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ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

*Збірник наукових праць*

**ANTHROPOLOGICAL MEASUREMENTS OF  
PHILOSOPHICAL RESEARCH**

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# TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

UDC 141.319.8:821.161.1Hohol

A. M. MALIVSKYI<sup>1\*</sup>, T. O. KOLESNYKOVA<sup>2\*</sup>, D. Y. SNITKO<sup>3\*</sup>

<sup>1\*</sup>Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail telepat-57@ukr.net, ORCID 0000-0002-6923-5145

<sup>2\*</sup>Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail t.o.kolesnykova@ust.edu.ua, ORCID 0000-0002-4603-4375

<sup>3\*</sup>Military Institute of Armored Forces of National Technical University "Kharkiv Polytechnic Institute" (Kharkiv, Ukraine), e-mail dimanche82@gmail.com, ORCID 0000-0001-7417-7958

## Hohol's Anthropological Project in the Russian Empire

**Purpose.** To reconstruct Hohol's point of view on his anthropological project, that is, to identify his answers to the question of what a person is in the dimensions of the essential and the proper. In other words, it is about clarifying Hohol's position on the principles of Ukrainian existence in the Russian empire. **Theoretical basis.** Our view of Hohol's legacy is based on the conceptual positions of phenomenology, existentialism and hermeneutics. **Originality.** For the first time, an attempt is made to study Hohol's legacy as a development of an anthropological project. In the process of its implementation, the authors reconstructed the main dimensions of this project, using the biography of the thinker, his correspondence, and texts. Close attention to the peculiarities of Hohol's anthropology allows us to approach the understanding of the theoretical paradoxes of the writer's worldview and the factors of his early death as a personal life tragedy of a patriot of Ukraine. The point is that Hohol, in the process of searching for forms of realising his high calling, set himself the task of substantiating a utopian goal. For him, the ways of building Russia as a great power involve the emasculation of the basic values of European culture and the humiliation of human dignity. **Conclusions.** In the course of the study of Mykola Hohol's works, the authors have identified: a) the importance of worldview and philosophical issues; b) the problems of man in his heritage. It is argued that Mykola Hohol, solving the problem of outlining the general features of human nature, at an early stage of his work demonstrated optimism and expressive life-affirming features rooted in Ukrainian centrism. Significant changes in our thinker's worldview led to his attempts to substantiate an alternative version of the European anthropological project, which involves justifying the insignificance of the average Russian citizen and the empire itself at the cost of denying the achievements of European philosophy and science. The painful experience of this theoretical dissonance was a prerequisite for Mykola Vasylyovych's early tragic death. Today, it is a kind of warning about the impossibility of combining Ukrainian and Russian culture, that is, the danger of a nihilistic attitude towards the achievements of European culture, of which Ukraine is an integral part. The authors associate the prospects for further study of Hohol's legacy with focusing on his: a) criticism of the Enlightenment and b) clarification of the forms of substantive rootedness of his work in Ukrainian philosophy, primarily in the teachings of Hryhorii Skovoroda.

*Keywords:* Hohol; vocation; anthropology; messianism; Orthodoxy; rationalism; Enlightenment; library

*Hohol was... a national martyr*  
Yevhen Malaniuk, 1992

## Introduction

Today, the question of the historical role of individual nations is one of the most crucial. First and foremost, we are talking about the fate of Ukraine, which has been waging a war of liberation against its aggressor neighbour for more than a decade. Many of our contemporary compat-

riots still have dangerous illusions about the possibility of an organic union between Ukraine and Russia. As a rule, the instructive experience of our brilliant predecessors remains in the shadows. One of the most underrated representative figures of the past is the world-famous writer Mykola Hohol. His legacy is valuable to us as a form of manifestation of the heroic spirit of the Ukrainian people, their eternal desire for freedom and a decent life.

A close acquaintance with the research literature on the interpretation of this issue in the genius of Mykola Hohol gives an opportunity to make sure that it is based on a certain paradox that has not yet been addressed. It is about the existence in the minds of our contemporaries of contradictory answers to the question of his position on the problem of national identity. For Ukrainians, he is primarily a representative and exponent of the freedom-loving spirit of the Ukrainian people, its glorious history and basic values, while Russians tend to perceive him as a mouthpiece for the idea of Russian messianism.

To destroy the myth of Mykola Hohol as an ardent supporter of the idea of Russian messianism, it is necessary to emphasise the superficiality and fallacy of this position. We have already comprehended Hohol's dehumanisation of the human image in European philosophy as a prerequisite for the justification of Russian messianism (Malivskyi & Snitko, 2022). The concentrated form of expression of Mykola Hohol's worldview is his anthropological project. Paying attention to it will give us a chance to understand more deeply both the theoretical factors behind the failure of this project and the writer's own tragedy – his early death.

### **Purpose**

To reconstruct Hohol's point of view on his anthropological project, that is, to identify his answers to the question of what a person is in the dimensions of the essential and the proper. In other words, it is important to find out how Hohol sees the principles of Ukrainian existence in the Russian empire.

The realization of this goal involves solving the following tasks: a) to emphasize the importance of worldview and philosophical issues for Hohol; b) to outline the originality of Hohol's anthropological project at the stage of Ukrainocentrism; c) to reconstruct the basic principles of Hohol's anthropological project in Russia, which involves attention to the way he reinterpreted European culture.

### **Statement of basic materials**

For researchers of Hohol, the theses about the mystery of his personality, work, and early death have always been axiomatic. In our opinion, today we should first of all focus on his religiosity and the closely related idea of his special mission.

Of key importance is the fact that Hohol, like his European contemporaries, was intensively searching for a modern version of the answer to the question of what a person is and what the ways and means are to improve him or her. A substantive prerequisite for solving these problems is focusing on human self-knowledge and understanding a person as a representative of a particular cultural and historical community.

One of the indisputable signs of Hohol's position as a deep thinker is the worldview and philosophical questions frequently found in his fiction and journalistic works. From the pages of the *Author's Confession*, we learn about the vital importance of a number of questions for him: *"Why? Why is this? What should this character say? What should be expressed by this phenomenon? The question is: what should one do when such questions come? Drive them away?"*

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(Gogol, 1978a, p. 428). The writer amplifies and deepens the sound of those problems that are a manifestation of his tantalising torment. The evidence and manifestation of this is the obsessive (close to pathological) repetition of a number of questions: "Why...? Why...? Why...?". The final chord is the question of why and how the writer found himself in a situation of absurdity (dead end)? (Gogol, 1978a, p. 441).

In the process of getting acquainted with Hohol's legacy, we are indisputably aware of the fact that he paid special attention to the phenomenon of man, as well as to the representatives of: a) the Socratic line in Western European philosophy and b) the national philosophical tradition represented by Hryhorii Skovoroda. As a subtle psychologist and connoisseur of human souls, Hohol emphasises the importance of interest in human beings as a kind of common denominator: "Everyone feels, more or less, that he is not in the state he should be in, although he does not know what this desired state should consist of. But this desired state is sought by everyone..." (Gogol, 1978a, p. 443).

As Hohol himself admits in a private letter, from a young age he had an urgent need to observe man (Gogol, 1978, p. 324). Specifying his priorities, which are conditioned by the current decline of man, he emphasises that, first of all, the fateful question is important for him: is modern man capable of high feelings? In other words, for him, the inner man, namely the "higher qualities of human nature", has an unconditional priority (Gogol, 1978a, p. 429).

In defining his ideal of man, Hohol uses phrases that, for educated historians of philosophy, indicate his familiarity with the legacy of Aurelius Augustine. On the pages of *Dead Souls* we read about the importance of knowing "what is inside a person" (Hogol, 2007, p. 333), and learn that the ideal for a person is "a high inner man" (Hogol, 2007, p. 341). We repeatedly encounter forms of denoting those states that result from falling away from God.

In *Author's Confession (Avtorskaya Ispoved)*, Mykola Hohol repeatedly returns to his life credo, emphasising the importance of observing human nature and studying the general laws of the human soul (Gogol, 1978a, pp. 431-432). Concretising his exaggerated authorial ambitions as a thinker who is called upon to radically change the world, Hohol writes about himself as a genius capable of cutting the Gordian knot.

In outlining the peculiarity of Hohol's worldview at the first stage of his work, it is also worth noting its "Ukrainocentrism". Our approach to the writer's legacy as an anthropological project involves focusing on this feature. Here it is appropriate to refer to the basic principles formulated by Yevhen Malaniuk 70 years ago. It is about rejecting the established image of Hohol as a humourist and satirist who solves the problem of making the audience laugh. He is, in the researcher's deep conviction, a "national martyr" (Malaniuk, 1992, p. 77). His main indisputable merit is the actualisation of the national idea of Ukrainians: Hohol "raised the issue of national 'life and death'". Moreover, Hohol's legacy is a constructive elaboration of this aspect: "Mykola Hohol's creative work ... is the only indivisible ... in the mainstream of the Ukrainian ... cultural process" (authors' transl.) (Malaniuk, 1992, p. 76).

It is worth paying attention to the ideas of Hohol's text, written at the peak of his Ukrainocentrism (1833-34), "A View of the Composition of Malorossia". Here, he emphasises the existence of a period of history when there were two substantially different russias, which had no contact with each other, had different laws, customs and goals, showing us two fundamentally different characters (Gogol, 1978d, p. 57).

Hohol's private correspondence presents vivid and unambiguous manifestations of Ukrainocentrism. Without concealing his sympathies and curiosity, he voiced his sincere admiration for

the history of Ukraine: "...I have started writing the history of our unique poor Ukraine. Nothing calms one as much as history" (Gogol, 1978, p. 93). The mere mention of Ukraine evokes a positive emotional (pathos) reaction in him, as evidenced by his letter to Maksymovych: "There, there! To Kyiv! In ancient, in beautiful Kyiv! It is ours, not theirs, is it not?" (Gogol, 1978, p. 95).

Thus, it is in Ukrainocentrism that Hohol finds artistic forms of expressing his position as a patriot of Ukraine as a representative of an ancient, great and powerful, original and freedom-loving people. Hohol's innermost desire was to live in Ukraine, speak Ukrainian, study and teach Ukrainian history at the then newly founded Kyiv University.

However, the realisation of the impossibility of realising his ambitions in enslaved Ukraine led to Hohol's move to Russia. And since the representatives of the imperial authorities saw Hohol's anthropological interest as a threat to the empire, they made it impossible for the thinker to realise his aspirations. For Mykola Hohol, the only possible way to defend the original values and aspirations of the Ukrainian people was through: a) his fiction and drama; b) stage performances.

It is known that Hohol had great hopes for *The Government Inspector*. However, his hopes for quick and positive changes in the souls of the play's audience proved to be in vain, as the theatre audience did not "notice" the main thing. The disappointed writer leaves Russia and goes to Italy. There he continues to work on *Dead Souls*. The latter, according to the author, is a grandiose project of building Russia as a great and powerful state.

While studying the problem of the proper foundations of Russia as a great power of the future, the thinker faced a dilemma. He was forced to choose between two options: the first was a modest assessment of Russia's current state and its role as a student of Western European culture; the second was a rejection of rational arguments and an appeal to emotions. The form of manifestation of the second line chosen by him involves emphasising Russia's powerful (fantastic and still neglected) potential. A significant obstacle to the realisation of this potential is the doctrine of world history, which was based on the teachings of Hegel and Chaadayev, who denied Russia's claim to belong to the historical nations. We outlined this position of Hohol in more detail earlier (Malivskyi & Snitko, 2022).

In the process of thoroughly comprehending the "bright" prospects of Russia, Hohol faced a difficult problem: why is there still no sufficient evidence to confirm the validity of his conviction? While in Italy, he literally bombarded his Russian addressees with requests to report on those vivid events and incidents that could claim to be empirical evidence of his vision. However, their absence largely led to the sad statements that are so numerous on the pages of the drafts of the second volume of *Dead Souls*.

Hohol found himself in a dead end, because he simultaneously nihilistically assessed the achievements of European culture and recognised their importance. He was in no hurry to give a definitive answer about how to relate to Europe, linking it to self-knowledge of himself as a Russian person and the originality of Russia. The results he obtained, as evidenced by the writer's texts and the tragic end of his life, were unsatisfactory. Therefore, let us dwell in more detail on Hohol's position on the basic principles of anthropology.

The first thing that attracts Hohol's attention in a modern European is his exaggerated ambitions. He qualifies them as pride, or rather, the pride of the mind. First of all, this refers to those European ambitions that are associated with the cult of reason, which results in the reduction of culture to a body of knowledge. On this basis, Hohol qualifies the culture of his time as an incar-

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nation of the devil. The attractiveness of this diagnosis of culture for Hohol is related to the possibility of feeling superior to Europe and having sufficient grounds to emphasise the existence of russia's powerful virtual potential.

In this situation, Hohol himself painfully experienced physical suffering from: on the one hand, a strong desire to find convincing, universally relevant evidence of the truth of his voluntarist assumptions; on the other hand, an inner unwillingness to accept them and agree with them, being a man of common sense and having a Ukrainian soul. He experiences a strong internal resistance to the realisation of these aspirations, as evidenced by his appeal to the image of the miraculous "bird-troika" that is supposed to take him beyond the sad and stale atmosphere of russia. It is representative that this image of a fairy tale bird appears repeatedly in his texts. It refers both to the closing lines of the first volume of *Dead Souls* and to the end of his *Diary of a Madman*.

It is important for us to note that Hohol's split soul includes a prejudice against Europe and its culture, which was (and he was well aware of this) related to the culture of Ukraine. One of the most representative manifestations of the absurdity of Hohol's position is the way he interpreted the specifics of science. The paradoxical nature of the writer's opinion is noteworthy: on the one hand, he acknowledges the absence of serious russian science, and on the other hand, he is completely and unquestioningly convinced of its original superiority to European science. The author's credo is that "*only in one russian head is it possible to create science as science, and the russian mind will get into its own juice*". Hohol seeks to give this purely hypothetical assumption an axiomatic form: "*complete impartiality is possible only in the russian mind, and the comprehensiveness of the mind can only be accessible to a russian...*". Moreover, those long and extensive arguments based on the deductive method appear to be superfluous to russian nature. By avoiding conventional argumentation, Hohol allows himself to be dismissive of Germans and German philosophy. And since, he writes, "we cannot go step by step as the German goes", he makes a leap of faith, ignoring the requirements of logic and proclaiming the thesis that "any presentation of science is unsuccessful in the course of German philosophy" (authors' transl.) (Gogol, 1978b, p. 384).

For Hohol, science and philosophy are the main factor in the human crisis. The main flaw of science here is its abstraction from life. Therefore, Hohol tends to interpret philosophy itself, which is built on the basis of science, as a kind of scholasticism detached from life. In support of this thesis, he notes that in general philosophical terms, thought "*wanders like in labyrinths and moves away from the matter*" (authors' transl.) (Gogol, 1978b, p. 398). It is appropriate to draw attention to the second volume of *Dead Souls*, where the author contrasts "ordinary human cognition" of philosophy with the artificial construction of air castles (Hohol, 2007, p. 339).

Describing the process of European decline, Hohol spares no colour to emphasise its hopelessness and futility. Noting that "man is not God", and therefore is not the bearer of perfection, the author emphasises that, in a man as a creature who seeks primarily new pleasures any new knowledge increases his/her need for new pleasures. Hohol deliberately distances himself from the contemporary level of philosophical science in Europe and biasedly distorts its key values. He demonstrates a nihilistic attitude towards the vision of man as a rational being common in European classical philosophy. In place of this interpretation, the writer offers an understanding of man as the embodiment of passions. He is also close to the Romantics' position of linking the factors of the human crisis to the overestimation of the capabilities of the mind.

For Hohol, man as the embodiment of passions is still a mystery. In this context, let us recall Chapter XI of *Dead Souls*, in which the author emphasises the falsity and danger of widespread

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illusions about the unconditional dominance of man over his passions. Hohol voices the opposite idea – the idea of dependence. Of particular importance for a person, he writes, are those passions that he or she does not choose... For the author, it is obvious that the fate of Chichikov and the poem itself is connected with passions... Outlining the hero's hidden addiction, the author voices one of the main problems in the form of a rhetorical question: "*So what is the incomprehensible secret force driving me towards you?*" (Hohol, 2007, p. 316).

Describing the protagonist of *Dead Souls*, Chichikov, Hohol (2007) mentions the callousness of his nature and dulled feelings, qualifying his state with the words "mental hibernation" (p. 389). Sad thoughts arise in the readers of *Dead Souls* when they get to know the image of the Russian on the pages of the poem – he or she is completely deprived of autonomy and self-sufficiency. Those characters of the poem who are called upon in the second volume of the work to pave a new bright road for Russia cannot overcome their doubts and pessimism: "*The present-day Russian... is helpless without a driver. Without one he falls asleep, and the mould grows over him*". It is difficult for them to get rid of obsessive thoughts that Russians are created and conceived as the embodiment of negativity: "*Often I think there is no hope for the present-day Russian. While desiring to do everything, he accomplishes nothing*" (Hohol, 2007, pp. 382-383).

A striking example of the internal contradiction of Hohol's worldview is the presence of opposing statements on the pages of *Selected Passages*.... Here, the author, as an educated European, voices his distrust and healthy scepticism about the naïve belief in a bright future of his contemporaries, which is based only on their good intentions: "Fool is someone who thinks about the future today... we do not look to the present. Everyone has forgotten that the way and road to this bright future are hidden in this dark and confusing present..." (Gogol, 1978c, p. 285). In this situation, Hohol, neglecting trust in reason as a basic value of European civilisation, focuses exclusively on religion as the main type of worldview. He had a strong belief in the reliability of his own thoughts, which are "a sign of God's heavenly mercy" to him. For him, these thoughts are unquestionable and deserve absolute trust because they have arisen from the very depths of the soul (Gogol, 1978c, pp. 188-189). By renouncing reason as a basic value of European civilisation, he subjectivises the problem of the main factors of Russia's decline to the maximum extent possible. Seeing the main flaw of modernity in the forgetfulness of God, he urges: "Pray to God..." (Gogol, 1978c, p. 196).

Today, as well as 200 years ago, the obvious and undeniable traits of a Russian include aggression, envy and the destruction of everything that goes beyond their usual grey and hopeless routine. The current realities confirm the validity of Pyotr Chaadayev's observation about the absence of history in Russia and the inability of Russians to learn from history. The most recent examples include the destruction of the shrine of Ukrainian culture, the National Literary and Memorial Museum of Hryhorii Skovoroda, which housed a monograph by one of the authors (Malivskyi, 2019) dedicated to the founder of European modern philosophy, René Descartes. It is undeniable that the ideas of open knowledge, whose founders include René Descartes, are no less aggressive in modern Russia (Kolesnykova & Malivskyi, 2022). An equally blatant example is the closure in 2017 of the only library of Ukrainian literature in Russia (Gordon, 2016), whose collection included Hohol's books in Ukrainian. These individual examples and manifestations illustrate the importance of turning to the creative heritage of those thinkers who demonstrated the incommensurability of Ukrainian and Russian culture, i.e. the fallacy of the delusion that they can be organically combined.

## Originality

For the first time, an attempt is made to study Hohol's legacy as a development of an anthropological project. In the process of its implementation, the authors, referring to the thinker's legacy, reconstructed the main points of this project. Focusing on the peculiarities of Hohol's anthropological project allows us to approach the understanding of the theoretical paradoxes of the writer's worldview and the personal factors of his early death as a personal life tragedy of a patriot of Ukraine. It is about Hohol's intention to substantiate a utopian goal in the process of searching for forms of realisation of his high calling. For him, the development of Russia as a great power is possible only through the emasculation of the basic values of European culture and the humiliation of human dignity.

## Conclusions

In the course of the study of Mykola Hohol's heritage, the authors demonstrate: a) the centrality of worldview and philosophical issues and b) the problems of man in his/her essential and proper aspects. It is argued that Hohol paid great attention to the attempt to outline the general features of human nature, which at the early stage of his work had distinct life-affirming features based on Ukrainian centrism.

Significant changes in the writer's and thinker's worldview led to his unsuccessful attempt to reconcile personal ambitions with the conditions of Russian imperial reality. One of the most obvious forms of its dissatisfaction is Hohol's futile intention to substantiate an alternative to the European version of the anthropological project. The realisation of this absurd intention involved justifying the insignificance of the average citizen of Russia and the empire at the cost of denying the achievements of European philosophy and science.

This dissonance became a prerequisite for Mykola Vasylyovych's creative crisis and early death. They still serve as a warning about the danger of a superficial and nihilistic attitude to the achievements of European culture, of which Ukraine is an integral part.

The authors associate the prospects for further study of Hohol's legacy with focusing on his: a) criticism of the anthropological project of the Enlightenment and b) clarification of the forms of substantive rootedness of his work in Ukrainian philosophy, primarily in the teachings of Hryhorii Skovoroda.

