, Україна), ел. пошта andrii.synytsia.edu@gmail.com, ORCID 0000-0002-0983-7187

Аналіз антропологічних досліджень Олександра Кульчицького в контексті європейської філософії

Мета. Дослідити особливості вчення про людину, яке розвивав Олександр Кульчицький, зважаючи на контекст європейської філософії й особливо у співставленні з парадигмою філософування Львівсько-Варшавської школи. **Теоретичний базис** дослідження визначений науковими розвідками Кульчицького в царині філософії й філософської антропології, а також новітніми напрацюваннями, що по-новому інтерпретують вплив теоретико-методологічних ідей Твардовського на формування філософського світогляду цього українського мислителя. **Наукова новизна.** На підставі звернення до першоджерел, реконструйовано філософське вчення Кульчицького про людину в єдності його вихідних положень і теоретико-практичних результатів. Визначено способи формування базових ідей його філософської антропології та обґрунтовано їхню самобутність, попри співпрацю зі школою Твардовського, а також, не зважаючи на численні дискусії й дослідження західноєвропейської філософсько-антропологічної, екзистенційно-світоглядної і соціально-психологічної проблематики. **Висновки.** З'ясовано процес становлення філософського світогляду Олександра Кульчицького; його поступовий перехід від досліджень людської психіки у межах антропологічної структурної психології до усвідомлення необхідності вивчення філософської антропології. Охарактеризовано персоналістичні особливості його філософського вчення про людину. Зокрема, звернено увагу на дистинкцію понять "особи" і "особистості", визначення важливості соціального фактору для формування світогляду людини, дидактичні цілі людинознавчих студій. Продемонстровано, як у філософській антропології Кульчицького набуває особливої ваги аналіз екзистенційно-світоглядного виміру людського буття, проявленого в різних духовних ситуаціях і соціально-культурних умовах, що впливають на специфіку мислення й природу ментальності особи. Констатовано оригінальність міркувань Кульчицького про людину як у контексті української філософії, так і європейської філософської думки загалом.

Ключові слова: Олександр Кульчицький; філософська антропологія; екзистенція; персоналізм; особа; особистість; Львівсько-Варшавська школа

CONTENTS

ЗМІСТ

Для нотаток

ВИМОГИ ДО ОФОРМЛЕННЯ СТАТЕЙ

До публікації в журналі приймаються статті українською або англійською мовами проблемного, узагальнюючого, оглядового характеру, оригінальні наукові, практичні дослідження, які раніше ніде не видавалися.

Матеріали необхідно надавати в друкованому та в електронному виглядах у програмі Microsoft Word 2003 або більш ранній – файли *.doc (файли *.docx, *.docm – не приймаються).

Матеріали рецензуються членами редакційної колегії збірника та сторонніми незалежними експертами, виходячи з принципу об'єктивності та з позицій вищих міжнародних академічних стандартів якості, та редагуються. Редакція залишає за собою право на стилістичну правку рукопису.

Вимоги щодо об'єму наукових статей, повідомлень, відгуків та рецензій:
- оглядові та проблемні статті – до 45 000 знаків з пробілами (8–10 стор.);
- загальні статті за рубриками видання – до 30 000 знаків з пробілами (5–7 стор.);
- наукове повідомлення – до 8 000 знаків з пробілами (до 2,5 стор.);
- відгук або рецензія – до 6 000 знаків з пробілами (до 2 стор.).

Матеріал надається у форматі А4, враховуючи таблиці, ілюстрації, список використаних джерел. Статті, більші за обсягом, можуть бути прийняті до розгляду на підставі рішення редколегії.

Рекомендуємо скористатися правилами до оформлення статей журналу:
http://ampr.diit.edu.ua/public/journals/68/1_ua.pdf

Для прийняття статті до друку автору/авторам необхідно:
1. Для електронної інформації сформувати всі матеріали в **трьох файлах:**
- файл зі статтею та анотацією з ключовими словами. Назва файлу – прізвище та ініціали автора (першого співавтора) латинськими літерами, наприклад, Ivanov_II.doc.
- файл з розширеними відомостями про автора/авторів (прізвище, ім'я, по батькові; посада; вчений ступінь; учене звання; місце роботи або навчання; адреса електронної пошти; номери контактних телефонів), код ORCID. Назва файлу – Ivanov_II_vidomosti.doc.
- Ліцензійний договір (відсканований). Назва файлу – Ivanov_II_dogovir.jpg.
  Текст договору: http://ampr.diit.edu.ua/public/journals/68/license_ua.pdf

2. Для друкованої інформації. Матеріали до редакції надаються особисто або надсилаються поштою. До них відносяться:
1) Два друкованих примірники рукопису з підписами всіх співавторів на останньому аркуші роботи;
2) Оригінал Ліцензійного договору з підписами всіх співавторів.

Експерти **Clarivate Analytics** та **Elsevier** для покращення виходу журналу на світовий рівень наукової комунікації пропонують статті видань, що входять до бази цитувань **Web of Science**, представляти англійською мовою.

Науковий збірник «Anthropological Measurements of Philosophical Research» з **№ 14 (2018 р.)** публікує тільки англомовні статті.

Остаточне рішення щодо публікації ухвалює редакційна колегія журналу.

Шановні автори, запрошуємо до співробітництва!

З питань опублікування, будь ласка, звертайтеся до редакції журналу за адресою:

Кафедра філософії (ауд. 468),
Дніпровський національний університет залізничного транспорту,
вул. акад. В. Лазаряна, 2,
м. Дніпро,
Україна,
49010
e-mail: ojs.diit@gmail.com
Адреса сайту журналу: http://ampr.diit.edu.ua/

♦ ♦ ♦ ♦ ♦

9 772227 724007