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A. M. МАЛІВСЬКИЙ<sup>1\*</sup>, Т. О. КОЛЕСНИКОВА<sup>2\*</sup>, Д. Ю. СНІТЬКО<sup>3\*</sup>

<sup>1\*</sup>Український державний університет науки і технологій, ННІ "Дніпровський інститут інфраструктури і транспорту" (Дніпро, Україна), ел. пошта telepat-57@ukr.net, ORCID 0000-0002-6923-5145

<sup>2\*</sup>Український державний університет науки і технологій, ННІ "Дніпровський інститут інфраструктури і транспорту" (Дніпро, Україна), ел. пошта t.o.kolesnykova@ust.edu.ua, ORCID 0000-0002-4603-4375

<sup>3\*</sup>Військовий інститут танкових військ Національного технічного університету "Харківський політехнічний інститут" (Харків, Україна), ел. пошта dimanche82@gmail.com, ORCID 0000-0001-7417-7958

## Антропологічний проєкт Гоголя в російській імперії

**Мета.** Реконструювати точку зору Гоголя щодо його антропологічного проєкту, тобто виявити його відповіді на питання про те, що собою являє людина у вимірах суцього та належного. Інакше кажучи, йдеться про з'ясування позиції Гоголя щодо принципів існування українця в російській імперії. **Теоретичний базис.** Наш погляд на спадщину Гоголя базується на концептуальних положеннях феноменології, екзистенціалізму та герменевтики. **Наукова новизна.** Вперше зроблена спроба вивчити спадщину Гоголя як розробку антропологічного проєкту. В процесі її реалізації автори, звертаючись до біографії мислителя, його листування та текстів, реконструювали основні виміри цього проєкту. Уважне ставлення до особливостей

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антропології Гоголя дозволяє наблизитися до розуміння теоретичних парадоксів світогляду письменника та чинників його ранньої смерті як особистої життєвої трагедії патріота України. Йдеться про те, що Гоголь в процесі пошуку форм реалізації свого високого покликання поставив перед собою задачу — обґрунтувати утопічну мету. Для нього шляхи розбудови росії як великої держави передбачають вихолощення базових цінностей європейської культури та приниження гідності людини. **Висновки.** В ході дослідження творів Миколи Гоголя автори виявили: а) важливість світоглядно-філософських питань; б) проблеми людини в його спадщині. Аргументовано, що Микола Гоголь, вирішуючи задачу окреслення загальних рис природи людини, на ранньому етапі творчості демонстрував оптимізм та виразні життєстверджуючі риси, укорінені в україноцентризмі. Істотні зміни в світогляді нашого мислителя зумовили його намагання обґрунтувати альтернативний європейському варіант антропологічного проекту, що передбачає виправдання нікчемності пересічного жителя росії та й самої імперії ціною заперечення здобутків європейської філософії та науки. Болісне переживання цього теоретичного дисонансу стало передумовою ранньої трагічної смерті Миколи Васильовича. Нині вона є своєрідним попередженням про неможливість поєднати українську культуру та культуру росії, тобто небезпеку нігілістичного ставлення до здобутків європейської культури, невід'ємною складовою якої є Україна. Перспективи подальшого дослідження спадщини Гоголя автори пов'язують із зосередженням уваги на його: а) критиці Просвітництва та б) з'ясуванні форм змістовної укоріненості його творчості в українській філософії, насамперед у вченні Григорія Сковороди.

*Ключові слова:* Гоголь; покликання; антропологія; месіанство; православ'я; раціоналізм; Просвітництво; бібліотека

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O. L. PRYTULA<sup>1\*</sup><sup>1\*</sup>Zaporizhzhia National University (Zaporizhzhia, Ukraine), e-mail prytula1970@ukr.net, ORCID 0000-0001-8800-8207

## The Phenomenon of Heroism in the Understanding of Philosophical Anthropology

**Purpose.** In today's global society, traditional values, including patriotism and heroism, have been called into question. However, the new challenges of hybrid warfare require new manifestations of heroism, and thus a new philosophical understanding of it. The main purpose of this article is to provide a philosophical and anthropological understanding of heroism as the ultimate manifestation of the strength of the spirit, which combines the institutional foundations of the public good and the individual will to achieve it. **Theoretical basis.** The phenomenon of heroism is studied in the classical works of Homer, Plutarch, and Thomas Carlyle. Important contemporary philosophical and anthropological interpretations of this phenomenon are provided by Friedrich Nietzsche, Helmut Plessner and Albert Camus, according to whom every person can become a hero, provided that he or she demonstrates strength of spirit and an unbreakable desire to fight and win. Therefore, the phenomenon of heroism is gaining popularity and, although it can never be total in society, it can become a subject of education and self-education. **Originality.** The strength of a warrior's spirit is reflected in his or her everyday resilience, which has no gender. Its vivid embodiments in modern society can be traced to the heroism, dedication and perseverance of a warrior in a hybrid war. These new incarnations not only confirm the established philosophical and anthropological ideas about heroism, but also give it new features. **Conclusions.** The modern rethinking of heroism on the example of the ultimate manifestation of the strength of spirit in a hybrid war has made it possible to clarify its philosophical and anthropological concept. The exemplary steadfastness and consistency in manifesting democratic values in extremely unfavourable circumstances makes modern heroes not only professional military men, but also all citizens who demonstrate their best social virtues in defence of the social institutions of democracy. Modern hybrid warfare creates a frontier of heroic confrontation with totalitarianism on a global scale. The modern hero appears as an exemplary citizen of his/her nation-state and at the same time demonstrates the virtues of a true representative of the global civil society.

*Keywords:* man; heroism; warrior; strength of spirit; democratic values; hybrid warfare

### Introduction

Heroism is a manifestation of the best moral, social and personal characteristics of a person. However, since ancient times, which gave birth to the culture of heroes, the phenomenon of heroism has undergone significant transformations and corresponding changes in its philosophical interpretations, which have led to its rethinking in general. Today, we should talk about a philosophical and anthropological definition of the phenomenon of heroism, which essentially expresses its main features and influences all other applied studies of heroism. In these special studies – historical, educational, sociological, ethical, political, etc. – each of these special dimensions provides a more complete and convincing coverage of a particular feature of heroism.

In general, the strength of spirit is manifested in the firmness of convictions, their defence and the ability of a person to act consistently and decisively in accordance with the goal. In the Ukrainian reality, the defenders of Ukraine are a model of strength of spirit, many of whom demonstrate such qualities as patriotism, courage, and commitment to national and state interests. The Ukrainian military, as a participant in a defensive war, is a carrier of worldview and value attitudes and norms, needs and interests that are increasingly consistent with the classical concept of a hero. At the same time, the study of this value and normative complex allows us to discover new aspects of the phenomenon of heroism.

Among the recent philosophical publications on the phenomenon of heroism, it is worth highlighting the dissertation research of the American candidate Christopher David Atkinson (2021), who is dedicated to clarifying the role of the moral virtues of the hero in shaping better social values. Researchers from Slovakia, Andrea Blaščiková and Rastislav Nemeč (2023), develop this topic on the example of educational philosophy. Earlier, the American editor David K. Johnson (2009) assembled a research team that, using the example of the TV show "Heroes", analysed the philosophical foundations of why and how ordinary people in extreme conditions "inexplicably develop superhuman abilities", that is, they can develop the abilities of real heroes (p. 5). A team of American researchers edited by Scott T. Allison, James Beggan, and George Goethals publishes a regular encyclopaedia of heroism studies, the latest issue of which, in particular, features an article by Czech cultural critic Igor Prusa (2023), who explores the phenomenon of the extraordinary appeal of the anti-hero in contemporary pop culture.

The American political philosopher Ari Kohen (2013) devoted a special study to the peculiarities of the formation of the classical philosophical concept of heroism. The texts of Homer's (2018) *The Iliad and The Odyssey* and Plutarch's (2018) *Parallel Lives* remain the unsurpassed primary source of all examples of heroes. The classic analysis of the philosophical and historical foundations of the phenomenon of heroism is the work of British researcher Thomas Carlyle (1841) *On Heroes, Hero-Worship, and the Heroic in History*. These works lay the foundations for understanding the phenomenon of heroism as related to certain social and moral virtues no less than to the virtues of personal mastery – physical and spiritual.

Over the past decade, Ukrainian researchers of the phenomenon of heroism have paid special attention to clarifying the specifics of the formation of the worldview and value attitudes of a warrior. For example, a study by Vasyl Baranivskyi and Volodymyr Baranivskyi (2015) identified manifestations of heroism in educational and military practice and in the national socio-cultural space in general, while a special monograph by Viacheslav Blikhar and Vitalii Kurys (2020) is devoted to an in-depth analysis of the value universe of a serviceman. However, Russia's war of aggression in Ukraine has only intensified the manifestation of the trends that Ukrainian researchers have identified in Ukrainian society before. The emphasis was not so much on values in their personal development as on the institutional foundations of heroism. Tetiana Vasylevska (2011) analysed the sources of the phenomenon of heroism in the ways of serving society and the state in the civil service, while Tetiana Tytarenko and Tetiana Larina (2009) identified the social preconditions for the formation of the resilience of the individual, which he or she manifests in extreme circumstances. Oleh Turenko (2010) has carried out a modern reconstruction and reactualisation of the concept of courage as a social virtue inherent in heroes, which is found in Plato's dialogues.

### **Purpose**

*The purpose of this article* is to provide a philosophical and anthropological understanding of heroism as the ultimate manifestation of the strength of spirit that combines the institutional foundations of the public good and the individual will to achieve it.

The disclosure of the philosophical and anthropological essence of heroism as the ultimate manifestation of the strength of spirit required, first of all, an appeal to the phenomenon of heroism itself, and only then – to its specific embodiment in its national hypostasis.

Contemporary researchers draw attention to the complexity of the phenomenon of heroism, the presence of many of its essential dimensions and the impossibility of reducing the under-

standing of heroism to only one of them. This has led to the prevalence of an interdisciplinary approach to the phenomenon of heroism: "The interdisciplinarity of heroism refers to the process by which heroism is explored from a diverse set of scholarly perspectives using various methods of the natural sciences, the social sciences, and the humanities" (Rusch, 2023, p. 1).

Based on this approach, it is still necessary to generalise and conceptualise the results of its application with the help of philosophy. For us, this is the position of philosophical anthropology. Certain provisions of the philosophy of the prominent 19th-century German thinker Friedrich Nietzsche (2021) are somewhat indicative, in particular, his doctrine of the superman (der Übermensch) as a person of extraordinary strength of mind capable of making his/her own ethical choices beyond the boundaries of established moral ideas. This is also the doctrine of the famous German representative of philosophical anthropology Helmut Plessner (2019), who draws attention to eccentricity as an anthropological characteristic of a person, his or her deep desire to go beyond their everyday existence and assert their essence beyond what nature and society provide. The heroes fully actualise the potential that is inherent in each personality. But if Nietzsche believed that such a disclosure of potential is available to very few, Plessner saw the possibility of accessing this potential also through everyday and non-heroic actions to adapt to current social and natural problems. Instead, it is worthwhile to philosophically substantiate the conditions under which an ordinary person is reborn and becomes a hero. In particular, this will explain yet not total, but still massive heroism of Ukrainian soldiers in the context of the defensive war against the Russian aggressor.

### **Statement of basic materials**

#### *Problematization of the phenomenon of heroism in modern studies*

In contemporary scholarly research, there are increasingly frequent opinions about the need to make significant adjustments to the classical idea of heroism and heroes. This is due to two main circumstances: the changing social role of classical heroes and increased attention to the phenomenon of anti-heroes.

The American researcher Ari Kohen (2013) notes that in modern society, the term "heroes" has become overused, has gone far beyond its traditional use, and has therefore become highly pluralistic in its interpretation: "In contemporary society, any behavior that seems distinctly difficult or unusually impressive is classified as heroic: everyone from firefighters to foster fathers to freedom fighters are our heroes" (p. 4).

Jen Webb, an Australian researcher of the phenomenon of heroism, draws attention to the fact that, in addition to the traditional approach to heroes in art, when the subject of research is heroes by status – demigods, victorious generals as saviours of the motherland, that is, universally recognised as victorious, and alongside the similar idea of heroes as ordinary people who behave like real knights in emergency situations, there appears a completely different approach in contemporary art, which exalts ordinary people in ordinary circumstances or even anti-heroes. The criticism of all classical and generally traditional values leads to the fact that art begins "to celebrate power and the status quo as it is to be iconoclastic, puncturing established ways of seeing the world, and representing anti-heroes and ordinary people living ordinary lives" (Webb, 2023, p. 1).

The phenomenon of anti-heroism in mass culture is also studied by the Czech researcher Igor Prusa (2023), who notes that television and the entire mass culture in the last three decades have

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been producing "shows about morally problematic characters to whom the audiences are drawn despite their darkness". In contrast, a well-known contemporary American researcher of the phenomenon of heroism, Scott T. Allison (2016), points out that despite the longstanding interest in the 19th and 20th centuries in the "dark side of human nature" among philosophers, but even more so among psychologists, the end of the 20th century marks not only a return to a humanistic and classical understanding of heroism, but also the establishment of a science of heroism (p. 2).

Excessive public attention to anti-heroes may be the result of a certain crisis in the classical concept of heroism and the loss of a clear image of the hero in public opinion.

The British researcher Mihaela Mihai draws attention to the fact that heroes have not always been and are not always outstanding speakers – on the contrary, heroism often does not require loud words, but consists in silently doing what is right, "gritting the teeth". In her opinion, silence can be no less eloquent, especially in criticising what has traditionally been considered heroic without proper acknowledgement, while silent resistance itself has been "erased from redemptive, idealising national narratives of heroism" (Mihai, 2021, p. 346).

Indeed, in war, heroism requires mainly deeds, and others will most likely sing them later. There is no time for speeches during the battle.

*Service to the Motherland as a warrior's vocation*

First of all, it is necessary to find out whether the military is still a model for the concept of a hero. Serving one's country is a classic heroic deed that justifies the inherent excessive risk, sacrificial self-denial and willingness to give up even one's own life.

However, in the era of globalism, the traditional values of patriotism are in crisis, as all traditional values are being questioned. This may be one of the sources of the loss of the sacred halo around the heroic figure. However, it is more likely that a significant rethinking of the very phenomenon of heroism is needed. After all, the cult of heroes is aristocratic in origin and was born out of a slave-owning society based on deep social inequality. Whereas modern society is fundamentally democratic – even modern tyrannies masquerade as democracies and do not publicly deny basic liberal values.

The modern hero is not always a military man, but always a warrior of the spirit, a patriot of democracy, a defender of humanism, and therefore a patriot of his/her homeland as the embodiment of democracy and humanism. In the course of professional self-realisation and self-improvement, a modern warrior demonstrates the highest standards of spirituality, a role model, which is important not only for the education of young people but also for the formation of a healthy moral climate in society as a whole. By defending the Motherland, a serviceman enables other citizens to fulfil themselves and implement their own life project. In this context, service to the homeland is the highest value that should be cherished when educating the younger generation. Ukrainian researcher Tetiana Vasylevska (2011) substantiates the pronounced moral meaning of the phenomenon of service: "...service to the people as service to every citizen is a requirement that civil society puts forward to the state" (transl. by O. P.) (p. 333). Therefore, not only the military, but every representative of the state (in its highest moral purpose) should appear as a warrior and defender of the everyday interests of citizens. Contemporary heroism is not so much about serving the state as it is about serving on behalf of the state and other social institutions. The modern hero is the living and best embodiment of institutionality.

The American professor Scott T. Allison (2016) goes even further when he emphasises that, unlike ancient peoples, we treat the acceptance of our fate as a hero's journey not just conscious-

ly but rationally – not as a necessarily fatal sacrifice, but as a certain initiation that we must go through, not just some or a few, but all of us, and not just in relation to the nation-state, but to global civil society: "We are all destined to walk the same hero's journey in our own individually unique way, as global citizens and as global scientists" (p. 5). That is, each person as a citizen is already a representative of the state and must realise this as a certain initiation and accept the path of a warrior – as a champion of the rights of fellow citizens.

Thus, in a modern society, everyone serves first and foremost their own democratic homeland, but also defends the democratic values of modern humanity.

### *The courage of a warrior*

In the context of the Russian-Ukrainian hybrid war, in order to fulfil extremely complex professional tasks, the Ukrainian military constantly demonstrates such an important character trait as courage: it is often necessary to make independent decisions, not just to follow orders, because in a hybrid war, not everything is what it seems (Blikhar & Gryniuk, 2024). This courage is not gendered, but is a manifestation of a spirit that can be displayed by people of all genders: "Our forebears somehow knew that risk and sacrifice were essential for growth, maturity, and enlightenment" (Allison, 2016, p. 5). Thus, the military is not born, nor is it a separate caste of heroes; in modern society, every citizen can become a hero and must become one in extreme circumstances.

From the point of view of Ukrainian psychologists Tetiana Tytarenko and Tetiana Larina (2009), the concept of courage is understood in existential philosophy, where it is often combined with courage and readiness for self-sacrifice. In Nietzsche's works, the warrior knows what fear is, but develops the ability to overcome it. The warrior is the hero who dares to look into the abyss. The warrior does not seek a long life but a dignified one, does not seek peace but honour, and does not show humility but courage. Nietzsche (2021) sharpens his characterisation of the warrior as one who "knows no revenge, neither does he know despair", but instead always achieves his/her goal despite any obstacles (p. 34). However, Tytarenko and Larina point out that Nietzsche does not equate a warrior and a hero: while a hero can "rest on his/her laurels" after the feat, a warrior must take care of his/her combat skills and their development on a daily basis. The warriors devote themselves to "personal activity aimed not at achieving glory, but at hard work for self-development" (transl. by O. P.) (Tytarenko & Larina, 2009, pp. 24-25).

Thus, the warrior no longer resembles the Prometheus-hero, but a tireless fighter-rebel (Camus, 1992) and even a labourer who day after day "splits this rock!", as Ivan Franko (n.d.) once wrote. This understanding of the "warrior" by these authors – both Nietzsche and his Ukrainian interpreters – takes us not only beyond war, but also beyond the "warrior" itself. Nietzsche rather seeks to turn the whole life into a kind of war without compromise or prisoners.

The criticism of the hero here, however, is rather a criticism of the traditional concept of the hero, and the glorification of the warrior of everyday battles is the creation of a new concept of heroism. It should be noted that in Nietzsche's understanding, a warrior is not only a defender of the homeland, but also a person who is able to show courage in everyday life, overcoming difficulties, own complexes and weaknesses. It is necessary to prepare for the vocation of a warrior, including cultivating one's own courage. Therefore, the study of the military profession not only helps to better understand the ultimate manifestations of courage, but also to understand why not everyone becomes a hero.

Therefore, we should not simplify the image of the modern hero by romanticising it, as Scott T. Allison (2016) does, who emphasises that every modern person has the potential to become a hero (p. 5). This position of Allison, however, points more to a potential opportunity that not

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everyone is capable of realising. Thus, writing about heroism is a mission of heroism – and in several senses: social-functional, value-ethical, and rational-scientific. From a social point of view, not every citizen clearly fulfils the mission of a hero – even in times of war: there are plenty of unremarkable, though decent, citizens, as well as renegades and even anti-heroes. From an ethical point of view, not everyone has a clear value, let alone a conscious moral position. From a rational point of view, even fewer people can so scientifically justify their decision – any decision, let alone a heroic one. And yet, we must admit that heroism in times of war does indeed become widespread, which is much less true in peacetime.

### Originality

The classical phenomenon of heroism is finding new and vivid embodiments in contemporary Ukrainian society, and above all in the strength of spirit, dedication and perseverance of Ukrainian defenders – both professional military and those who until recently were civilians. These new incarnations not only confirm the established philosophical and anthropological concepts of heroism, but also give it new features – everyday resilience and gender ambivalence. These traits develop and complement such classical characteristics as courage, nobility, patriotism, and other higher manifestations of spiritual and physical virtues. A modern Ukrainian warrior demonstrates courage regardless of his/her gender, acquires noble traits of the best representative of society regardless of his/her previous profession in peacetime, and defends the values of democracy not only for the sake of his/her own homeland, but also for the sake of the victory of world democracy over the international network of new totalitarianism and authoritarianism.

### Conclusions

The philosophical and anthropological understanding of heroism as the ultimate manifestation of the strength of spirit has clarified it as the result of the exemplary consistency of the modern hero in the performance of the best social virtues and the protection of the social institutions of democracy. Thus, a true hero is not the author of a single outstanding act in life, but a strong-willed and purposeful person who consciously creates opportunities for the implementation of the institutional foundations of the public good in extremely unfavourable circumstances. The modern warrior, as the best representative of a democratic society, is an example for other citizens, being on the frontier of the war against totalitarianism on a global scale. The activity of modern citizens as national heroes is an example of a moral choice that lays down both the value foundations for the development of nation states and the virtues of a true representative of global civil society.

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О. Л. ПРИТУЛА<sup>1\*</sup>

<sup>1\*</sup>Запорізький національний університет (Запоріжжя, Україна), ел. пошта [prityla1970@ukr.net](mailto:prityla1970@ukr.net),  
ORCID 0000-0001-8800-8207

## Феномен героїзму в осмисленні філософської антропології

**Мета.** У сучасному глобальному суспільстві під питанням виявилися традиційні цінності, у тому числі патріотизм і героїзм. Однак нові виклики гібридної війни потребують нових виявів героїзму, а отже, і його нового філософського осмислення. Основною метою цієї статті є філософсько-антропологічне осмислення героїзму як граничного вияву сили духу, що поєднує інституційні засади суспільного блага та індивідуальну волю до його досягнення. **Теоретичний базис.** Феномен героїзму досліджено в класичних працях Гомера, Плутарха, Томаса Карлайла. Важливі сучасні філософсько-антропологічні інтерпретації цього феномену надають Фрідріх Ніцше, Гельмут Плеснер та Альбер Камю, згідно з якими героєм може стати кожна людина за умови виявлення нею сили духу та незламного прагнення до боротьби і перемоги. Феномен героїзму тому набуває масовості і, хоча ніколи не може бути тотальним у суспільстві, однак може стати предметом виховання і самовиховання. **Наукова новизна.** Сила духу воїна відображена в його повсякденній стійкості (resilience), яка не має гендерної визначеності. Її яскраві втілення в сучасному суспільстві можна простежити на прикладі героїзму, самовідданості й наполегливості воїна в умовах гібридної війни. Ці нові втілення не лише підтверджують сталі філософсько-антропологічні уявлення про героїзм, але й надають йому нових рис. **Висновки.** Сучасне переосмислення героїзму на прикладі граничного вияву сили духу в умовах гібридної війни дало можливість уточнити його філософсько-антропологічну концепцію. Зразкова непохитність і послідовність у виявленні демократичних цінностей у край несприятливих для цього обставинах робить сучасними героями не лише професійних військових, але й усіх громадян, які демонструють свої найкращі соціальні чесноти в захисті соціальних інститутів демократії. Сучасна гібридна війна створює фронтір героїчного протистояння тоталітаризму в глобальному масштабі. Сучасний герой постає як взірцевий громадянин своєї національної держави і водночас демонструє чесноти справжнього представника світового громадянського суспільства.

*Ключові слова:* людина; героїзм; воїн; сила духу; демократичні цінності; гібридна війна

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**UDC 141.3:316.7:32.019.51**A. O. KHODZHAIAN<sup>1\*</sup>, N. V. SAVCHUK<sup>2\*</sup><sup>1\*</sup>Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail alinaalex@knu.ua, ORCID 0000-0002-3015-1016<sup>2\*</sup>Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail natalka@knu.ua, ORCID 0000-0002-5794-1333**Ukrainian Identity in the Context of Memory and Forgetting:  
Philosophical and Anthropological Analysis**

**Purpose.** The main content of the presented study is a philosophical and anthropological analysis of the problem of memory in the context of the phenomenon of forgetting, the essential factors of establishing a new image of the Ukrainian person, his/her national memory and identity. This circumstance, in the situation of Ukraine's defence against the Russian aggressor, upholding of freedoms and European values, poses the following tasks: 1) to undertake a consistent review of the conceptual content of the concepts of "memory" and "forgetting" and to identify their philosophical and anthropological content; 2) to analyse the phenomenon of national memory and show its significance for the struggle of the Ukrainian people for the European choice; 3) to study the main parameters of the process of forming a system of new values in the context of the phenomenon of forgetting in the discourse of philosophical anthropology. **Theoretical basis.** The complex and dynamic process of forming Ukrainian identity in the contexts of national memory and forgetting brings the system of life values to a new level of theoretical and methodological understanding. The philosophical and anthropological dimension of the values of a modern Ukrainian person allows us to engage the methodological discourses of memory studies, which are a way for people to construct their historical past in the perspective of creating a new future in the integrity of axiological, moral and existential content. The relevance of this problem is due to the crisis of worldview and cultural meanings of human existence in the context of war, the processes of which have a powerful impact on all aspects of social, political, and spiritual life, which ultimately leads to the need for a new type of communication, thinking, and behaviour. **Originality.** The study substantiates that the phenomenon of forgetting in the context of the formation of a new national memory largely determines the strategy of asserting Ukrainian identity in the context of modern civilizational challenges faced by Ukraine as a result of military aggression against its freedom and territorial integrity. This situation opens up new prospects for the formation of a civilizational system of values in interaction with a qualitatively different image of the Ukrainian person. **Conclusions.** Today, the Ukrainian state is facing an existential threat, which raises the problem of creating a new Ukrainian person whose worldview and system of values correspond to the image of a European person. Despite the serious problems that Ukraine has faced as a result of geopolitical contradictions on a global scale, philosophical and anthropological analysis has shown that the strategy of forming a new Ukrainian identity in the context of historical memory, which contains an element of forgetting, determines the process of creating a mentality that is consistent with the national strategy of entering Western civilisation. It is within the parameters of such an analysis that a new memory adequate to the needs of our time is formed.

*Keywords:* memory; forgetting; nation; identity; values; culture; human; mentality

**Introduction**

The history of civilisation, its achievements, is the foundation that forms our cultural memory. It is an attribute of social, political, and intellectual life. Memory can be imagined as a large illustrated book that reproduces the facts of a past life that determined successes and failures, became fateful or led to losses. Each individual, as a rule, refers to his or her memory, although over time, the situations experienced are interpreted differently, and some of them are preferred to be forgotten. At the same time, it should be noted that the categories of "memory" and "forgetting" are part of social, philosophical, cultural, and scientific knowledge of man. The phenomenon of "memory" and "forgetting" is analysed by the prominent French philosopher Paul Ricoeur from the standpoint of phenomenological hermeneutics. The first part of P. Ricoeur's (2003) work "Memory. History. Oblivion" is devoted to the phenomenological

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analysis of memory, the second – to the epistemology of history, and the third – to the hermeneutics of oblivion, one of the main symbols of our attitude to time. Memory as a way of constructing the past by people is studied in the discourses of memory studies, which testify to the popularity of this new academic subject. In the research field of memory studies, the phenomena of "memory" and "forgetting" in various aspects are central, becoming a significant addition to philosophical studies of the main concepts of a new cultural history that provides answers to the demands of our time (Klein, 2000).

In philosophical and anthropological works related to the problems of human consciousness and thinking, a number of concepts and characteristics have been developed that represent research areas of memory, which, in addition to social, collective, cultural, and historical memory, include public memory and postmemory. They also identify the main actors, institutions and debates that have shaped the field, as well as the institutional structures that support it (Sierp, 2021). However, all of them do not provide a complete description of the phenomenon of "memory" due to their adherence to established methodology and theoretical principles. We believe that it is expedient to study the problem of "national memory" in the context of "oblivion", which has gained particular importance in the problem posed: collective memory or the right to be forgotten? (Stainforth, 2022). This will allow us to focus on the process of forming a European identity in a modern Ukrainian person in the situation of Ukraine's full-scale war against Russian aggression.

Memory is a part of our everyday life: we live with it, but it does not appear as a mere part of our body or mind. In the former case, memory is studied by neuroscience and neurobiology, in the latter by cognitive psychology. However, by focusing memory on the "head", we will quickly discover that we are ignoring such important aspects of it as the senses. We should not forget about the external triggers that can "trigger memories as images and narratives in your mind that you re-experience, visualise, narrativise and feel" (Garde-Hansen, 2011, pp. 14-15).

At the same time, the very concept of "memory" is historical. For example, some Renaissance thinkers understood memory as a kind of "magic key" that allows you to enter the hidden spheres of an individual's physical and spiritual life. Today, no one doubts that memory is a proper object of study for philosophers, historians, sociologists, and anthropologists. The number of concepts related to memory in the natural sciences and humanities is in the hundreds. Canadian memory researcher and experimental psychologist Endel Tulving (2007) has compiled a list of 256 types of memory. It is proposed to add to them the development of (conscious, commemorative, official) collective memory, the hidden world of "implicit collective memory" (Erll, 2022).

Jan Assmann, author of one of the most influential studies on the importance of cultural memory for humans, called the absence of living witnesses to the most serious crimes and tragedies in the history of civilisation the decisive reason for the popularity of memory studies. The moral essence of the widespread attention to the problem of memory and memories is caused by the need to preserve the memories of witnesses and create "ways to reproduce them in culture" (Assmann, 2010, pp. 111-112). One of the social reasons for the "memorial boom" at the end of the twentieth century is the revival of suppressed nationalist movements on both sides of the Iron Curtain, which led to the revival of collective memory and the slowdown of European integration (Verovšek, 2024).

In all the large number of philosophical, historical and cultural works on the problem of "memory", this concept is revealed in different ways. However, some common features can be

seen. First and foremost, memory is a method for individuals to create events of their own past through the factor of forgetting. Although some researchers believe that forgetting should be studied in the context of the memory of those who witnessed certain events. Others believe that forgetting should be used to study the facts of the past and its reproduction through the use of media, such as memoirs, newsreels, monuments, commemorative gatherings, memorials and museums, as well as the memory of trauma (Kaplan, 2023).

This raises the question: can "memory" and "forgetting" be not only a way of constructing the past, but also the future in the context of forming a new national memory, as a factor in asserting the European identity of the Ukrainian person in the system of modern civilizational values?

### **Purpose**

The review of the problem identified the philosophical and anthropological analysis of the problem of historical memory in the context of the phenomenon of forgetting as an essential factor in the affirmation of national memory and the corresponding identity, which leads to the creation of a new image of the Ukrainian person. This circumstance, in the situation of a large-scale war between Ukraine and the Russian aggressor for freedom and European values, poses the following tasks: 1) to undertake a consistent review of the conceptual content of the concepts of "memory" and "forgetting" and to identify their philosophical and anthropological content; 2) to analyse the phenomenon of national memory and show its significance for the struggle of the Ukrainian people for the European choice; 3) to study the main parameters of the process of forming a system of new values in the context of the phenomenon of forgetting in the discourse of philosophical anthropology.

### **Statement of basic materials**

The analysis of the concept of historical memory brings to the fore the problem of "national memory", the formation of which is of particular relevance in the situation of Ukraine's struggle for freedom and territorial integrity against the Russian occupier. The origins of the study of this problem should be sought in the works of Western and Ukrainian intellectuals devoted to the study of the theory of the nation, national identity, nationalism and its types. It should be noted that the role of philosophy in the analysis of these problems is significant, if not decisive. Suffice it to recall Johann G. Fichte's "The Addresses to the German Nation", which begins the study of this vast and complex topic. After all, the problem of the "nation" is actively used by politicians to support their ideological positions. However, a full knowledge of the essence of the nation and its structural component – national memory – can be provided by a philosophical and anthropological analysis, from the standpoint of which it is possible to clarify their significance for a person. A large number of works have been written on this topic, but it is advisable to start with the lecture "What is a Nation" by the French thinker Ernest Renan, delivered in Paris in 1882 at the Sorbonne University. This speech has not lost its significance for those works that explore memory, forgetting, and their history as important adequate ways of forming national memory and national identity. It is important to bear in mind that the French scholar's lecture had a significant impact on researchers of the theory of the nation in the twentieth century, especially in its second half (Ilin, 2023, p. 52).

It is worth noting that during this period, the ideas of the Italian writer and politician Giuseppe Mazzini were popular, who defined the meaning of nationality for all liberals in Europe. The main characteristics of nationality are common ideas, common principles and

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common goals. It is necessary that the ideas of nationality that arise within a country, as "a necessary component in the order of universal destiny, must retain their originality even as they enter harmoniously into mankind's general progress" (Turner, 2014, p. 168). A nation is an association of those who have been united by language, geographical conditions or an assigned historical role. These people share a common goal, are guided by the same principles, and work together to fulfil the task set by history.

The arguments of E. Renan (2000), a consistent republican, were aimed at justifying the right of the nation, whose wish is "the sole legitimate criterion, the one to which one must always return" (p. 119). Based on this position, Renan criticises the German romantic and philosophical discourse, represented in particular in the works of Fichte and Herder. Thus, for Gottlieb Fichte (2017), the nation is an ethnographic community of people who have lived in the same community since ancient times, constantly reproducing themselves in the processes of economic and cultural activity (pp. 49-50). The latter determines the national spirit and mentality of the people. Contrary to the understanding of the nation as a natural and ancient phenomenon, Renan argues that the nation is a historical and rather late phenomenon. From his point of view, a nation is not defined by race, language, religion, or cohabitation. "Aside from anthropological traits there is reason, justice, truth, and beauty, things that are the same for all" (Renan, 2000, p. 115).

E. Renan's position is in line with the statement of G. Mazzini, for whom the nation, nationality, is "the union of those efforts of mankind that God has assigned to people".

This mission is the task which a people must perform to the end that the Divine Idea shall be realised in this world; it is the work which gives a people its rights as a member of Mankind; it is the baptismal rite which endows a people with its own character and its rank in the brotherhood of nations... Nationality depends for its very existence upon its sacredness within and beyond its borders. (Turner, 2014, p. 168)

In Renan's understanding,

The nation, like the individual, is the outcome of a long past of efforts, sacrifices, and devotions. Of all cults, that of the ancestors is the most legitimate: our ancestors have made us what we are. A heroic past with great men and glory (I mean true glory) is the social capital upon which the national idea rests. These are the essential conditions of being a people: having common glories in the past and a will to continue them in the

present; having made great things together and wishing to make them again. (Renan, 2000, p. 118)

The existence of a people, like that of an individual, is to constantly affirm life.

One of the main factors in the creation of a nation is "forgotten history", or forgetting. Indeed, the development of historical research is often dangerous for nationality. Indeed, historical research reveals

Deeds of violence which took place at the origin of all political formations, even of those whose consequences have been altogether beneficial. Unity is always effected by means of brutality; the union of northern France with the Midi was the result of massacres and terror lasting for the best part of a century. (Renan, 2000, p. 110)

But the creation of national memory makes us forget about violence, suffering, and fratricidal wars. "The essence of a nation is that all individuals have many things in common; and also that they have forgotten many things..." (Renan, 2000, p. 110). In this respect, the French must forget both the Catholic war against the Huguenots and the fratricidal confrontation in the south of France in the thirteenth century.

The author of the work *Communicative and Cultural Memory* J. Assmann (2010), who considered E. Renan one of the first theorists of national memory, noted a number of the French thinker's main points: emphasis on the role of reference to the past as the most important principle for the unity of the nation; he stressed that tragedies, sadness and patience unite more than joys and achievements; he noted the decisive role of forgetting in the formation of national memory; he clearly outlined the differences between scientific analysis and memory creation. These provisions should be used to study both the problem of memory and the problem of forgetting as important components of national memory.

These provisions are also essential not only for the analysis of memory, but also for the study of the concept of nation. At the same time, it is important to take into account that Renan's lecture "What is a Nation?", delivered at the Sorbonne University, was not only his scientific position, but also a fundamental philosophical prediction.

Through their various and often opposed powers, nations participate in the common work of civilization... which, after all, is the highest ideal reality that we are capable of attaining. The nations are not something eternal. They had their beginnings and they will end. A European confederation will very probably replace them. But such is not the law of the

century in which we are living. At the present time, the existence of nations is a good thing, a necessity even. Their existence is the guarantee of liberty, which would be lost if the world had only one law and only one master. (Renan, 2000, p. 119)

An example of a creative analysis of Renan's lectures is the well-known book *Imagined Communities*, written by the American historian and political scientist Benedict Anderson in the context of the analysis of the nation from the standpoint of constructivism. B. Anderson's thoughts on the significance of memory and forgetting in the process of nation formation testify to his vision of a deep anthropological value in it that has emerged as a result of historical development over the previous two hundred years.

In an anthropological spirit, then, I propose the following definition of the nation: it is an imagined political community – and imagined as both inherently limited and sovereign. It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion. (Anderson, 2000, p. 568)

However, as Anderson emphasises, over the previous two centuries, it was primarily the sense of belonging to a "community" that led millions of people not only to kill their own kind, but also to die in the name of these imagined phenomena.

Part of the difficulty is that one tends unconsciously to hypostasize the existence of Nationalism-with-a-big-N (rather as one might Age-with-a-capital-A) and then to classify 'it' as an ideology... It would, I think, make things easier if one treated it as if it belonged with 'kinship' and 'religion', rather than with 'liberalism' or 'fascism'. (Anderson, 2000, p. 567)

Based on this, it should be noted that the memory of every nation, as well as of an individual, is rooted in cultural traditions. Victories, military glory, triumph and everything else that can instil in citizens, especially in the younger generation, pride in their ancestors, starting with

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Ancient Greece, is an important component of building a spirit of patriotism. And it includes national memory, in unity with the phenomenon of national consciousness. Depending on the level of their education and history, each person can remember certain events that took place 100, 200, and 500 years ago, drawing appropriate conclusions for themselves. They form the basis of the perception of oneself as part of a national community that has a history of its own. Its defence, as well as the defence of oneself, depending on the time, religious, cultural, political and economic situation, gives rise to the tragedy of fratricidal (civil) wars, which in the new historical conditions, the situation of a new value attitude to a person, is better to forget.

In this context, Anderson sees Renan's lecture at the Sorbonne as a technology for the future formation of national (nationalist) ideologies. It is no secret that every state seeks to find such examples and heroes in its history that could become a starting point in the formation of national memory. In particular, schools in Poland teach students not to forget about the Battle of Grunwald in 1410, which marked the beginning of the Polish-Lithuanian Commonwealth, and in Paris, as in all other French cities, many streets, squares, and boulevards are named after marshals and generals of Napoleon's Grand Army. Just as in Ukraine, they are named after heroes who fought for its freedom throughout its thousand-year history. Therefore, while demanding to "forget" everything "negative", we are also saying that we "remember" the good and great things achieved by nations. Even in a global world, every state turns to memory, including national memory, in order to form a new image of a person, but in the context of forgetting.

As a rule, each state, in its practical activities to create the kind of person it needs – a citizen – also focuses its philosophy of educational work on the memory of both heroic and tragic pages of its history. For example, in Israel, the memory of the Holocaust, committed by the Nazis during World War II with the aim of exterminating the Jewish people, is constantly maintained. However, this does not prevent Israel from maintaining economic, political, and cultural ties with Germany today, which implies forgetting or silencing this tragedy. Likewise, the Ukrainian people will never be able to forget the Holodomor of the 1930s, committed by Stalin's regime (Orjuela, 2024), for the sake of implementing the utopian idea of communism.

Today, it is hard to imagine that Ukraine will quickly forget the thousands of soldiers who died in the fight against Russian aggression. The memory of the heroes will forever remain in the history of the Ukrainian state and its people. In this context, "forgetting" appears as the antithesis of "forgetfulness" (Delich, 2004), incompatible with cultural memory. It, in turn, grows up in a situation of "enlightening" trauma, which is a type of rational response to sudden changes at the personal or social level. The response to trauma is to try to change the circumstances that led to it, because the memory of the negative experience will influence future actions. In his work *National Trauma and Collective Memory*, Arthur Neal considers traumatic, i.e. tragic events in American history (the Civil War, the Great Depression, World War II, the Vietnam War) as triggers of radical change that occurred over a relatively short period of time. In his characterisation, these traumatic, tragic events are capable of shaking the foundations of the social world of the people who experience them (Neal, 1998).

Tragic events are no less important for the formation and affirmation of national memory than memories of successes and achievements. Thus, memory and forgetting do not appear as positive or negative phenomena of cultural life. Exploring the problem of "forgetting", Paul Connerton speaks of seven types of it. Three of them he considers positive, and the rest – negative. The first is *prescriptive forgetting*, which is established to support the interests of all political forces and

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parties, to stop the development of their confrontation that arose earlier. An example of this forgetting can be found in ancient Greece, when in 403 BC, after the short rule of the "thirty tyrants", it was forbidden to mention all crimes committed during this period, regardless of which side or political force a particular citizen supported.

*Forgetting that is constitutive in the formation of a new identity.* For the new image of a person and the corresponding identity, it is important to establish a new shared, sustained memory that is used when old narratives go into a latent state. For example, the memory of a previous religion may prevent neophytes from converting to a new confession.

The next type, *forgetting as annulment*, involves getting rid of unnecessary information, which is growing exponentially in the modern world. For example, the practices of the bureaucratic apparatus, which were established in the era of the modern state, become unnecessary in the situation of the development of new technologies.

*Repressive erasure* involves punishing a criminal (or political regime) by destroying evidence of its existence – monuments, documents, laws, graves, etc. For example, after the 1917 revolution in Russia, titles and the old administrative division were abolished, street names were changed, churches were destroyed, etc. In ancient Rome, the so-called "damnatio of memory" (*damnatio memorialis*) served to fulfil this task.

*Forgetting as planned obsolescence* is generated by the capitalist economy. It involves the replacement of old goods with new ones in order to encourage citizens to consume more prestigious goods. As a result, people fall prey to advertising, constantly strive for the new, forget the old, and at the same time forget themselves.

*Forgetting as humiliated silence* is an attempt not to recall those tragic events that cannot be expressed. An example of this is the silence about the defeat suffered by Japan as a result of the Second World War. But the Japanese "economic miracle" became a form of forgetting the past tragedy (Connerton, 2011, pp. 34-48).

A final form of forgetting that researchers have identified is *structural amnesia*, when a person or several people are spared the negative memory of their past by the state.

From the point of view of philosophical anthropology, it is important to take into account the changes that took place in various spheres of life in the late twentieth and early twenty-first centuries, which turned modern history into a part of the personal experience of millions of people. In addition, compulsory general education has turned the school history course into a tool for human socialisation, new technologies have made people virtual participants in historical and political events, and the active development of the socio-cultural infrastructure of memory encourages us to remember the collective past that should be forgotten in the interests of peaceful, tolerant coexistence. But this does not mean "forgetfulness", which is essentially a testament to the limited consciousness and analytical thinking of a person. In the process of forming national memory, forgetting not only accompanies but also determines it.

### Originality

The study has substantiated the necessity of philosophical and anthropological analysis of the phenomena of "memory" and "forgetting" as ways of constructing not only the past, but also the future of all spheres of society. It is determined that historical memory in the context of forgetting is an effective factor in establishing national memory and identity adequate to modern civilizational values in the contradictions of socio-cultural reality and geopolitical challenges. In the situation of an existential threat to Ukraine posed by Russian aggression, their content in the

discourse of philosophical anthropology becomes an important social, cultural and ideological resource for the formation of a more perfect image of a human being.

### Conclusions

The danger that Ukraine faces as a result of the full-scale war unleashed by Russia makes the problem of creating a new Ukrainian person whose culture of thinking is in line with the values of Western civilisation more urgent. The philosophical and anthropological analysis has shown that the strategy of forming a new Ukrainian identity in the context of historical memory includes the phenomenon of forgetting. Their interaction determines the process of creating national memory and mentality, as well as the corresponding strategies for joining the European community. Forgetting as an attribute of the memory process is an important factor in overcoming cultural traumas, the result of tragic and negative events of the past. The presented types of forgetting show its importance in strengthening socio-cultural ties and creating a new content of memory. In its space, national memory is formed in the parameters of a new value and anthropological dimension.

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A. O. ХОДЖАЯН<sup>1\*</sup>, Н. В. САВЧУК<sup>2\*</sup>

<sup>1\*</sup>Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта alinaalex@knu.ua, ORCID 0000-0002-3015-1016

<sup>2\*</sup>Київський національний університет імені Тараса Шевченка (Київ, Україна), ел. пошта natalka@knu.ua, ORCID 0000-0002-5794-1333

## Українська ідентичність у контексті пам'яті і забуття: філософсько-антропологічний аналіз

**Мета.** Головний зміст представленого дослідження складає філософсько-антропологічний аналіз проблеми пам'яті в контексті феномену забуття, суттєвих факторів ствердження нового образу української людини, її національної пам'яті та ідентичності. Вказана обставина, у ситуації оборони України від російського агресора, відстоювання свобод і європейських цінностей, ставить такі завдання: 1) здійснити послідовний огляд концептуального змісту понять "пам'ять" та "забуття" і виявити їх філософсько-антропологічний зміст; 2) провести аналіз феномену національної пам'яті та показати її значення для боротьби українського народу за європейський вибір; 3) дослідити основні параметри процесу формування системи нових цінностей у контексті феномену забуття в дискурсі філософської антропології. **Теоретичний базис.** Складний і динамічний процес формування української ідентичності в контекстах національної пам'яті і забуття виводить систему цінностей життя на новий рівень теоретико-методологічного осмислення. Філософсько-антропологічний вимір цінностей сучасної української людини дозволяє залучити методологічні дискурси memory studies, які є способом конструювання людьми свого історичного минулого в перспективі створення нового майбутнього в цілісності аксіологічного, морального та екзистенційного змісту. Актуальність поставленої проблеми обумовлена кризою світоглядно-культурних смислів буття людини в умовах війни, процеси якої здійснюють потужний вплив на всі аспекти соціального, політичного, духовного життя, що зрештою призводить до необхідності нового типу спілкування, мислення й поведінки. **Наукова новизна.** Обґрунтовано, що феномен забуття в контексті формування нової національної пам'яті в значній мірі визначає стратегію ствердження української ідентичності в умовах сучасних цивілізаційних викликів, які постали перед Україною в результаті військової агресії проти її свободи і територіальної цілісності. Ця ситуація відкриває нові перспективи формування цивілізаційної системи цінностей у взаємодії з якісно іншим образом української людини. **Висновки.** Сьогодні українська держава перебуває перед екзистенціальною загрозою, що актуалізує проблему творення нової української людини, світогляд і система цінностей якої відповідають образу європейської людини. Незважаючи на серйозні проблеми, які постали перед Україною в результаті геополітичних суперечностей світового масштабу, філософсько-антропологічний аналіз показав, що стратегія формування нової української ідентичності в контексті історичної пам'яті, яка містить елемент забуття, обумовлює процес творення менталітету, що відповідає національній стратегії входження в західну цивілізацію. Саме в параметрах такого аналізу здійснюється формування нової пам'яті, адекватної запитам сучасності.

*Ключові слова:* пам'ять; забуття; нація; ідентичність; цінності; культура; людина; менталітет

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## SOCIAL ASPECT OF HUMAN BEING

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T. V. DANYLOVA<sup>1\*, 2\*</sup>

<sup>1\*</sup>The Graduate School for Social Research, Institute of Philosophy and Sociology of the Polish Academy of Sciences (Warsaw, Poland),

<sup>2\*</sup>Institute of Social and Political Psychology of the National Academy of Educational Sciences of Ukraine (Kyiv, Ukraine), e-mail danilova\_tv@ukr.net, ORCID 0000-0002-0297-9473

### Listening to the Wind of Change: Social Forecasting through the Lens of a Transdisciplinary Approach

**Purpose.** This paper aims to explore social forecasting through the lens of a transdisciplinary approach with respect to holistic human nature. **Theoretical basis.** The complexity of social forecasting is that it deals with the multifaceted phenomenon of a human being, a human who is both the creator and the creation of the social spaces, for whom all economic, social, political, scientific, cultural achievements, problems and prospects acquire meaning only in the context of him/herself, his/her life, his/her destiny. Thus, the phenomenon of a human being is the key to understanding the dynamics of modern transformational processes and to creating promising models of the future development of the human society. Since in forecasting we try to anticipate the future that is not yet defined and may have different development trajectories, a transdisciplinary approach to forecasting that embraces what is within disciplines, at the intersection of disciplines, and beyond all disciplines can become the most fruitful approach. **Originality.** A human being brings a high degree of unpredictability and uncertainty into all social forecasts. Nowadays, the complex multifaceted nature of an individual as a biological, psychological, and social being needs a deeper understanding that requires joint efforts of representatives of various scientific fields. Through mutually enriching work within a transdisciplinary paradigm, representatives of different scientific fields and directions may create a kind of guidebook designed to form and explain a new reality, a new future. Within such an approach, not a competition between theories, methodologies, and protocol decisions, but a common goal, common dreams and aspirations for a better future of humanity should come to the fore. **Conclusions.** A transdisciplinary approach to social forecasting has a potential to consider all sciences in a humanitarian context, taking into account complex multifaceted human nature. It goes beyond traditional boundaries providing opportunities not only to synthesize and integrate solutions to a problem, but also to rise above it. Transdisciplinarity, recognizing the existence of different realities, provides a broader view of the world, a deeper understanding of phenomena and processes that contribute to the development of new projects for a better future of a human and humanity.

*Keywords:* human being; future; transdisciplinarity; forecasting; social world; uncertainty; reality; subject; object

#### Introduction

The paradigmatic shift from modern to postmodern has affected all spheres of human life and society. The world is facing turbulent times that require concerted efforts: it is engulfed in the flame of intercivilizational/intercultural/interreligious conflicts and wars, acts of international terrorism, the threat of climate change, rising poverty and widening inequality, and the aggravation of other global problems of humanity.

Drawing parallels with Tibetan Buddhism, one might say that humanity finds itself in a state of bardo – an intermediate, transitional state (Padmasambhava, 2023). Traditionally, it is the time between death and rebirth, however, it also refers to any time of transition. Bardo not only closes one page of our life, but also opens another. Thus, the problems of the future of both individuals

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and cultural/civilizational communities and their fruitful dialogue are coming to the forefront: a new civilization is being born, and its essence has not yet manifested. This new civilization may choose any path, and the choice of this path depends largely on humanity. So, it is time to rethink our past, to rethink it in order to create new constructive projects for the future development of the world civilization. The past cannot be "erased", hence, Eco's idea on the ironic rethinking of our past in the context of postnonclassical discourse, which questions the main spheres of human activity, has a profound meaning. Our time has raised problems that cannot be solved within the framework of the existing paradigms.

Forecasting social phenomena and processes is a complex, ambiguous, and often thankless business. Different approaches within different disciplines create different, sometimes even opposite, visions of the future. It does not take long to get lost in a thick forest of concepts and end up preferring the one that sounds "more familiar" leaving behind those that represent opposing views. With this in mind, it seems appropriate to join efforts of the representatives of various scientific disciplines in order to create the best integrated projects of the future (Khmil, 2019; Wilson & Pirrie, 2000). This approach can become a potential basis for creating a new research paradigm.

Social forecasting requires joint efforts of futurologists, philosophers, psychologists, sociologists, historians, economists, political scientists, religious studies scholars, anthropologists, ethnographers, cultural scientists, etc. Their joint research should be aimed at reviewing the entire set of problems in order to find ways to address them. This requires deep theoretical knowledge and experimental skills, scientific intuition, as well as responsibility for the results of the professional activity.

Nowadays, there is a transition from the fragmentation of the process of knowledge acquisition to the creation of converged scientific knowledge that involves the cooperation of the representatives of various scientific fields. The complex disciplinary structure of modern science has contributed to a deep, detailed analysis of various aspects of both the physical and social worlds. Emphasizing that the whole is beyond the sum of its parts, Aristotle wrote that "you may have the parts and yet not have the whole, so that parts and whole cannot be the same" (Barnes, 1991, p. 346). This is the case for social forecasting, because in this process we deal with human beings and their multiple worlds, i.e., a complex system that goes beyond the sum of its elements.

### **Purpose**

This paper aims to explore social forecasting through the lens of a transdisciplinary approach with respect to holistic human nature. Though the concepts of "forecasting" and "prediction" are not identical and may carry different meanings, given the focus of the paper, it was used interchangeably.

### **Statement of basic materials**

In the context of forecasting/prediction, several problems are relevant, including ontological, epistemological, axiological, and ethical (Guillán Dopico, 2015). To a great extent, all of them are related to human beings, especially when it comes to forecasting in the social sciences. The agents of forecasting are people limited in their knowledge, and they, like all people, deal with their interpretations of reality, but not with reality per se. An interpretation itself depends on the subject of knowledge. In addition, the social sciences deal with the interaction of people, the vectors of human wills, which can often be opposite, and with a purely human characteristic such as creativity. Discussing the complexity of economic predictions, Gonzalez emphasizes that

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On the one hand, economic activity has specific characteristics as such; and, on the other hand, economics is a human activity that is related to other human activities (social, political, cultural, ecological, etc.), which makes prediction interwoven with several kinds of complexities. (Gonzalez, 2011, p. 320)

Since in forecasting/prediction we try to embrace the future that is not yet defined and may have different development trajectories, the factor of uncertainty comes into play affecting our environment and our perception of the world. Uncertainty is something that is difficult to tolerate. Human beings "seek to understand, predict and control – it helps us learn and it keeps us safe. Uncertainty can feel dangerous because we cannot predict with complete confidence what will happen" (Rosser, 2018). Uncertainty implies alternative visions of the future, which cannot be determined from one specific position. One-way forecasting entails mistakes that humanity repeats over and over again. If the alternatives are out of sight, the mind becomes inflexible: "alternative futures thinking reminds us that while we cannot predict a particular future always accurately, by focusing on a range of alternatives, we can better prepare for uncertainty, indeed, to some extent embrace uncertainty" (Inayatullah, 2008, p. 6). The social sciences are about the actions and choices of decision-makers in changeable historical, social, political settings, thus, there is an additional source of uncertainty caused not only by the future environment, but also by the actions of the actors themselves (Guillan, 2014).

Therefore, the phenomenon of a human being is the key to understanding the dynamics of modern transformational processes and to creating promising models of the future development of the human society. Humanity is interested in its destiny, since it is a human being who is an actor in the world historical process (Korkh & Khmil, 2024). For people, all economic, social, political, scientific, cultural achievements, problems and prospects gain meaning only in the context of themselves, their lives, their destinies. Individuals act as the central point of cultural-civilizational spaces, they are both its creators and creations (Danylova, 2016). The human world is always the someone's world, it is the world of the different races, nations, peoples, groups, classes, etc. It is created by a human and humanity, it is temporary and changeable. Modern political, economic, scientific, cultural theories are not lonely endeavors – they must be "embedded" in a wider context. Hence, a transdisciplinary approach to forecasting the future can become the most fruitful approach.

The collaboration between the representatives of different scientific disciplines within the framework of one project creates synergistic links of knowledge, which contributes to the development of new concepts, the solution of complex problems, and ultimately the creation of a new scientific product. This kind of cooperation tries to counteract the harmful effects of overspecialization, as overspecialization is often not only an epistemological but also a political problem, which is particularly dangerous in social forecasting. Today, there is no single definition of this kind of research projects, and different terms are used, such as multidisciplinary, polydisciplinarity, pluridisciplinarity, interdisciplinarity, crossdisciplinarity, transdisciplinarity. However, in numerous studies, multidisciplinary, interdisciplinarity and transdisciplinarity are most often distinguished.

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A multidisciplinary approach is based on the involvement of several disciplines or professional specializations. Gossman (1979) defines multidisciplinary research as group research in which representatives of different disciplines work together on a common problem, but with limited interactions. Multidisciplinary research relies on knowledge from different disciplines, but each of participants remains within the boundaries of his/her discipline; in the process of this research, various disciplines are combined, but their representatives do not always act in a comprehensive and coordinated manner (Choi & Pak, 2006; NSERC, 2012). As Flinterman et al. wrote,

When a variety of disciplines collaborate in one research program without integration of concepts, epistemologies, or methodologies, we speak of multidisciplinary. In multidisciplinary research, the degree of integration between disciplines is restricted to the linking of research results.

(Flinterman et al., 2001, p. 257)

In multidisciplinary research, scientists in different fields of knowledge work independently on different aspects of the same problem and have individual research goals within their specialties. Adhering to disciplinary boundaries, they use their own methodologies. The main emphasis is placed on the comparison of the obtained results, and the joint result of the study looks like the sum of individual parts (NSERC, 2012; Wilson & Pirrie, 2000). Hence, in this research, disciplinary perspectives are not changed, but only contrasted. Researchers work as independent specialists, not as members of an interactive group (Choi & Pak, 2006).

Interdisciplinary research is collaborative, coordinated, and continuously integrated research conducted by experts in different disciplines. They work together on reports, documents, recommendations, plans; and their interactions are so closely and thoroughly related that a personal contribution of each researcher "disappears" against the background of a jointly developed product (Gossman, 1979; Specht & Crowston, 2022). Interdisciplinary research is conducted at the intersection of disciplines and can range from the exchange of ideas to the full integration of concepts, methodologies, procedures, theories, terminology, data, organization, etc. (NSERC, 2012). Sharing common goals, research participants may relinquish specific aspects of their own disciplinary role, but retain a discipline-specific base. Interdisciplinary research contributes to the harmonization of connections between disciplines by bringing together different concepts. An interdisciplinary team strives for a deeper level of cooperation; and due to the integration of new concepts, epistemologies, methodologies mutual enrichment occurs (Flinterman et al., 2001; Hu et al., 2024; Okamura, 2019; Smye & Frangi, 2021). As a result of blurring the disciplinary boundaries, integration and synthesis of disciplines takes place. In accordance with the Aristotle's statement, the result of this research is greater than the sum of its individual parts (Klein, 1996; Wilson & Pirrie, 2000). Therefore, interdisciplinarity is a synthesis of several disciplines, which creates a new level of discourse and integration of knowledge, and as a result of such a synthesis, new scientific disciplines/fields of study emerge (Baaden et al., 2024; Frodeman et al., 2017; Wright Morton et al., 2015).

A transdisciplinary approach promotes a new type of cooperation between the representatives of different disciplines and the development of new knowledge based on a new vision of reality.

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Transdisciplinarity reveals commonalities between disciplines, as well as a new, unexplored field that is beyond them (Nicolescu, 2002). This leads to the integration of various types of knowledge and perspectives. As Cummings et al. put it,

The concepts of knowledge integration and knowledge co-creation fit within the tradition of transdisciplinary research which is distinct from mono-, multi- and interdisciplinary research in that transdisciplinary research transgresses the boundaries of scientific disciplines by including experiential knowledge of societal actors in the research and problem solving process. Transdisciplinary research approaches are, however, often not recognised as such because they go by a different name and are embedded in local scientific, cultural and political practices that differ by country. Examples of transdisciplinary research approaches are: integrated research studies, constructive technology assessment, interactive learning and action, and participatory action research. These approaches all share some essential features, including focus on real world problems, involvement of multiple stakeholders, integration of different forms of knowledge, and crossing boundaries between disciplines and between science and society. (Cummings et al., 2013, p. 11)

Representatives of different fields of knowledge not only collaborate closely on a common problem over a long period of time, but they also create a common conceptual model that unites and transcends each of the disciplinary perspectives (Cummings et al., 2013; Flinterman et al., 2001).

When the very nature of the problem is disputed, transdisciplinarity can help identify the most relevant research questions (Funtowicz & Ravetz, 1993). Transdisciplinarity requires a deep understanding of a problem and the ability to look at it from different perspectives, the connection between theory and practice, and the promotion of the common good (Hadorn et al., 2008).

Unfortunately, our world is not "on the track" to reach the 17 Sustainable Development Goals, and in order to overcome all hardships, "we must write a new social contract for science" (UNESCO, 2024), which can restore public trust in science. The elaboration of a collaborative conceptual framework based on a transdisciplinary approach to problem-solving will promote

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the development of a holistic integrative perspective, unification and harmony of disciplines, views, and approaches. This involves the process of mutual enrichment of science and society, which embodies the mission of "doing" science together with society (Seidl et al., 2013). The modern problems have no analogues in the past either in depth or in scale: they are global in nature and may push the world to the edge of survival. That is why all countries and societies must mobilize the academic and non-academic stakeholders to search for ways out of the crisis ("UNESCO Science Report", 2023). The global challenges of our time make humanity aware of the need for transformative, transdisciplinary research focused on finding appropriate solutions. Accordingly, it is necessary to listen to different voices, search for different approaches to the problems and the ways to solve them, which are largely determined by the maps of meaning and existential experience that can enrich and expand the scientific field and, as a result, can offer unexpected, but most effective ways to solve the problem. As Robinson points out,

Engaging stakeholders is often critical for addressing problems because we can't understand or solve societal challenges without their knowledge and action. It is also more likely that research ideas are adopted by stakeholders when we engage with them directly and build trust over time.

("What is transdisciplinary", n.d.)

Transdisciplinarity attempts to embrace what is simultaneously within disciplines, at the intersection of disciplines, and beyond all disciplines. Its purpose is to understand the modern world, one of the imperatives of which is the unity of knowledge. Nicolescu defines transdisciplinarity by means of three methodological axioms:

1. The ontological axiom: There are, in Nature and society and in our knowledge of Nature and society, different levels of Reality of the Object and, correspondingly, different levels of Reality of the Subject.
2. The logical axiom: The passage from one level of Reality to another is ensured by the logic of the included middle.
3. The complexity axiom: The structure of the totality of levels of Reality or perception is a complex structure: every level is what it is because all the levels exist at the same time. (Nicolescu, 2010, p. 22)

Reality is multidimensional, that is why the "space" between and beyond disciplines is filled with information. According to Nicolescu (1997), if disciplinary research concerns at most one and

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the same level of Reality, then transdisciplinary research is aimed at studying the dynamics generated by the action of several levels of Reality at the same time, "transdisciplinarity is nourished by disciplinary research; in turn, disciplinary research is clarified by transdisciplinary knowledge in a new, fertile way. In this sense, disciplinary and transdisciplinary research are not antagonistic but complementary". While complementary to disciplinary research, transdisciplinary research radically differs in its goal of a holistic understanding of the contemporary world (Nicolescu, 1997).

### Originality

Researchers anticipate future changes through the lens of their filters: values, attitudes, preferences, let alone theories and methodologies. Besides, science does not automatically make them impartial observers, since they as humans for whom forecasts are elaborated are subjects of scientific research and at the same time objects. Rachel E. Menzies and Ross G. Menzies (2018) rightly state that psychologists and psychotherapists who deal with the fear of death are not free from this fear themselves, thus they may fail to address this fear. Likewise, forecasters are not free from their mental maps and ideas, even the specificity of the language used, thereby bringing into play different interpretations of social reality, which can lead to distortions and logical errors. Moreover, if the events being considered happen rarely in history and/or are encountered in this form for the first time, it is very problematic to foresee the chaotic, unpredictable dynamics of the process. Our concepts, values and beliefs are determined by our own time, which means it is difficult to know what lies beyond any historical change.

The modern challenges arise from existing conditions, and they can only be addressed by changing these conditions. Recently, the study of the future has moved from predicting the future to reflecting an alternative future and to shaping the desired future, both at the collective and personal levels (UNDP, 2022). Through joint and mutually enriching work within a transdisciplinary paradigm, representatives of different scientific fields and directions may create a kind of guidebook designed to form and explain a new reality, a new future. Within such an approach, not a competition between theories, methodologies, and protocol decisions, but a common goal, common dreams and aspirations for a better future of humanity should come to the fore. For instance, given that the actors of the social processes are human beings, it is crucial to explain their conscious and unconscious behavior; this is what the science of psychology deals with. However, as Leary et al. (2018) stressed, the greatest difficulty of psychology is that it deals with processes that are in constant change, thus, psychologists facing with this challenge prefer to specialize in narrow areas. At the same time, to create alternative futures and to develop effective, inclusive, long-term policies, it is necessary to go beyond "the superficiality of conventional social science research and forecasting methods insofar as these methods are often unable to unpack discourses – worldviews and ideologies – not to mention archetypes, myths, and metaphors" (Inayatullah, 2004, p. 8). A deep multifaceted social reality requires new research methodologies, as well as the ability to interpret all the facts in their diversity, since the objects of research in this case are both immediate experience and conscious/unconscious processes through the lens of cultural reality, worldviews, and myths as the core of any culture. An appeal to human experience and recognition of the processes for which there are no corresponding names yet lead to the need to integrate Western and non-Western theories, methodologies, approaches to a human being into a common research paradigm thereby harmonizing multiple perspectives.

Postnonclassical ontology deals with open dynamic systems that cannot be described within the framework of concepts based on the model of binary oppositions. It is necessary to turn to

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the chaotic, illogical essence of the world, which can be known only as a result of empathic connection with the multifaceted world of peoples and cultures (Kalmykova et al., 2021). The key concept that captures the transition from the possible to the impossible is transgression, i.e., overcoming the boundary that is thought to be inviolable due to a taboo in a certain tradition and that separates the external from the internal, the essence from the phenomenon. Transgression disrupts the linearity of processes and provides opportunities to comprehend the transition of being into a dramatically different and unpredictable state. It symbolizes the desire to identify new possibilities in the relationship between being and thinking, subject and object (Danylova, 2014). Within a transdisciplinary approach, a new understanding of the relationship between the subject and the object occurs – they are united by the included middle with its infinite activity. The interaction of the Subject and the Object becomes the basis of transdisciplinarity (Nicolescu, 2010).

At the heart of the complexity of social forecasting is the human phenomenon, which cannot be defined from the standpoint of one discipline without falling into a trap of the habitual framework of imprinting and conditioning. In addition, a human being brings a high degree of unpredictability and uncertainty into all social forecasts. Nowadays, the complex multifaceted nature of an individual as a biological, psychological, and social being needs a deeper understanding that requires joint efforts of the representatives of various scientific fields:

The need for a new approach to a human is fully realized, but this approach is not implemented. This is largely due to the specific object of the study – the object that is the subject at the same time. The mere recognition of biological, psychological, and social/cultural dimensions of a human nature that interact in linear or hierarchical way is insufficient. A new philosophical paradigm should reflect a specific holistic nature of humans, their involvement into the natural and social worlds and their aspiration to move beyond their own limits. (Danylova, 2017, p. 136)

A new paradigm can be elaborated on the basis of transdisciplinarity, which emphasizes that each and every individual as an inhabitant of the planet Earth is a transnational being whose dignity has both planetary and cosmic dimensions (Nicolescu, 2002).

### Conclusions

A transdisciplinary approach to social forecasting considers natural, social, and medical sciences in a humanitarian context (Soskolne, 2000) and, thus, goes beyond traditional boundaries providing opportunities not only to synthesize and integrate solutions to a problem, but also to rise above it. Addressing a problem from one standpoint is only one link in a long chain, which does not make it possible to acquire a deep knowledge and develop a new perspective. In fact, the human world is a huge mountain range; and each of its peaks brings harmony to the overall

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picture, but does not make it complete. The absolutization of one-sided standpoints, one option for research and solution to the problem will not give long-term results. Transdisciplinarity, recognizing the existence of different levels of reality governed by different types of logic, provides a broader view of the world, a deeper understanding of phenomena and processes that contribute to the development of new projects for a better future of a human and humanity:

The unified theory of levels of Reality is crucial in building sustainable development and sustainable futures... Sustainable futures, so necessary for our survival, can only be based on a unified theory of levels of Reality. We are part of the ordered movement of Reality. Our freedom consists in entering into the movement or perturbing it. Reality depends on us... Our responsibility is to build sustainable futures in agreement with the overall movement of Reality. (Nicolescu, 2010, p. 30)

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T. В. ДАНИЛОВА<sup>1\*, 2\*</sup>

<sup>1\*</sup>Вища школа соціальних досліджень, Інститут філософії та соціології Польської академії наук (Варшава, Польща),

<sup>2\*</sup>Інститут соціальної та політичної психології Національної академії педагогічних наук України (Київ, Україна), ел. пошта [daniлова\\_tv@ukr.net](mailto:daniлова_tv@ukr.net), ORCID 0000-0002-0297-9473

## Прислухаючись до вітру змін: соціальне прогнозування крізь призму трансдисциплінарного підходу

**Мета.** У статті зроблено спробу розглянути соціальне прогнозування крізь призму трансдисциплінарного підходу з урахуванням цілісної природи людини. **Теоретичний базис.** Складність соціального прогнозування полягає в тому, що воно має справу з багатовимірним феноменом людини – людини, яка є і творцем, і творінням соціальних світів, для якої всі економічні, соціальні, політичні, наукові, культурні досягнення, проблеми та перспективи набувають сенсу лише в контексті неї самої, її життя, її власної долі. Таким чином, феномен людини є ключем до розуміння динаміки сучасних трансформаційних процесів і створення перспективних моделей майбутнього розвитку людської спільноти. Оскільки в процесі прогнозування ми намагаємося досягнути майбутнє, яке ще не є визначеним та може мати різні траєкторії розвитку, трансдисциплінарний підхід до прогнозування, який охоплює те, що наявне в межах дисциплін, на перетині дисциплін і поза межами всіх дисциплін, може стати найбільш плідним підходом. **Наукова новизна.** Людина привносить високий рівень непередбачуваності та невизначеності в усі соціальні прогнози. Сьогодні складна багатогранна природа людини як біологічної, психологічної та соціальної істоти потребує більш глибокого розуміння, що вимагає спільних зусиль представників різних наукових напрямів. Взаємозбагачуючись у межах трансдисциплінарної парадигми, представники різних наукових галузей та напрямів можуть створити свого роду путівник, покликаний формувати та пояснювати нову реальність, нове майбутнє. У такому підході на перший план має вийти не "конкуренція" теорій, методологій та протокольних рішень, а спільна мета, спільні мрії та прагнення кращого майбутнього людства. **Висновки.** Трансдисциплінарний підхід до соціального прогнозування має потенціал розглядати всі науки в гуманітарному контексті, зважаючи на складну багатогранну природу людини. Він виходить за рамки традиційних меж, надаючи можливість не лише синтезувати та інтегрувати варіанти розв'язання проблеми, а й височіти над нею. Трансдисциплінарність, визнаючи існування різних реальностей, забезпечує ширший погляд на світ, глибше розуміння явищ та процесів, що сприяє розробці нових проектів кращого майбутнього людини та людства.

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*Ключові слова:* людина; майбутнє; трансдисциплінарність; прогнозування; соціальний світ; невизначеність; реальність; суб'єкт; об'єкт

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S. V. SAVCHENKO<sup>1\*</sup>, K. A. PROKOFIEVA<sup>2\*</sup><sup>1\*</sup>Ukrainian State University of Science and Technologies, SEI "Dnipro Metallurgical Institute" (Dnipro, Ukraine), e-mail serhij@gmail.com, ORCID 0000-0002-3615-2343<sup>2\*</sup>Ukrainian State University of Science and Technologies, SEI "Dnipro Metallurgical Institute" (Dnipro, Ukraine), e-mail canopa@i.ua, ORCID 0000-0003-4242-3346

## Philosophical and Anthropological Theory of Violence by René Girard

**Purpose.** The article aims to examine the key aspects of the theory of mimetic violence by the famous French thinker René Girard. **Theoretical basis.** The study is based on René Girard's fundamental theory of violence, which includes the concepts of mimesis and sacrificial cycle. Girard argues that violence arises from mimetic rivalry, when people imitate each other's desires and actions, leading to conflicts and crises. The theory suggests that societies historically resolved these crises and prevented chaos through scapegoating rituals. Christianity, however, stands apart in Girard's view by rejecting sacrificial cults and instead offering Christ's non-violent example as a path to conflict resolution. **Originality.** Girard's concept of mimetic desire explains how people's tendency to imitate others' desires leads to rivalry and conflict. These tensions are typically resolved through scapegoating – directing collective aggression toward a common target. The term "scapegoat" itself stems from the Biblical ritual described in Leviticus, where a goat symbolically carried away the community's sins. The mechanism remains universal, operating in both archaic and modern societies. The authors examine how this dynamic relates to modern totalitarianism and its exploitation of collective violence. They emphasize Girard's analysis of Christianity's unique role in countering violence, specifically through its radical proposition that it is better to be victimized than to victimize others. **Conclusions.** These examples demonstrate how victim sacralization rituals maintain social order, supporting Girard's assertion that ancient and modern myths share fundamental similarities. Girard's theory transcends religious and mythological contexts, offering a lens through which to examine diverse anthropological and social phenomena. His ideas offer a profound understanding of the mechanisms of collective violence and their consequences, including the connection between mimetic violence and possible apocalyptic scenarios.

*Keywords:* mimeticism; mimesis; violence; scapegoating; totalitarianism; Christianity

### Introduction

Two world wars, numerous local genocides, civilizational conflicts, religious terrorism, inter-ethnic hatred have long dispelled faith in the progress and evolution of human reason towards happiness and harmony. The emergence of totalitarian regimes in the centre of Europe, the involvement of the masses in the crimes of their rulers, the appeal of the authorities to instincts, the cult of leaders, the relativisation of morality, the explosion of irrational violence – all this had to be explained somehow, and the enlightenment paradigm was unable to do so. "Men wiser and more learned than I", wrote the British historian H. Fisher in 1934, "have discerned in history a plot, a rhythm, predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another as wave follows upon wave" (Fukuyama, 2010, p. 5).

Shortly after the end of the Second World War, Karl Jaspers made declarations about the collective guilt of the Germans and, in general, about the responsibility of the people for their leaders. Unconditional obedience to the ruler is the collective guilt of the people. They allowed the leader of the state to overshadow the mass consciousness with his delusions, but if the people, after a heavy defeat and the suffering associated with it, understood this, it is a sign of the awakening of political freedom in them. The tragic experience of Germany, according to Jaspers (1978), is an eternal lesson for all mankind.

Post-war intellectuals were terrified by the mere thought of the revival of totalitarianism. It was seen as the root of evil, because it surpassed all the crimes ever committed by humans. The

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issue, however, is not the presence or absence of a culture of conscience in a nation, the propensity of a people to totalitarianism or a special aggressive mentality. Collective violence is not an invention of modern times. In the twentieth century, we can only see the intensification of primordial human aggression, its globalisation, new conceptual justifications and tools for its spread. Therefore, universal models that work at all times and in all contexts are important.

In the 50s-60s of the twentieth century, a fundamental theory of violence was proposed by the Austrian scientist Konrad Lorenz. Treating man as a primarily biological being, he linked violence to intraspecific aggression as an innate instinct that serves as an important evolutionary mechanism for the survival of the species (Lorenz, 1994). Violence is as much a natural feature of humans as it is of wild grey geese, whose behaviour he has studied all his life.

Christian theology, philosophy, and apologetics provided a familiar and well-known answer, which, however, in the context of communist and Nazi madness, became even more convincing. The total triumph of evil and violence, according to Semyon Frank, is a consequence of people's loss of the ability to transcend – to go beyond their own empirical psychophysical nature towards the Divine. Because of this, former European humanists become barbarians, and it does not matter what ideology made them become such (Frank, 1983).

Against the backdrop of the zoologisation and theologisation of violence, the anthropological theory of mimesis emerged, which derived people's propensity for violence from the very roots of their culture, from the inherent way of living in a collective.

René Girard (1923-2015) was one of the few European intellectuals who felt the ghost of a world whose culture and civilisation were built on violence. The author said that his theory of mimesis was born out of intuition – a sudden intellectual insight (Palaver, 2013, p. 3). In etymological terms, the word "mimesis" (μίμησις) comes from the ancient Greek language and means "imitation", "reproduction", "representation". In René Girard's understanding, mimesis is a fundamental mechanism of human behaviour and culture that goes far beyond mere imitation. The key ideas of Girard's interpretation of mimesis include three theses: people do not desire spontaneously, but by imitating the desires of others. Desire is always mediated by an "intermediary" – the one who is imitated. The object of desire becomes valuable precisely because it is desired by another, not because it is valuable in itself.

He developed his theory boldly over decades, without looking back at any changing academic trends or social taboos. He was not afraid to be an honest pessimist. For example, in his book *Battling to the End*, Girard raises the problem of the relationship between the mimetic laws of violence and the coming apocalypse. It is inevitable because the existing social institutions will no longer be able to contain the violence that will grow to planetary proportions (Girard, 2010a).

It is not surprising that Girard's work has long been the subject of interdisciplinary studies in the West, thanks to his original ideas, broad explanatory framework of theory, and ability to sense the direction of civilisation with subtlety and proficiency (Adams & Girard, 1993). Girard is the subject of the academic journal "Contagion: Journal of Violence, Mimesis and Culture", and interdisciplinary colloquia and seminars are held (Williams, 2012). The colloquium "Violence and Religion", which took place from 1990 to 2010, addressed, among other things, the problem of scapegoating in modern conflicts and the impact of technology on human relations.

The theme of the heuristic power of Girard's ideas became common: "Mimetic Theory offers empirical researchers an already elaborated explanatory model that illuminates the way in which imitation is foundational to these universal human phenomena" (Garrels, 2005-2006). There are suggestions to synthesise empirical research with the mimetic theory of human motivation and

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cultural evolution (Garrels, 2005-2006). In particular, the ideas of mimesis and the sacrificial mechanism are being used as a tool for interpreting classical works of European literature, from Shakespeare to Proust (Girard, 2008). Theologians apply the same ideas in their field, considering issues of faith, ecclesiology, and atheism through their prism (Kaplan, 2016).

At the same time, due to the coverage of a large research area, Girard's theory has attracted a considerable amount of criticism (Garrels, 2005-2006). Attempts to take the Bible and the biblical type of religiosity beyond the "sacrificial crisis" and to make an exception in the history of religion are questioned (Fleming, 2002). The over-emphasised connection between mimesis and victimisation is undermined, which, according to Per Bjørnar Grande, narrows and limits mimetic theory too much. Given that mimetic desire is fundamental, it should be put in the foreground, even at the expense of the mechanism of victimisation. This would make the theory much more flexible and broader (Grande, 2009, p. 15). However, it is clear that mimetic theory convincingly offers a new understanding of religion. It is not just a set of beliefs, myths and practices, but first and foremost a way of dealing with the basic problems of human existence (Grande, 2009, p. 15).

### Purpose

Against this background, given the extremely small number of publications in periodicals and the lack of translations, it seems that interest in Girard's ideas has almost bypassed Ukrainian humanities (Filonenko, 2017; Slyusar, 2017). This is rather unfortunate, since the model of the sacrificial mechanism could be of heuristic value not only for philosophy and history of religion, but also in the framework of understanding key events in the history of Ukraine, especially in modern and contemporary times. *The purpose* of this article is to analyse René Girard's theory of violence based on mimeticism and sacrificial cycle.

### Statement of basic materials

According to Michael Kirwan, the author of the preface to *Things Hidden...*, René Girard's (2016) mimetic theory has such a powerful potential for transformation that it can only compete with the theory of natural selection. It is indeed capable of being a meta-explanation, a higher-order anthropological theory that could significantly expand its original religious and mythological scope. Girard himself occasionally extrapolated his theory beyond the material collected in such works published between 1970 and 1990 as *Violence and the Sacred*, *The Scapegoat*, *Things Hidden Since the Foundation of the World*, *I See Satan Fall Like Lightning*, and tested its explanatory possibilities in modern contexts.

The central concept of Girard's theory is mimesis or mimeticism, which means imitation of the desires and actions of other people. "The principal source of violence between human beings is mimetic rivalry... Such conflicts are not accidental, but neither are they the fruit of an instinct of aggression or an aggressive drive" (Girard, 2015, p. 11). Here we see, perhaps, a hidden polemic with Lorenz, with his biologisation of aggression. "Mimetic rivalries can become so intense that rivals denigrate each other, steal the other's possessions, seduce the other's spouse, and, finally, they even go as far as murder..." (Girard, 2015, p. 11). Violence is the result of a mimetic crisis that engulfs a certain human community. It begins with competition for possession of a certain object, and then the rivals incite each other, plunging into the "mimetic madness" of objectless competition, when the cause of the conflict is forgotten and no longer plays any role in the avalanche-like unfolding of the crisis.

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At this stage, a scapegoat appears on the scene, sought out by victim-like traits and held responsible for the turmoil, the spread of disorder and violence. His persecution accompanies this crisis, his murder resolves it, and the cult of the victim consolidates the persecutory representation as the only point of view. The killing of a scapegoat becomes a kind of tradition that transforms collective violence into a ritual, and the ritualisation of violence prevents it from growing chaotically. It seems to protect the community from uncontrolled and irrational evil. Dosed and ritualised violence, regularly repeated in the form and rhythm of a ritual, works as a "vaccination" against unlimited and uncontrollable violence. Instead of a vicious circle of destructive and chaotic violence, a vicious circle of controlled, creative and protective violence emerges (Girard, 2010b). Girard characterises this way of dealing with chaotic evil with the term "imperative of rite" (as opposed to the biblical "imperative of prohibition" to desire and thereby foster the mimesis of hatred and rivalry).

The victim is an ambivalent figure: on the one hand, he or she must be an "insider", come from their own environment or partially look like an "insider", but on the other hand, he or she must be marked by the features of an outsider, be different in some way from the majority. For this purpose, they slander the victim, invent a mythological narrative of the prosecution, impute to them the attributes of sinfulness and hostility to the collective. After the execution, peace and tranquillity reigns again. The merit of the scapegoat among the community of persecutors is so great that some of them are later sacralised by the grateful crowd. This is how new idols and all natural human religions emerge. In the studies of Mircea Eliade, James Fraser, Arnold van Gennep and René Girard himself, we can find many concrete examples of the social construction of a "friend or foe" scapegoat from the ancient and modern mythological practice of primitive tribes.

Girard believes that the Gospel is the way out of the web of persecutory representations and mimetic violence. Christianity is the only religion in the history of mankind whose genesis is not associated with the bloody cult of a deified scapegoat. On the contrary, the Gospel exposes all human religions and cults, showing the connection between these cults and the murder of a victim – an object of collective hatred. Christ is innocent of what he is accused of; he is slandered by the crowd. Faith in him is not the result of the adoration of the victim by the crowd, but the result of the efforts – moral and physical – of a defeated minority who acted contrary to the usual scapegoating scheme. This minority shared their experience of communion with the Risen Christ in a short period of time, before they themselves were destroyed by their persecutors. "The Resurrection is not only a miracle, a prodigious transgression of natural laws. It is the spectacular sign of the entrance into the world of a power superior to violent contagion" (Girard, 2015, p. 191).

The minority faith eventually outweighed the majority representation of the event only because Christ was indeed risen, upending the usual human pattern of mythogenesis. What happened was something that did not fit into the logic of natural human religions: the experience of the persecuted witnesses of the Resurrection turned into a universal religion, and the representation of the Gospel passions by the persecuting majority became only a marginal version of events. As Wolfgang Palaver (2013) summarised Girard's thesis, "Christianity is based on self-identification with the victim of persecution, not on the motives and desires of the persecutors" (authors' transl.) (p. 4). The intervention of God in the course of history has radically changed the course of human civilisation:

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When Jesus is arrested, Judas has already betrayed him; the disciples flee; Peter is about to deny his master. The mimetic contagion appears as the point of toppling, as usual, into unanimity. If that had occurred, if the violent contagion had triumphed, there would be no Gospel. There would only be one more myth. But on the third day of the Passion, the scattered disciples regroup again about Jesus, who they believe risen from the dead. Something happens in extremis that never happens in myths. A protesting minority appears and resolutely rises up against the unanimity of the persecuting crowd. The latter becomes no more than a majority, numerically overwhelming, of course, but incapable from now on of totally imposing its conception of what had happened... (Girard, 2015, p. 190)

Yes, the unanimity of the persecutors was shattered, but the prevailing evil and violence did not give Jesus (and later his disciples) much time to preach. Since the truth about violence cannot live within a society – it is inevitably persecuted and expelled – persecutors try to silence anyone who exposes the satanic nature of collective violence as quickly as possible (Girard, 2016). Jesus showed that the religion of Revelation has a different mechanism of emergence, which has nothing to do with slain scapegoats and their sacralisation. Christianity is what God had time to say to humanity before His voice was drowned out by new persecutory representations.

Describing mimetic violence, Girard introduces the concept of "antagonistic doubles", embodied in the images of Remus and Romulus, who copy each other's hatred, inciting the desire to kill in each other. From a certain turning point of the rivalry, the antagonists seem to forget the subject of the dispute, they are no longer interested in it, they are drawn into the abyss of objectless hatred. "From now on each sets upon the other as a mimetic rival. The more the antagonists desire to become different from each other, the more they become identical" (Girard, 2015, p. 22). In this and similar cases, violence becomes not only an instrument but also an object of mimetic desires (Girard, 2010b).

Citing examples from the myths of antiquity, Girard constantly refers to the present, trying to recognise the same eternal mimesis and antagonism of doubles in its conflicts. He sees no fundamental difference between the ancient myths that created cults of sacralised victims of collective violence and the political myths of our time that construct new civic quasi-religions. The ritual cannibalism of archaic societies is likened to the nationalist and militarist myths of modern times. An external aggressive war, like its analogue, the ritual killing of a scapegoat, makes it possible to maintain "balance and peace within collectives". Girard points to George Orwell's image of the world's tyrannies, which "cynically prolong their conflict to guarantee

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their power over a duped population". Political cannibalism requires a permanent war that never ends and keeps the masses in perpetual submission to tyrants.

According to the philosopher, tyrannies cannot exist without an atmosphere of hatred and violence, which they direct against real and imaginary enemies, justifying their necessity by the "eternal struggle" against them. They feed their power by harassing and killing another scapegoat, repeating this ritual many times. Against this backdrop, people forced to live under an ideological dictatorship face complex moral dilemmas. The main one is whether to be among the persecutors or to become a scapegoat. Unfortunately, modern history provides plenty of facts to illustrate this dilemma; suffice it to recall the experience of totalitarian regimes in the twentieth century.

Girard's choice was unequivocal: in his categorical rejection of violence, he insisted that it was better to be destroyed by an angry mob than to merge with it in a paroxysm of hatred and anger. The fact that the Nazi and Stalinist concentration camps were filled with innocent prisoners showed that millions of citizens chose to be victims rather than executioners. This is an eloquent argument in favour of the Girard's theory: even in the worst times of totalitarianism, the gospel "leaven" in the culture worked, the triumph of the persecutors was only partial and temporary, their version of reality was no longer unanimous. In other words, the regime's "categorical imperative" did not become a general rule, because the temporary "truth" of Nazism or communism paled before the eternal truth of Christ.

The mimetic mechanism, of course, works not only in the structures of totalitarianism. In a broader sense, it is a fairly obvious foundation of today's economy, politics and geopolitics. Take, for example, the "security dilemma" (John Hertz's term), when a rival, feeling a phantom threat from its competitor, arms itself just in case to defend itself, and the latter perceives this as a sign of preparation for aggression and also arms itself in response, generating the same suspicions. As a result, a mimetic arms race amid mistrust and mutual suspicion becomes a pretext for a preventive war that was not originally planned by any of the rivals.

Girard interprets modern wars between states as an explosion of accumulated mimetic violence that uses any tools for its own legitimisation. Often, these tools are different images of the common past, etiological myths, and even the smallest differences between rivals. Competition in the escalation of hatred translates mental phantoms into physical experience, imparting structure, rationality and pseudo-moral justification to the incomprehensible irrational violence.

The political myths of the present are as hostile to linear historical time as the classical myths of antiquity. Their time is reversed. They contain a new cosmogony, their goal is to return to the pure original sources, to the primary mythological reality, to start "all over again" (Eliade, 1969). It has only black and white, good and evil, hero and enemy, no halftones, no nuances, no intellectual tension, no complex and ambiguous thought, no self-criticism and no rational thought. Mythological reduction, making political reality understandable to everyone, proclaims primitiveness as the norm, and declares any complexity as suspicious and hostile.

The accumulation of crisis in society and the escalation of internal violence creates the need for a scapegoat. In the whirlwind of mimetic violence, people who stand out from the frenzied crowd in some way are potential victims. In the context of modern ideologies, of course, no one calls them scapegoats, but they are functionally scapegoats. They are the ones who prevent the community from uniting, do not allow unanimity to become absolute, and do not allow the ideology of the winners to become the truth for everyone.

Girard believed that the mimetic cycle of escalation, crisis, construction of victimisation, search for the culprit, his persecution and murder, which relieves the symptoms of the crisis, is a

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constant of culture, a universal mechanism of its functioning and creation of all human religions and ideologies, with the exception of Christianity. Accordingly, mimesis is the driving force behind all human conflicts, including modern ones, even though their mimetic nature is concealed by ideologies that justify violence by "higher goals".

The philosopher himself draws parallels between myth and the ideological doctrines of the twentieth century. Modern ideologies have turned into sophisticated mechanisms that not only justify but also sanctify conflicts that can now wipe humanity off the face of the earth. This manifests the irrationality of human nature (Girard, 2016). Any secular ideology is similar to a classical myth that encompassed everything, explained everything, appealed to the origins and gave legitimacy to all social actions. Ideology closes a person in the space of a myth: communist, liberal, religious or any other. It contains the same mimetic cycle familiar to us from religions and mythologies. There have been many scapegoats in European history who have been punished for crimes invented by persecutors: heretics, witches, infidels, schismatics, black cats, guillotined kings, Jews, parasitic classes, enemies of the people, obscurantists, "superfluous" ethnic groups. Sometimes the ritual of sacralising the victims, who became iconic figures of national memory and were worshipped by the descendants of the murderers, was repeated.

Even Friedrich Nietzsche argued that one of the worst evils that humanity must get rid of is the worship of the state. He saw the very idea of serving the state as a manifestation of "pagan degradation" and human stupidity (Nietzsche, 1961). The search for the roots of mass violence in the nature of totalitarianism, which is essentially a cult of the state taken to the absolute, is a natural reaction to the outbreak of militaristic madness in the modern era. This also explains the specificity of the proposed ideas for breaking away from the victim-violent paradigm. They are based on the fear of the possibility of a new suffocating totalitarian unanimity, which will also be equipped with new technologies of harassment, persecution and control.

The reflections of twentieth-century thinkers on this topic revolve around mimetic theory or logically lead to it. In 1946, Karl Jaspers (1978) called on his compatriots to start thinking critically and self-critically again. To develop the ability to soberly evaluate the collective experience of a country or nation, to stop thinking in terms of national pride, and to abandon the habit of identifying truth with particular ethnic truth. The way out of the logic of mass violence was seen in the political plane: wisdom that encourages thinking about far-reaching consequences, recognition of natural law and the primacy of international law.

For those who lived through the horrors of the Second World War, the truth about the mimetic nature of evil, its ability to infect with aggression and violence, was revealed through the experience of encountering aimless bloody absurdity. According to Semyon Frank (1989), like the sparks of a fire, the spirit of evil has a mystical ability to fly from soul to soul and cannot be stopped by violence. In the diary of a philosopher living in London under constant Luftwaffe bombardment, one day an entry appeared that the only way out of the mad whirlwind of violence is through mutual forgiveness. By forgiving, we become like God.

The virus of violence is transmitted through ideas, which, according to Merab Mamardashvili, take over mass movements and give rise to states with destructive ideologies. Reflecting on the experience of totalitarianism, the philosopher called for vigilance in the symptoms of mass consciousness, recognising the language of propaganda and its symbols. Everyone must learn to detect the slightest manifestations of ideological thinking and block the work of these mechanisms through self-criticism. The mission of modern philosophy is to purify the mind

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from ideological impurities that carry the seeds of violence and to defend the truth out of competition with political truths (Zakaradze, 2014).

Konrad Lorenz, in his essay "Civilized Man's Eight Deadly Sins", called the fatal sin as "Humankind Competing Against Itself". The ruling powers of corporations and governments encourage and hypertrophy the motives that drive people to compete with each other. In this case, the sphere of desires includes the lust for possession, lust for a higher place in the ranking system and fear of being overtaken. In this pursuit of the illusory, people lose the most precious things – time, reflection and solitude. The mimesis of consumption exhausts, undermines health, devastates, and infantilises. Lorenz predicts that the spoilt people of the West will not be able to compete with the less demanding populations of the East. This leads to the final "scary" question: "How much longer will our world last?" (Lorenz, 2016b, pp. 38-40, p. 90).

A sign of our time is the intensification of mimeticism through the influence of media images on the escalation of collective violence and its moral justification by appeals to "one's truth". Mimetic violence infects the masses with destructive ideas, desires and emotions through media simulacra. In this way, the masses become allies of any regime that skilfully manipulates emotions and desires (Arendt, 1951). The media character is a feature of the political mythology of today. It is a reduction of the ideological doctrines of the past, nurtured in literature, to primitive media images that appeal more to emotions and instincts than to intellect and rational arguments. The role of ideological media concepts is to stir up anxiety, incite violence, arouse anger, pride, hatred, revenge, and rally the crowd around the persecution of new scapegoats, which are constantly being manufactured in human culture. The motives of crisis, mimetic rivalry, and violence exposed by Girard work in all contexts, and even more so in the modern one.

According to propaganda theorist Edward Bernays (2010), cinema can be used to bring the views and habits of an entire country to a single standard. As it turned out later, it is even easier to do this with the help of television. Marshall McLuhan (2003) drew attention to the way children carefully repeat the commands of television characters. E. Herman and N. Chomsky (1988) described the process of media functioning using the concept of "manufacturing consent". This refers to the consensus of the ruling circles on a list of ideas that have become informal censorship filters for any information. At the same time, they themselves are beyond comprehension, and thus are perceived not as ideology, but as a "natural" background of reality. These basic filters of the "manufacture" of standard citizens have been formed since the 1950s. Jean Baudrillard (1995), using the example of the 1990 Gulf War, showed how the media deform events in the interests of political customers, replacing reality with simulations (p. 72).

Reflections on the power of the media have shown that the mechanism of mimetic infection with evil, violence and aggression – the "consent of the television mob", as McLuhan put it – works much more effectively through the screen than through the means of archaic rulers and totalitarian regimes. Television "synesthesia" – as a creative and active interaction of viewers with screen events and images – calls for maximum complicity in labelling, persecuting, searching for, and destroying scapegoats. On this path, television has shown unsurpassed effectiveness in engaging viewers in the "ritual process". Violence through its media images began to spread on an unprecedented scale and with terrible destructive power.

Media information destroyed and neutralised the signification and meaning of real events. Baudrillard wrote that information exhausts its power by staging meaning. The media do not inform about events, they create them. They do not write about enemies, they dehumanise those who are called to be sacrificed, they do not describe war, they programme it and make it inevitable.

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Let us look at this through the prism of mimetic theory. The collective of persecutors is now larger: it is no longer a rural or urban community, or a tribe, but an entire nation (or even a group of nations) that feels like a single race thanks to its transformation into a vast media community and the screening of relevant audiovisual concepts. And this community, as always, needs a culprit for its collective troubles. Television has given the "dark subconscious" of the masses a voice and a pleasant visual image. Although the crowd of persecutors started to speak in the voice of cute announcers, this did not change the structure of the entire cycle of the mimetic crisis. Mass suggestion, wrote Konrad Lorenz, has never been so effective. At the same time, moderators of media reality seek to include every person in the sphere of their suggestion without exception. "An individual who deliberately avoids the influence of media, such as television, is seen as a pathological subject" (authors' transl.) (Lorenz, 2016b, p. 92). He or she is a potential scapegoat who does not want to live in an atmosphere of unanimity and thus, in the eyes of a conformist society, becomes "suspicious" – acquires victim characteristics and becomes an obvious target for the outpouring of collective aggression (Lorenz, 2016a). Elliot Aronson in his book *Age of Propaganda* provides vivid examples of media pressure, scapegoating, and the spread of violence based on the logic of Girard's mimeticism (Pratkanis & Aronson, 1995).

René Girard was concerned about the threats of the revival of totalitarianism on a modern technological basis, a new totalitarian unanimity in the search and persecution of new scapegoats. He consistently thinks within the framework of his mimetic theory, demonstrating its hermeneutical universality. Twentieth-century totalitarianism is the "resurrection of pagan unanimity" in the persecution of victims, when "the crowd takes itself for God" and "tries to obtain a mimetic assent to the verdict that condemns him" of the next scapegoats (Girard, 2015, pp. 119-121). In fact, according to Girard, totalitarianism is the logically complete self-defence of the mob. However, the connection of destructive mimeticism with totalitarianism is only a fragment in the history of human violence, indicative but not decisive for Girard's theory. Not only totalitarian, but also "any society is a potential persecutor for its members". People are able to unite against anyone, anytime, anywhere and under any pretext, and worse, anyone can become a scapegoat, because victimisation is variable and situational (Girard, 2015, pp. 169-170).

We live in the reality of the continuous production of desires that copy the desires of others, and this is not always a bad thing – our entire culture, freedom and creativity are based on mimesis. However, the other side of mimesis, the mimesis of appropriation and objectless conflict, when there is no longer a real object of rivalry, but only revenge and ambition, is the most dangerous. A return to the foundations of biblical anthropology is the only way out of the vicious circle of violence, revenge, and mutual destruction. The understanding of the true nature of man is reflected in the tenth commandment of the Decalogue, the prohibition of coveting: "You shall not covet anything that your neighbour has..." We must turn our insurmountable human mimeticism towards a higher, transcendent, inexhaustible goal – the achievement of the benefits of God's Kingdom, which are enough for everyone, Girard called.

He did not hesitate to call his works apologetics for the Gospel. The core of his thesis is the unnatural origin of Christianity. It has no justification in the logic of social relations, nor does it follow from the scheme of "mimesis – crisis – scapegoating – crisis resolution – sacralisation of the victim", which was used to generate both the religious and mythological systems of antiquity and the political and ideological cults of the modern era. Christianity was unexpectedly born out

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of the experience and faith of a persecuted minority that claimed to have experienced a personal encounter with the risen Christ. The experience of this encounter became the unbreakable foundation of life. It has withstood all the trials of persecution and murder. Since its genesis, Christianity has been based not on the cult of a people who continue to sacralise themselves in acts of collective violence, but on the experience of personal relationship with the God of non-violence, through which He revealed Himself in His Revelation.

Christ exposed the mimetic nature of human violence, and debunked the mechanism of the emergence of human man-made religions. It would seem that a simple recipe for breaking the vicious circle of destructive mimesis has long been known to everyone: "What Jesus invites us to imitate is his own desire, the spirit that directs him towards the goal on which his intention is fixed: to resemble God the Father as much as possible. If we imitate the detached generosity of God, the trap of mimetic rivalries will never close over us" (Girard, 2015, pp. 13-14). In Grande's (2009) words, "imitation of Christ is the antithesis of conflicted desire", because it is innocent, devoid of hidden selfish motives (p. 206).

Girard's (1986) hope, however, is not that violence will disappear, but that in the light of the Gospel the myth-making power of persecution will never be convincing, even though "the murderers remain convinced of the worthiness of their sacrifices" (p. 212). After Christ, no one will ever have the monopoly right to represent events related to collective violence, terror, and persecution in the name of anything. There is no goal that can justify evil. The persecutors, no matter what ideas they profess, will no longer be able to apologise for their own violence and impose their position on the masses for a long time. The mythology of persecution has lost its moral force against the background of the gospel morality of love, forgiveness and non-violence (Girard, 1986).

The moral imperatives established under the influence of Christianity cannot be changed, despite the fact that violence still has the ability to temporarily and locally triumph. Girard considered it his life and artistic mission, following the Gospel, to expose the rootedness of contemporary culture in acts of collective violence, no matter how it is disguised. He pointed to "the continued presence of the archaic – the 'primitive', the 'violent', the 'tribal' – in the so-called 'civilised' present" (Fleming, 2002, p. 69). His intention to expose the scheme of the victim cycle stems from the fact that this cycle, according to Chris Fleming (2002), "is a process that works best only when the beneficiaries of its effects are ignorant of its true workings" (p. 65). The public exposure of violence weakens it, shortening its ability to produce new social and cultural structures.

Our present, according to Girard, is a time of general "concern for victims". There is a kind of unhealthy competition about who is more concerned, but each nation is crying for its victims, thinking about holding its neighbours responsible for them. And the neighbours think the same way. Concern for the victims can paradoxically lead to a new vortex of sacrifice. Mimeticism, as a mechanism of human relations, is eternal and insurmountable.

Nevertheless, there has never been such a general cry and grief for victims, and against this background, the thinker notes that Christianity's merit in revealing the connection between violence and culture has been forgotten. It is attributed to humanists or enlighteners, but not to Christianity (Kolesnykova & Malivskiy, 2022). Moreover, Christianity is now held responsible for all the evils that have occurred on the historical path of humans: colonialism, militarism, racism, intolerance, slavery, totalitarian regimes, world wars, the environmental crisis, the arms race. Christians are accused of having "done nothing to resolve the problem of violence" (Girard, 2015, pp. 166-167).

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Christianity becomes the main universal and global scapegoat. Further, according to the logic of Girard's mythological mimeticism, Christians, who have already become a discriminated minority, must be sacrificed. This will unite the post-Christian world, resolve the crisis, and give the world peace and harmony, albeit not for long. Girard tries to look into the eschatological dimensions with his prophetic view.

### Originality

The authors offer a new perspective on the application of René Girard's mimetic theory of violence to the analysis of contemporary social processes. The study expands the scope of the theory, showing its relevance not only to archaic societies, but also to modern social realities. What is original is the emphasis on the role of media in the spread of mimetic violence and the creation of new scapegoats by media communities.

### Conclusions

René Girard's theory is universal and can be applied to analyse both archaic and modern forms of social violence. Modern political ideologies and media use the same mechanisms of mimetic violence as archaic myths, creating scapegoats to resolve social crises. Christianity, according to Girard, is a unique phenomenon that exposes the mechanism of sacrificial violence, but paradoxically becomes a new global scapegoat in the post-Christian world. The thinker sees the way out of the cycle of mimetic violence in imitating Christ and renouncing the desires that generate rivalries destructive for all participants. Despite his pessimistic view of human nature, he expresses hope that after the preaching of Christ, no ideology will be able to fully justify its violence in the eyes of society. Modern technologies, especially the media, intensify the processes of mimetic violence, making them more widespread and dangerous. Understanding the mimetic mechanisms of the spread of evil, thanks to the works of the French philosopher, can help analyse and prevent contemporary social conflicts.

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С. В. САВЧЕНКО<sup>1\*</sup>, К. А. ПРОКОФ'ЄВА<sup>2\*</sup>

<sup>1\*</sup>Український державний університет науки і технологій, ННІ "Дніпровський металургійний інститут" (Дніпро, Україна), ел. пошта serhijs@gmail.com, ORCID 0000-0002-3615-2343

<sup>2\*</sup>Український державний університет науки і технологій, ННІ "Дніпровський металургійний інститут" (Дніпро, Україна), ел. пошта сапора@i.ua, ORCID 0000-0003-4242-3346

## Філософсько-антропологічна теорія насильства Рене Жирара

**Мета.** У статті передбачено дослідити ключові аспекти теорії міметичного насильства відомого французького мислителя Рене Жирара. **Теоретичний базис.** Дослідження спирається на фундаментальну теорію насильства Рене Жирара, яка охоплює концепції мімезису та жертвовного циклу. Жирар стверджує, що насильство виникає через міметичне суперництво, коли люди імітують бажання та дії один одного, що призводить до конфліктів і криз. У цій теорії жертвовний механізм, який містить пошук і вбивство "цапа-відбувайла", виконує роль засобу розв'язання криз і запобігання хаосу. Важливим є твердження про унікальність християнства, яке, на відміну від інших релігій, не базується на жертвовному культі, а пропонує альтернативний спосіб розв'язання конфліктів через ненасильницьке наслідування Христа. **Наукова новизна.** Проаналізовано процес міметичного бажання, коли прагнення людини повторювати бажання інших призводить до суперництва та конфліктів, які часто вирішують шляхом обрання спільної жертви – "цапа-відбувайла", на якого колектив проєктує агресію. Цю метафору, що походить із біблійної Книги Левит, Жирар використовує для позначення несправедливо звинувачених осіб чи груп, щоб приховати справжню провину. Механізм залишається універсальним, діючи як в архаїчних, так і в сучасних суспільствах. Розглянуто загрози новітніх форм тоталітаризму, що застосовують механізми колективного насильства та мімезису, а також вплив християнства на зменшення насильства. Жирар рішуче заперечує виправдання насильства, наголошуючи на виборі, який пропонує християнство: бути жертвою, а не катом. **Висновки.** Ритуали сакралізації жертв підтримують соціальний порядок, підтверджуючи ідею Жирара про понадчасовість міметично-жертвовного механізму та схожість між давніми і сучасними ритуалами. Жирар розширює застосування своєї теорії за межі

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релігійних рамок, використовуючи її в аналізі сучасних соціокультурних явищ. Його ідеї пропонують глибоке розуміння механізмів колективного насильства та їхніх наслідків, зокрема зв'язок між мімітичним насильством і можливими апокаліптичними сценаріями.

*Ключові слова:* міметизм; мімезис; насильство; "цап-відбувайло"; тоталітаризм; християнство

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**UDC 172:342.7**N. V. BORODINA<sup>1\*</sup>, Y. M. MELNYK<sup>2\*</sup><sup>1\*</sup>Ukrainian National Tchaikovsky Academy of Music (Kyiv, Ukraine), e-mail borodina.nataliya.v@gmail.com, ORCID 0000-0001-7502-518X<sup>2\*</sup>Odesa National University of Technology (Odesa, Ukraine), e-mail ynmelnik@gmail.com, ORCID 0000-0001-7020-842X**Tolerance Limits of Cruelty in the Philosophy of the 20th Century:  
The Possibility of an Ambivalent Interpretation**

**Purpose.** The research explores the ambivalent interpretations of the tolerance limits of cruelty in 20th-century philosophy. **Theoretical basis.** The research is based on the concepts of Jean-Paul Sartre, Georges Bataille, and Albert Camus, who do not justify cruelty but demonstrate its potential legitimacy under certain circumstances. **Originality.** The authors have identified three main perspectives on tolerating cruelty, which form the foundation for an ambivalent interpretation. These perspectives include the justification of cruelty as necessary in the struggle for social justice (Sartre), the justification of cruelty towards oneself as a consequence of human rights and freedoms (Camus), and the justification of epistemological cruelty as a means to expand the boundaries of knowledge (Bataille). **Conclusions.** The ambivalent interpretation of cruelty, as exemplified by Bataille, Camus, and Sartre, blurs the tolerance limits of cruelty and creates opportunities for manipulations that may infringe upon people's rights and freedoms. If Camus's concept remains within the limits of respect for human dignity, then in Sartre's interpretation, a person can be perceived as a tool for social struggle, and in Bataille – as an opportunity to gain a new ecstatic experience through cruel treatment of others.

*Keywords:* cruelty; violence; human rights; modern philosophy; Bataille; Sartre; Camus

**Introduction**

In the 20th and 21st centuries, two parallel processes have been observed: while international organizations are trying to make cruel treatment impossible, there is a tendency to aestheticize/romanticize cruelty. One of the most important reasons for these opposing tendencies is the ambivalence in the interpretation of cruelty, which was demonstrated by some of the most popular philosophers in the 20th century, such as Sartre, Camus, and Bataille. They did not promote cruelty but noted its possibility and justification in some cases.

The influence of philosophical concepts on the perception of cruelty is insufficiently studied, although the topic of cruelty/cruel treatment itself has been widely studied in legal circles and has become the subject of international conferences and UN assemblies. Ukraine is also actively working to combat torture and cruel treatment at various levels – from legislative to international cooperation. However, the tendency to justify cruelty remains strong, especially in closed institutions, where cruel treatment is very difficult to reveal and the stereotype that cruelty "for the sake of the goal" is justified and permissible is often triggered in public consciousness.

*Analysis of recent publications.* Among the latest publications, it is worth noting the review-historical monograph by V. Sliusar (2017) "Violence: Socio-Philosophical", and the research by S. P. Shevtsov (2022), in which he notes an interesting feature of philosophical trends that tolerate violence: "The recognition of the regularity and necessity of violence is based mainly on the belief in the limited capabilities of the human mind, as well as the imperfection of human nature and the structure of the human community" (p. 50).

Regarding research specifically on the problem of the ambivalent interpretation of cruelty in modern philosophy, it is worth noting the research on Sartre's concept by Professor R. Santoni (2013) from Yale University, research on Bataille's concept by Professor J. Ang Mei Sze (2010)

from the University of Singapore, Professor C. Dorchain (2022) from the Berlin University, Professor A. Evangelou (2010) from the University of Kent and Professor S. Bush (2012) from Brown University.

### **Purpose**

The purpose of the research is to determine the tolerance limits of cruelty in twentieth-century philosophy, which was characterized by an ambivalent interpretation of this phenomenon.

### **Statement of basic materials**

The perception of cruelty as a necessary element was characteristic of many stages in history (for example, "cruelty to find out the truth" in Christian torture and torment or "The End Justifies the Means" by I. Loyola), but scientists and human rights activists gradually limited the tolerance of cruelty and taught humanity that cruel treatment cannot be justified even by a good purpose. According to the "Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment", unacceptably cruel acts (torture) are considered "any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person" (Council of Europe, 1950).

Cruelty runs a red line among the artistic experiments of the early 20th century: the searches for Viennese actionism, and Antonin Artaud's "The Theatre of Cruelty" were inspired by Nietzsche's philosophy and the idea of testing the boundaries. In biology, discussions continue on Darwin's thesis that only the strongest survive (with an attempt to transfer this conclusion to the human sciences), economics is still under the influence of Malthus, who predicted an inevitable shortage of resources and therefore war and the need for cruelty.

Nietzsche's outrageous these were the prerequisite for the fascination with the theme of cruelty at the beginning of the 20th century. They declared that cruelty is an attribute of courageous people: "There are many cruel people who are only too cowardly for cruelty" (Nietzsche, 2013).

According to Nietzsche (2013), cruelty permeates the universe and is an integral part of human nature, distorted by morality (with the help of Socrates, who wanted to bring man closer to the ideals of Apollo, but in reality, man is closer to Dionysus): "the eternal joy of becoming," – the philosopher writes, – that joy which also encompasses joy in destruction", and for art and creativity, destruction is positive, because creativity requires intoxication, including intoxication with cruelty, destruction, which gives "the feeling of an increase in strength and fullness".

It is the strong person who openly admits their cruelty: "There is also a pessimism of strength! Intellectual propensity for the cruel, terrible, evil, mysterious in existence, caused by well-being, overflowing with health, fullness of existence?", but a weak person hides behind virtues, although: "Vaunted virtue achieves its goal in the same ways as immorality: cruelty and the imperious establishment" (Nietzsche, 2022).

Also, in Nietzsche's (2013) understanding, cruelty is an attribute of a person's creative search: "secret self-violence, the cruelty of the artist, the joy of giving oneself a form as a heavy, elastic, suffering material". So, from Nietzsche's hints, we can conclude that a strong and creative person must be cruel. The romanticizing of cruelty occurs through attribution (similar to the romanticizing of smoking) – we see this trait in artistic images of strong people and unconsciously conclude that if we want to look like strong people, we must imitate their attributes.

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Bataille provides an analysis of artistic images that also lead us to a similar conclusion – this is the cruelty of Heathcliff's revenge in Emily Bronte, the cruelty of Baudelaire's "Flowers of Evil", the cruelty of sacrifices in Michelet's "The Witch", the joy of cruelty in the fascination with the terror of the French Revolution in Blake's poems, the thirst for self-destruction of Sade, cruelty to loved ones in the works of Proust, the cruelty of being a rebellious child in Kafka and Genet. Nietzsche only theoretically substantiated the necessity of cruelty, but to popularize the thesis about cruelty as an attribute of a strong person/romantic hero, many images in fiction were needed that corresponded to this thesis.

Thus, by the end of the 1930s, the stereotype that cruelty could be legitimate and socially approved had finally formed in the public consciousness. Although, since about the second half of the 18th century, attempts were made to prohibit cruelty within the framework of the Enlightenment (1740 – legislative prohibition on torture in Prussia, 1772 – prohibition on torture in Sweden, 1764 – a book by Cesare Beccaria, "*On Crimes and Punishments*", proposing to prohibit torture even for criminals). The romantic heroes of the 19th century brought back the fashion for cruelty, Nietzsche's philosophy also added legitimacy to this phenomenon, and then in the human rights sphere there was a kind of hiatus in the fight against torture, and the theme of fighting cruelty returned in 1948 in the "UN Universal Declaration of Human Rights (1948)" – (Article 5 proclaims that "no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment") and in the "European Convention on Human Rights" of 1950 (Article 3).

Twentieth-century philosophy has attempted to find a balance between the romantic poeticization of cruelty and the desire of human rights activists to strengthen human rights and freedoms (but for philosophers, the question remains debatable: does a person have the right to cruelty and can cruelty be justified to protect freedom?) Many philosophers have strongly criticized cruelty and violence (for example, Hannah Arendt in her works "The Banality of Evil", "On Violence", and "The Origins of Totalitarianism", Michel Foucault in "Discipline and Punish", Karl Popper in "Utopia and Violence"). But for some philosophers, the problem of cruelty did not have a unanimous answer: Jean-Paul Sartre, Albert Camus, and Georges Bataille reflected on the possibility of justifying cruelty or violence under certain conditions, in particular, if it is necessary for freedom, revolution, or self-affirmation.

The search for balance sometimes led to strange ambivalent constructions, as in the case of Jean-Paul Sartre. As Santoni (2013) notes, "Sartre came to realize that violence is at once freedom-affirming and freedom-destroying – a particularly uncomfortable situation for a philosopher of freedom with quasi-utopian social ideals".

In Jennifer Ang Mei Sze's (2010) "Sartre and the Moral Limits of War and Terrorism", she notes that Sartre did not consider violence legitimate, but he did consider it morally justifiable under certain conditions". The distinction is subtle but important: in "What is Literature?", Sartre simultaneously argues for the necessity of violence and the undesirability of violence:

But I do not mean to say that we must always oppose the use of violence, although I agree that violence in any form is a fall. But such a fall is inevitable because we exist in a world of violence. I agree that the use of vio-

lence against violence can perpetuate it. But one cannot but agree that it is the only means of stopping it. (Sartre, 1949)

Sartre also wants to clarify the limits of cruelty and more consistently exposes them in anthropological research, in which men are "condemned to freedom", but this freedom is accompanied by a sense of absurdity, loneliness, and existential responsibility for their actions. But in the context of colonial conflicts, especially during the Algerian War, Sartre justified violence as a tool for the struggle against colonial oppression. In his preface to Frantz Fanon's book *"The Wretched of the Earth"*, Sartre declared that the colonial system leaves oppressed peoples no choice but violent rebellion to gain their freedom. For Sartre, cruelty and violence in the liberation struggle were justified as a necessary step towards gaining autonomy, since the violence of the colonizers generates a violent response:

They would do well to read Fanon; for he shows clearly that this irrepressible violence is neither sound and fury, nor the resurrection of savage instincts, nor even the effect of resentment: it is man re-creating himself. I think we understood this truth at one time, but we have forgotten it – that no gentleness can efface the marks of violence; only violence itself can destroy them. (Sartre, 1961)

Exactly this thesis was the reason for the break in relations between Sartre and Camus, who were friends before the discovery of differences in views on violence. Camus largely follows the romantic line of worldview, proclaiming the need to rebel against the limits and pressure of society. But if Camus romanticizes cruelty in the context of self-destruction, then social cruelty, which is expressed in violence against other people, is unacceptable to him.

In his work *"The Rebel"* he analyzes the nature of revolutions and rebellions, emphasizing the importance of human solidarity and the rejection of totalitarianism and terror: "We are fighting for the distinction between sacrifice and mysticism, between energy and violence, between strength and cruelty" (Camus, 1951).

"Hatred and cruelty are in themselves fruitless," notes Camus (1951), who paints a rather unpleasant picture of a cruel world and calls for preserving true values in it: "And through the cries of the victims and the jubilant roar of cruelty, we tried to preserve in our hearts the memory of the gentle sea, of the unforgettable hill, of the smile of the beloved".

Camus (1951) is skeptical of the Romantic idea in recognizing cruelty as a sign of a strong person and notes that this thesis is best suited to justifying totalitarianism: "The power of totalitarian theocracies is cruel, but they, like the romantic Satan, justify their cruelty by saying that this power is not within everyone's power".

Camus saw the rebellion as a protest against the absurdity of life, but he strongly denied violence as a morally permissible means to achieve an end. For Camus, rebellion should not turn into unlimited violence, and he criticized both totalitarian regimes and radical revolutionaries for

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the fact that their struggles often led to new forms of cruelty. However, it cannot be considered that Camus completely breaks the tradition of romanticizing cruelty – in his discussions of suicide, the thesis is that cruelty towards oneself – self-destruction can be morally justified, or rather philosophically justified. Although Camus does not recognize it as the best solution:

The principle can be established that for a man who does not cheat, what he believes to be true must determine his actions. Belief in the absurdity of existence must then dictate his conduct. It is legitimate to wonder, clearly and without false pathos, whether a conclusion of this importance requires forsaking as rapidly as possible an incomprehensible condition?

(Camus, 1951)

Therefore, Camus can also be called "strangely ambivalent" in considering the problem of cruelty, where it is unacceptable, but in some cases morally justified (but not about other people).

The justification of cruelty towards oneself (suicide) is not the same as the propaganda of cruelty, because Camus calls for rebellion against the absurdity of the world, and he calls suicide the opposite strategy:

The mistaken idea that suicide follows rebellion, is its logical conclusion. Suicide is the complete opposite of rebellion since it presupposes consent. Like a leap, suicide is consent to one's limits. Everything is over, a person surrenders to the history that has been ordered to him; when he sees a terrible future ahead, he throws himself into it. (Camus, 1951)

Another perspective on the problem of cruelty is offered by Georges Bataille. In his works, such as "Erotism", Bataille (1986) sees cruelty as part of human nature, inseparable from the experience of freedom and individual transgression. In various ways, Freud, Lacan, Lorenz, and Fromm had previously recognized the ingrained nature of cruel instincts in human nature, but they viewed the problem of cruelty in the context that humanity should not be proud of it but must learn to regulate it, otherwise cruelty "strives endlessly for the destruction of the other as such" (Lacan, 1988). However, for Bataille, cruelty and violence can be an interesting part of the experience, allowing a person to transcend the boundaries of social norms and experience something radical, beyond everyday life. He saw cruelty as part of rituals and ecstatic practices that allow a person to go beyond the rational. Bataille (1957) explores experiments in cruelty in art precisely as an attempt to go beyond rational constraints, but he also notes the dangers of such searches: "Blake is the only one who has ventured as far as remained sane. Pure poets, who

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had no other lifeline connected with the world, Nietzsche and Hölderlin, above than their own poetry, have succumbed". Bataille does not justify cruelty in the traditional sense, but rather studies it as part of the extreme human experience.

Just as Kant once noted that lying is the greatest cruelty and the greatest violation of human dignity, Bataille (1957) also points out that cruelty is legitimized by our double standards: "We ironize the contradiction between war and the general prohibition condemning murder, but just like the prohibition, war is general in character".

The literary selection that became the subject of Bataille's (1957) study in "Literature and Evil" leads him to believe that "Truth and justice require balance, and yet they are always on the side of the cruel".

According to Bataille, cruelty is incompatible with "clear consciousness", but instead of thinking about how to establish the limits that were characteristic of psychoanalysis, Bataille (1957) suggests that: "Man is doomed to Evil, but must, if possible, not confine himself to the boundaries of reason", thus cruelty is considered not only as an act of physical violence but as a philosophical concept that concerns deeper existential and metaphysical questions.

The metaphysical side of cruelty in Bataille expresses the concept of "transgression", which consists in going beyond the boundaries of socially acceptable norms and taboos. According to Bataille, society is built on certain limitations that restrain human passions and desires. However, these limitations create tension, and their violation – through acts of cruelty or eroticism – allows a person to undergo an ecstatic experience when he encounters something greater than everyday existence.

Bataille also evaluates cruelty ambivalently: it can be destructive, but simultaneously opens up new horizons for knowing oneself and the world. He believed that through acts of violence or cruelty, a person approaches the border between life and death. In this experience, a person goes beyond the limits of everyday life and discovers new meanings.

Cruelty becomes not just a metaphysical, but even a sacred phenomenon: Bataille argues that cruel rituals, in particular sacrifice, play a central role in the formation of the sacred in human experience, where cruelty is the main instrument of spiritual and religious experience. Thus, cruelty seems to leave the ethical problem and enter the sphere of epistemology. As S. Bush (2012) aptly noted: "Bataille regards these experiences as absolutely authoritative, that is, one should not judge them by any standard external to the experience", that is, Bataille does not speak about the legitimacy and justification of cruelty from a moral viewpoint, but he talks about it as a way to gain new experience, and this experience cannot be obtained rationally, therefore, in a way, cruelty becomes justified, as the only opportunity to expand the boundaries of one's knowledge. However, one can also find in Bataille's (1957) attempts at a moral, and not only cognitive, justification of cruelty, through the opposition of romantic cruelty and the utilitarianism of capitalist society, and reflections on the need for heterogeneity: "The very term heterogeneous," Bataille (1978) writes in 'The Psychological Structure of Fascism', "indicates that it concerns elements which are impossible to assimilate".

As A. Evangelou (2010) notes: "According to Bataille, those who strive for the experience of human wholeness and freedom need to recognize and accept the inhomogeneous, heterogeneous element in existence. The realm of the heterogeneous contains what is conventionally classified as base, filthy, and dangerous". In various works, Bataille cited excrement, sweat, menstrual blood, semen, vomit, deviant sexual acts, madness, cannibalism, sacrifices, squandering, crimes, violence, etc. as examples of the heterogeneous. In short, the term heterogeneous encompasses

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all social phenomena characterized by "violence, excess, delirium, madness" (Bataille, 1978). Acknowledgement of the heterogeneous therefore implies not only tolerating but also perceiving it and living it as necessary. Only then is the commonly valued aspect of life (beautiful, good, pure etc.) justified: "I love purity to the point of loving impurity; without it purity would be a fraud" (Bataille, 1978).

One example of such heterogeneity is Bataille's interpretation of the phenomenon of love: in his book *"Eroticism"*, Bataille explores how erotic practices often contain elements of violence or cruelty since they are associated with the violation of prohibitions and social norms. Eroticism, in his opinion, carries with it an experience of the destruction of individuality, which is similar to the experience of death. Cruelty in this context acts as a means of destroying the boundaries between the subject and the world, the individual and the collective, life and death. The hero Heathcliff in the novel *"Wuthering Heights"* by Emilia Bronte best illustrates the "heterogeneity" of love, in which it is capable of boundless cruelty (when Bataille (1957) analyzes this novel, he does not estimate that Heathcliff is a worthy character and does not justify his behavior, but calls this story "surely the most beautiful and most profoundly violent love story").

Thus, according to Bataille (1978), the recognition of cruelty contributes to the self-awareness of integrity and freedom and contributes to the understanding of the fullness of love, but Bataille condemns cruelty in political terms – he gives the image of the Sovereign, who "does not recognize any restrictions in his actions and is completely self-sufficient in his destructiveness". Dorchain (2022) notes that such an understanding emphasizes the dehumanization of such a government, where the attitude towards people "is reduced to the attitude towards bodies".

Although it is Bataille who has been most often criticized for justifying cruelty and violence (especially Breton), his concept is also ambivalent – it justifies cognitive cruelty (the ecstatic experience of knowledge through cruel rituals) and ontological cruelty (the recognition of the heterogeneity of the universe), but it does not justify social and political cruelty: cruelty as an instrument of controlling society is perceived by him as unacceptable.

### Originality

The problem of the ambivalent interpretation of cruelty, which is most vividly presented in the works of Camus, Sartre, and Bataille, as a result of the research, allowed us to identify three lines in justification of cruelty, which are characteristic of the philosophy of the twentieth century:

1. Cruelty in the fight against social injustice, in particular in the liberation struggle. This line was initiated by Fanon and Sartre, and it is most vulnerable to manipulation. In matters of cruelty and inhuman treatment, such theses can be used as a justification for tortures and ill-treatment – for example, similar explanations are now put forward by the terrorist organization Hamas, which tortures prisoners and justifies this by the "struggle for justice" that they allegedly wage.

2. Cruelty towards oneself can be a moral right of a person, arising from his/her freedom. Camus substantiated this line, while emphasizing that he would not support and promote self-destruction, but recognizes it as a human right. The question is very debatable, because, in addition to ordinary suicide, a similar problem arises in the case of euthanasia, when staying alive for a person is crueler than ending suffering and dying. Camus calls for rebellion against the absurdity of the world, and suicide for him is synonymous with submission and agreement with one's own limits, so he considers such a way out not the best and calls for fighting, although he leaves a person the right to self-destruction.

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3. Cruelty as "expanding the boundaries of knowledge." According to Bataille, non-rational practices of knowledge become necessary because the world has a heterogeneous nature, it is not completely rational, but contains many elements that are unpleasant, ugly, or evil. We cannot cognize them with the help of reason (because they are not rational), so ecstatic cruel practices are the best way. Thus, Bataille considers cruelty in a cognitive, ontological and political aspect, while we observe elements of justification of cruelty in the cognitive and ontological sense, but it is not present in the political. Bataille's philosophy does not offer a "justification" of cruelty in the traditional sense, where this phenomenon would be perceived as morally acceptable. Rather, he explores it as a necessary part of human existence, which reflects the deep contradictions of human nature. Cruelty for Bataille is an element of transcendent experience, which helps people to know the limits of being, overcome limitations, and plunge into the sacred, although this process can be painful and destructive. Such a line of legitimization of cruelty opens up space for manipulation (for example, it can be used as a justification for sacrifices to obtain mystical experiences), thus it is one of the examples of romanticizing of cruelty, which can become very harmful.

### Conclusions

Thus, in the philosophy of the 20th century, the issue of cruelty and violence was considered from different perspectives – from struggle to ambivalent justification. None of the above philosophers directly called for cruelty but left the possibility of interpreting their concept in the direction of tolerating cruelty. This returns to the vision of the problem of cruelty that human rights activists fought against: they demanded to limit cruelty in any case, while their opponents tried to justify the need to leave cruelty for a good purpose (maintaining law and order, fighting for social justice, punishing the guilty). The main achievement of human rights activists today, which should be supported by philosophers: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment" (United Nations, 1948), and at the same time any ambivalent interpretation of cruelty to other people threatens fundamental human rights and freedoms.

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Н. В. БОРОДИНА<sup>1\*</sup>, Ю. М. МЕЛЬНИК<sup>2\*</sup>

<sup>1\*</sup>Національна музична академія України імені П. І. Чайковського (Київ, Україна), ел. пошта borodina.nataliya.v@gmail.com, ORCID 0000-0001-7502-518X

<sup>2\*</sup>Одеський національний технологічний університет (Одеса, Україна), ел. пошта unmelnik@gmail.com, ORCID 0000-0001-7020-842X

## Межі толерування жорстокості у філософії ХХ століття: можливість амбівалентної інтерпретації

**Мета.** Дослідження спрямовано на амбівалентні інтерпретації меж толерування жорстокості у філософії ХХ століття. **Теоретичний базис.** Основою дослідження стали концепції Жана-Поля Сартра, Жоржа Батая та Альбера Камю, які не виправдовують жорстокість, але показують можливість її легітимності за деяких умов. **Наукова новизна.** Автори встановили три головні лінії толерування жорстокості, які стали основою амбівалентної інтерпретації: 1) обґрунтування необхідності жорстокості в боротьбі за соціальну справедливість (Сартр); 2) обґрунтування можливості жорстокості щодо себе як наслідок прав та свобод людини (Камю); 3) обґрунтування доцільності гносеологічної жорстокості як засобу, який розширює кордони пізнання (Батай). **Висновки.** Амбівалентна інтерпретація жорстокості, характерна для Ж. Батая, А. Камю та Ж.-П. Сартра, розмиває межі толерування жорстокості і відкриває простір для маніпуляцій, які можуть порушити права та свободи людей. Якщо концепція А. Камю попри дискусивність залишається в межах поваги до людської гідності, то в інтерпретації Ж.-П. Сартра людина, незважаючи на права та свободи, які декларує філософ, може сприйматися лише як інструмент для соціальної боротьби, а в Ж. Батая – як можливість отримати новий екстатичний досвід шляхом жорстокого поводження з іншими.

*Ключові слова:* жорстокість; насильство; права людини; сучасна філософія; Ж. Батай; Ж.-П. Сартр; А. Камю

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**UDC 130.2**N. M. VOLOVCHUK<sup>1\*</sup>

<sup>1\*</sup>V. N. Karazin Kharkiv National University, Ukrainian Engineering Pedagogics Academy (Kharkiv, Ukraine), e-mail inet2010adres@gmail.com, ORCID 0000-0003-3975-7337

**Balancing Universality and Cultural Diversity in the Search for Inclusive Moral Frameworks**

**Purpose.** The article aims to draw the attention of researchers to the creation of an ethical framework that harmoniously incorporates universal principles and cultural diversity taking into account the rights and dignity of every individual as a key actor in ethical discussions. It argues that an effective ethical framework gives the opportunity to each person to take part in moral deliberations and ethical decision-making. **Theoretical basis.** The article, based on the approach of Kant, Rolls, Singer and others, insists on the need to define and agree on the universal principles. They should form the basis of all subsequent ethical discussions. The protection of personal identity is emphasized through intercultural sensitivity (Herskovits, Benedict). People with diverse cultural contexts should be included in ethical debates. The importance in research of the flexibility of ethical concepts in accordance with the cosmopolitanism of Appiah and the approach to the capabilities of Nussbaum is also emphasized. Ethical theories need to balance between cultural pluralism and universality. Cultural sensitivity in ethical theories must recognize, respect, and give space to other moralities, paving the way for the formulation of open ethical theories. Anthropological and philosophical insights contribute to achieving the necessary balance between core principles and flexibility to create avenues for dialogue and consensus. Finally, while attempting to achieve universality, cultural sensitivity, and adaptability, ethical frameworks in an interconnected world should apply the principles across various societies, respect diversity in values, and take into account changes in those societies. **Originality.** The article outlines the contours of a possible balanced approach emphasizing universality as the central core of ethical theory and cross-cultural sensitivity, flexibility, and adaptability. That allows each person to preserve identity and feel to be involved in ethics. **Conclusions.** The article demonstrated that it is necessary to promote such qualities as understanding cultural specificity, empathy for other cultures and cooperation in solving moral dilemmas on the path towards ethical excellence. Only a balanced approach that combines universal principles and takes into account cultural diversity recognizes the rights and dignity of each person and transcends cultural differences.

*Keywords:* human being; freedom; universal principles; cultural diversity; moral dilemmas

**Introduction**

The debate about balancing universal principles with cultural diversity continues in philosophical and anthropological literature (for example, Çamur (2023), Singer (2011), Sutrop and Lõuk (2022)). Cultural diversity within an ethical framework can be incorporated by adopting a multidimensional approach that recognizes both the common basis of human dignity and rights and the diversification of cultural values. "The moral justification for universal human rights lies in the shared values across diverse societies" (Çamur, 2023, p. 1). This diversification allows each person to feel valued in the society to which he or she belongs. The intercultural approach allows reconciling at least some of these contrasting principles and traditions in a common ethical framework. In the long term, this approach lead towards a more inclusive and ethical approach respecting the rights of every person, their cultural uniqueness in a globalized world.

**Purpose**

The article aims to draw the attention of researchers to the creation of an ethical framework that harmoniously incorporates universal principles and cultural diversity taking into account the

rights and dignity of every individual as a key actor in ethical discussions. It argues that an effective ethical framework gives the opportunity to each person to take part in moral deliberations and ethical decision-making.

### Statement of basic materials

#### *Universal Principles and Cultural Diversity in Ethical Frameworks*

It is critical to achieve a balance between universal principles and the diversifications of culture in the development of ethical frameworks that take into account the rights and interests of each person. Universality refers to the common moral foundations while cultural diversity acknowledges the value of all manifestations of human existence. There is a need to bring them together to create a common ethical framework. As noted, "Culturally responsive practices are those that take the client's cultural perspectives, beliefs, and values into consideration in all aspects of education or providing a service" (Riquelme, 2022).

Singer, a philosopher of applied ethics, emphasizes the need for ethical frameworks in response to the moral challenge facing humanity. The ethical judgment has to be practical because "an ethical judgment that is no good in practice must suffer from a theoretical defect as well" (Singer, 2011, p. 2). His utilitarianism focuses on maximizing well-being and minimizing pain for the greatest number of people, which puts a person at the center of ethical reasoning (Singer, 2011, p. 5). Singer is a supporter of global ethical theories stretching across countries and cultures. His universal principle of human equality is stated on the basis of the position that man has an inner value and therefore everyone should be treated equally (Singer & Myers, 2002). He also focuses also on empathy and compassion as the guide to decisions that are morally oriented on the interests of others and their welfare which is inclusive of non-human animals and the coming generations (Friedrich, 2018). However, Singer controversially questions the inherent value of human life, especially in unborn and newborn children, which created debates in the philosophical literature (Androne, 2017; Friedrich, 2018). To summarize, the ethical framework of Singer pertains to altruism, justice, and sustainability which would guide a person toward a more compassionate and ethically responsible world (Engel, 2011, p. 73).

The cultural context, however, matters. The anthropologist Herskovits was one of the first to emphasize the importance of respect for cultural characteristics. Based on the difficulties of developing a global declaration of human rights that both respects human rights and demonstrates sensitivity to cultural differences, he is attracted to a declaration for all people, rather than a declaration of human rights as a declaration of Western values (Herskovits, 2018). Herskovits' (1937) position, which protects cultural diversity, allows a person to maintain his vision of the world, feel the support of society, and be involved in solving moral dilemmas.

In summary, when developing an ethical framework, one must take into account both universal principles and try to be culturally sensitive so that a person of each culture feels respect for himself and his vision of the world. Singer and Herskovits, though from opposing positions, both ponder the creation of a more compassionate world.

#### *Universality in Ethical Principles: The Human Aspect*

Universal principles include such fundamental concepts as justice and respect for human dignity; they transcend the boundaries of culture and provide a framework that usually forms the basis of moral reasoning. They help understanding and cooperation between different societies to

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make them more harmonious and just global community. Rooted in the experience of human existence, these principles are not abstract norms but are vital guidelines for each person.

The common aspects of human nature are reflected in the universality of ethical principles. Examples of such imperatives are the ban on murder or robbing, which are found in every society. This is evidence of the deep structures of human existence that connect nature and culture. Anthropological works, for example by Brown (1991), argue that there are certain behaviors or norms common to all cultures, serving as a sign of implicit universal humanity governing induced ethical principles (pp. 40-41). Humans are the central figures of the natural process, and through them, universal norms are opened. In "Universals, Human Nature and Anthropology", Brown (1991) argues that cultural, social, linguistic, and individual universals trace back to human nature (pp. 142-156). He accentuates the significance of universals for the understanding of the human mind and their importance in anthropology in which culture had been severed from nature (Brown, 1991, p. 144). Brown (1991) stands for a comparative perspective of all people at all times, as one way of understanding human nature (p. 146). The recognition of universals requires interdisciplinary research and applying insights across several social sciences and humanities disciplines (Brown, 1991, p. 149). Anthropologists can examine the conditions producing the universals, drawing their strengths, in the areas of human evolution and ethnographic studies (Brown, 1991, p. 151). An interaction framework calls for an interdisciplinary approach to capture the full drama of human behavior (Brown, 1991, p. 153).

In philosophy, Kant formulated the Formula of Universal Law (FUL) in *The Groundwork of the Metaphysics of Morals* (1785). He underscores the role of universal principles in moral judgment (Kant, 2017, p. 19, p. 24). FUL states that moral actions should follow maxims that one could wish to be universal laws. Kleingeld explores various interpretations of FUL in the critical literature. Guyer emphasizes the demand for moral action to pass the idea of universal acceptability, Korsgaard stresses the necessity of willing a maxim as a universal law, and O'Neill focuses on a test on whether everyone could will a maxim (Kleingeld, 2017, pp. 91-92). These interpretations agree that FUL requires all maxims to be universal and transcendent over cultural boundaries (Kleingeld, 2017, pp. 91-92). Universal moral principles are not just rules; they reflect humanity's deep aspirations for justice and equality beyond cultural limits.

The Universal Declaration of Human Rights maintains that the inalienable rights and freedoms of every human being are immutable, regardless of cultural or national context (United for Human Rights, n.d.). Human rights find their applicability worldwide, founded on individual dignity, and thus transcend cultural or national differences (Donnelly, 2007). This demonstrates the importance of the principles that the UDHR has to assert since most states in the world have adopted them. The UDHR preamble is a symbol that human dignity is gradually becoming a universal value. Although core human rights principles are universal, their implementation must balance cultural diversity and universal standards (Donnelly, 2007). International human rights treaties provide international norms for local implementation. The UNESCO Cultural Diversity Declaration states that human rights and cultural diversity are interrelated and interdependent (Donders, 2012, pp. 7-9). Human rights, therefore, are a matter of formal acceptance of states through international treaties, representing a global obligation (Brems, 2001, pp. 6-7).

In conclusion, the considered philosophical and anthropological studies, considered here, based on a deep understanding of human nature, argue that universal principles are rooted in the transcendent aspects of being and are aimed at realizing the ultimate goal of humanity. Humans appear as beings capable of recognizing their place in the world and working to improve it.

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Cross-cultural dialogue opens the door to mutual understanding and cooperation based on common values across cultural divides. Fricke (2020) supports this point by invoking Adam Smith's ideas on moral sentiments, along with David Lewis's "Theory of Conventions", to show how social norms, though conventional, can nevertheless come to enjoy universal authority (pp. 1-2). Fricke (2020) highlights the distinction between moral and conventional norms as substantial for cross-cultural dialogue and underlines becoming aware of the variation of rules and moral perceptions from one society to another (p. 2). The concept of the impartial spectator helps to diffuse conflicts and resolve differing vantage points in cross-cultural situations by adopting a neutral stance (Fricke, 2020, p. 3, pp. 5-7). Fricke (2020) investigates the balance between universal and relativistic cultural norms and the prospects for cross-cultural dialogue (pp. 3-5). This dialogue has a deeply human aspect, as it could help find common ground along with respecting differences in the principles of interaction and respect across different cultures.

Universal principles, especially in bioethics clearly outline a framework for judging acts and policies while reaching beyond the cultural boundaries (Petryna, 2012). These principles – autonomy, justice, and charity – ensure that ethical decisions are ultimately based on some fundamental values shared by all human beings and, through this, answer the questions – the moral dilemmas – posed by medicine. Petryna (2012) stresses that different systems of health care should align with these principles (p. 376). Despite different practices and values, universal ethical principles are valuable guides in dealing with issues related to access to care and the rights of patients around the world (Petryna, 2012, pp. 379-388). Petryna (2012) discusses the need for a "science of survival" based on "moral rights to health", giving primacy to universal principles for fair and consistent moral reasoning across contexts (p. 392). In bioethics, such principles provide a framework to address diverse cultural and medical settings (Petryna, 2012). Universal moral principles help solve complex moral dilemmas, balancing generally significant ethical concerns with cultural differences.

Goodale starts from the idea that the individual is a fundamental element of human rights practice. Universal principles create a platform for moral reasoning in the anthropology of human rights. Human rights practice is initially not socio-political processes, but deeply moral, creative, self-reflective processes of creating identity. In fact, they are dynamic and often a source of conflict (Goodale, 2012, pp. 473-474). At the same time, some challenges arise when attempting to realize human rights in intercultural and political spaces; Goodale calls it "tragedy" and "unpredictability". Universal principles, as part of management, require translation in any context, a process associated with "ingenuity", "creativity" and "flexibility" (Goodale, 2012, pp. 473-478). Goodale sees human as a being who possess certain moral values that cannot be relativized, and the practice of human rights filled with meaning derived from universal principles embedded in global moral reasoning and ethical behavior.

Sutrop and Lõuk raise the question of what norms of research should be in a globalized world. On the one hand, there are universal norms in Europe and North America, on the other hand, the question arises of how to apply them in different cultural contexts.

The challenge to the globalization of research ethics is how to solve the tension between universal values and principles on the one hand and their contextual applications on the other. Focusing too much on universal val-

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ues and principles without sensitivity to different cultural contexts, research fields and specific contexts of application may run the risk of trying to hit too many birds with the same stone. (Sutrop & Lõuk, 2022, p. 16)

The authors argue that in the context of the growth of international research projects, cultural diversity and consistency of ethical norms to local realities should be taken into account.

Human beings are actors of moral reasoning; they seek consistency in moral reasoning. Otherwise, it becomes relative and fragmented, denying justice and equality. Rawls, in *A Theory of Justice* (1971), theorizes that principles of justice must be derived from a position known as the position "under a veil of ignorance". For Davies, Rawls's veil of ignorance is probably the most dominant philosophical idea of the 20th century, emphasizing universal moral principles that ensure the ultimate goal of humanity – a just society. In the hypothetical situation of the veil of ignorance, individuals design society without knowing specific details about themselves, ensuring justice and fairness without bias (Davies, 2019).

Geertz adheres to the concept of cultural relativism but agrees that universal standards must be for cross-cultural ethical issues, addressing the fundamental aspects of human existence. He states that even though each culture defines its norms in its own way, there are universal evaluative standards that allow for critiques of cultural practices as well as enabling cross-cultural moral judgments (Geertz, 1973, p. 53). Shweder (2012) supports balancing cultural relativism and universal ethical principles, advocating for moral understanding through a dialogical approach (pp. 86-89, p. 98). In other words, universal principles represent a depth human yearning for justice, equality, and respect ensuring that every person is treated with dignity, thus realizing an inclusive and just global community. Whether through Rawls' or Geertz's moral theories or the balanced approach by Schweder, there remains a need for universal standards to guide fair and rational moral judgments, despite the existing various cultural premises, to achieve transcendent standards of ethics.

To conclude, universal ethics provide a basis for just moral considerations, despite the differences that define diverse societies. These principles, which ensure rational, just, and consistent moral reasoning, allow for intercultural dialogue as well as guide ethical decision-making. They are supposed to form the basis of international legal standards and serve as the backbone of ethical discussions, offering deep insight into the essence of humanity.

*Cultural Sensitivity within an Ethical Framework: The Importance of the Human Aspect*

Creating an ethical framework requires a deep understanding, respect for human experience, and cultural diversity. As noted, "When seeking to practice in an ethically appropriate manner, it is important to first explore one's own perspectives. It is important to understand that our perspectives are shaped by our experiences, what we were taught while growing up, and our ongoing knowledge about the world around us" (Riquelme, 2022). Humans are at the center of these debates, as their worldview influences the content of moral decisions. This section aims to suggest ethical frameworks representing cultural variations while avoiding the pressure of universal norms. The combination of both aspects emphasizes the value of culturally sensitive ethical frameworks, which take into account each person's unique experience.

As Geertz and Benedict have demonstrated, there are many different moral values among various cultures, and each culture should be treated with respect. As Geertz claimed using the example

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of a wink, it is possible with the implementation of "thick description". One must immerse oneself in a cultural context to fully understand its specific moral system (Geertz, 1973, pp. 3-32). Geertz's "Deep Play: Notes on the Balinese Cockfight" illustrates that shallow practices may be filled with deep moral meaning. They reveal the themes of death, masculinity, and pride in the context of Balinese society (Geertz, 1973, pp. 443-448). Benedict argues that every culture has its norms and values, which should be understood and respected within its context. She gives examples from the Zuni, Dobu, and Kwakiutl cultures to explain different moral systems and calls for an acknowledgment of this diversity, rather than the imposition of external standards (Benedict, 1934, p. 206). Customs are culturally chosen rather than biologically transmitted, and they require the diffusion and adaptation of traits in a local setting to be fully appreciated (Benedict, 1934, p. 216). To summarize, both Geertz and Benedict offer a sensitive perception of the diversity of moral values and practices, calling for their respect as an integral part of human life.

Appiah's *Cosmopolitanism: Ethics in a World of Strangers* and Nussbaum's *The Cosmopolitan Tradition A Noble but Flawed Ideal*, hold that, for ethics to thrive amid cultural diversity, universal norms cannot be imposed. It is important to respect human dignity (Appiah, 2006; Nussbaum, 2019). Appiah's cosmopolitanism is based on the hybridity of cultures, openness, and acceptance of different cultures towards co-existence (McCluskey, 2007, pp. 540-543). He advocates for ethical discourse where the diversity of values forms the foundation of consensus, without cultural assimilation. Instead, Appiah calls for maximum flexibility and adaptability in ethics (McCluskey, 2007, pp. 542-543). Nussbaum's (2019) Capability Approach (CA) is based on individual entitlements and economic and social justice. It promotes political liberalism and systems that uphold freedom and democratic principles in both national and international spheres (Nussbaum, 2019, p. 247).

In summary, ethical theories must be culturally sensitive and provide space for each individual's moral and cultural beliefs. Only in this way can truly inclusive ethical systems be created.

### *Adaptability in Ethical Frameworks*

Human nature is very complex and diverse, and the ethical framework must be adaptive, taking into account not only abstract principles but also human experiences. Ethics that do not take into account cultural contexts may become detached from life. Rigid principles of ethics can sometimes be inadequate or even counterproductive. Embedding adaptability into an ethical framework helps make principles relevant and effective in addressing contextual problems and needs that exist in different communities and reflect the individual's experience. In this context, Geertz's (1973) concept of "thick description" is very important, as it encourages scholars to go deeper into the world's cultural practices as well as moral beliefs, contributing to the creation of a flexible and human-oriented ethical approach (pp. 3-4). Geertz's (1973) essay presents a convincing argument for the role of "thick description" in ethnography, as a science that decodes the meanings embedded in complex cultural actions (pp. 9-10). This approach emphasizes that scientists must delve into the cultural experience in order to better understand the needs of people and how these are reflected in each particular culture.

In philosophy, the Nussbaum Capability Approach (CA) supports human flourishing and well-being by placing the human being at the center of ethical considerations. There are necessary opportunities each person should be able to develop within a culturally sensitive ethical framework. Introduced by A. Sen, CA is in opposition to GDP per capita by stressing substantial freedoms and different human values over economic metrics (Nussbaum, 2019, pp. 238-239).

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Nussbaum (2019) lists the ten central human capabilities: life, bodily health, bodily integrity, senses/imagination/thought, emotions, practical reason, affiliation, concern for other species, play, and control over one's environment (pp. 241-243). These capabilities require flexible adaptive ethical principles that take into account specific contexts (Nussbaum, 2019, p. 243). Nussbaum wants to replace paternalism with moral argument and persuasion, creating a framework where dialogue and consensus take precedence. Her framework incorporates cases of justice and material aid within a morally rich international community, but only up to the realistic threshold of capability. In short, the CA adjusts ethical principles to local conditions, inviting revision, and exercising moral dialogue in light of global and individual diversity. This approach underscores the importance of adapting to the needs of specific individuals and cultures.

Adaptability in the context of norms and morality reflects the idea that ethical frameworks must meet people's deep needs. Universal norms are revealed through the interaction of a person with the world. By encouraging dialogue and consensus, adapted ethical frameworks can incorporate many perspectives and respond effectively to changing ethical environments. For instance, Benedict (1937), in "Anthropology and the Abnormal", illustrates how concepts of "normal" and "abnormal" are culturally relative. Using materials from Melanesian and North American societies, Benedict (1937) concludes that behaviors seen as abnormal in one society may occupy functional roles in another, forming an integral part of its social structure (p. 1). Every culture makes a selection of behaviors it standardizes, and individual who fits well within one culture's norms may be considered abnormal in another. Benedict (1937) calls for a comparative study of psychiatric material from various cultures to expand our understanding of abnormal behavior (p. 4). She argues for a deeper understanding of behavior, shaped as abnormal by cultural contexts while acknowledging the minimum universal concept of abnormality (Benedict, 1937). This reinforces the importance of taking into account cultural and human aspects when creating an ethical framework.

In a heterogeneous world, the ethical frameworks should be flexible yet firm on some basic principles of justice and equity. Rawls' theory of justice as fairness suggests universally fair and flexible enough principles. His concept of "reflective equilibrium" continuously updates the principles of ethics based on new knowledge, intuition, and experience. These principles evolve with changes taking place in society (Doorn & Taebi, 2018). The "wide reflective equilibrium" (WRE) approach has been adopted in applied ethics, where it has become popular as a method of justification (Doorn & Taebi, 2018). WRE aims to achieve coherence between abstract and concrete ideas through discussions that will render moral judgments coherent to the maximum extent possible until reflective equilibrium is reached (Doorn & Taebi, 2018). In light of the rising achievements in technology, ethics has become an interdisciplinary field, focusing on fairness and equality, particularly in science and technology studies. Debates now focus on the social representationalism of technology and good engineering practices (Doorn & Taebi, 2018). Ethical frameworks must be created through dialogue, and Rawls's theory of justice and reflexive equilibrium approach demonstrates the balance between universal principles and local context as an attempt to interact with transcendent realms of human nature.

In summary, the ethical framework should be adaptive and human-oriented, revealing the difficulties of his cultural existence in the modern world. Adaptability, on the one hand, takes into account real challenges, and, on the other hand, acknowledges fundamental principles of justice.

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*Balancing Universality, Cultural Sensitivity, and Adaptability*

The philosophical understanding of humans as beings of absolute value, for whom the world has a theological component, requires a deep understanding of the structures of human existence. Moral action should see a convergence of universality, cultural sensitivity, and flexibility. Cultural sensitivity respects and accepts all specific cultural values and practices, while flexibility contemplates evolving and dynamic change in an ethical framework shaped by new perceptions, circumstances, and experiences. By weaving these three imperatives properly together, one can work toward ethical frameworks that are both robust and responsive; encouraging ethical behavior that is universally just, culturally respectful, and contextually relevant.

Researchers emphasize the deep need for ethical frameworks that honor human dignity and reveal the teleological meaning of the world through an understanding of the essence of man (Herskovits, 1937; Nussbaum, 2019; Singer, 2011). For Herskovits, cultural background should come first before making judgments about ethical norms, as his approach avoids ethnocentrism. Herskovits (1937) focuses on acculturation – the process of changing cultural patterns resulting from constant contact between different cultures – and applies this understanding (p. 259). The best way to study culture, according to him, is through its human carriers. Acculturation studies are essential in understanding the change in cultures caused by direct contact, hence representing the entire process of cultural interactions – changes too complex to be presented by any other means (Herskovits, 1937, p. 261). This study demonstrates the importance of taking into account various practices and values in order to fully reveal the essence of humanity and purpose in the world.

Philosopher Peter Singer, on the other hand, argues for a utilitarian calculus that seeks the greatest overall well-being while taking into account the cultural differences in moral beliefs and practices. He observes an evolution in views on morality, noting, for example, the change in moral attitude towards issues such as abortion, sexuality, euthanasia, suicide, and racial inequality after World War II (Singer, 2011, p. 16). Despite the persistence of traditional views, there has been progress towards universal values of equality and respect. Singer's approach considers universal norms as applicable in different cultures, at the same time, not ignoring the complex nature of human beings, which is shaped by both cultural and social evolution.

Abu-Lughod demonstrates that culturally sensitive and flexible ethical frameworks are a must for mutual comprehension and respect. She explores how cultural values percolate into ethical perceptions and actions, asserting that cultural diversity needs to be considered in ethical discussions (Abu-Lughod, 2016, p. 29). She explains the role of poetry in Bedouin society, both as a means for personal expression in poetry and as a guide for social interactions within specific cultural contexts (Abu-Lughod, 2016, p. 26). This understanding leads to the belief that flexible and culturally informed ethical frameworks are necessary for justice and fairness while respecting cultural differences. Abu-Lughod (2016) further illustrates how sentiments expressed in poetry do not mirror real-life experience, underlining the complexity of cultural contradiction and suggesting that unraveling them is key to developing ethical models (p. 27). As such, she argues the need to strengthen universal norms by interacting with cultural sensitivity and flexibility, thereby creating a more complex and adaptive ethical discourse.

On the other hand, philosophers like Nussbaum (2019) focus on universal human capabilities that are necessary for human flourishing. Based upon Aristotelian ethics, Nussbaum's theory seeks to build a normative framework for social justice, based on the fundamental human functions that societies should help people realize. Nussbaum's Capability Approach (CA) balances

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neutrality and perfectionism, offering a meta-political perspective that accommodates cultural diversity. Cultural sensitivity, therefore, becomes an important consideration in Nussbaum's work, as she argues that cultural context should provide the backdrop for formulating universal opportunities that promote human dignity while respecting cultural diversity.

In conclusion, the search for a balance between universality, cultural sensitivity, and adaptability in creating an ethical framework emphasizes that human beings are a central value. Moral norms develop in the process of interaction with the world, rooted in universal principles derived from the essence of humanity.

### Originality

The article outlines the contours of a possible balanced approach emphasizing universality as the central core of ethical theory and cross-cultural sensitivity, flexibility, and adaptability. That allows each person to preserve identity and feel to be involved in ethics.

### Conclusions

The article demonstrated that it is necessary to promote such qualities as understanding cultural specificity, empathy for other cultures and cooperation in solving moral dilemmas on the path towards ethical excellence. Only a balanced approach that combines universal principles and takes into account cultural diversity recognizes the rights and dignity of each person and transcends cultural differences.

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Н. М. ВОЛОВЧУК<sup>1\*</sup>

<sup>1\*</sup>Харківський національний університет імені В. Н. Каразіна, ННІ "Українська інженерно-педагогічна академія" (Харків, Україна), ел. пошта [inet2010adres@gmail.com](mailto:inet2010adres@gmail.com), ORCID 0000-0003-3975-7337

## Збалансування універсальності та культурного розмаїття в пошуках інклюзивних моральних рамок

**Мета.** Автор цієї статті має на меті привернути увагу дослідників до створення етичної системи, яка здатна гармонійно поєднувати універсальні принципи та культурне різноманіття, враховуючи права і гідність

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кожної людини як ключового учасника етичних дискусій. Стверджується, що ефективна етична система дає можливість кожній людині брати участь у моральних обговореннях та прийнятті етичних рішень. **Теоретичний базис.** Ґрунтуючись на підходах Канта, Ролза, Сінгера та інших, автор наголошує на необхідності визначення та узгодження універсальних принципів. Вони мають стати основою всіх подальших етичних обговорень. Захист особистої ідентичності підкреслено через міжкультурну чутливість (Герсковіц, Бенедикт). Люди з різних культурних контекстів повинні бути включені в етичні дебати. Також наголошено на важливості дослідження гнучкості етичних концепцій відповідно до космополітизму Аппія та підходу до можливостей Нуссбаум. Етичні теорії мають балансувати між культурним плюралізмом та універсальністю. Культурна чутливість в етичних теоріях повинна визнавати, поважати та надавати простір для інших моральних систем, показуючи шлях для формулювання відкритих етичних теорій. Антропологічні та філософські погляди вкладають у досягнення необхідного балансу між основними принципами та гнучкістю, щоб створити можливість для діалогу й консенсусу. Нарешті, намагаючись досягти універсальності, культурної чутливості та адаптивності, етичні системи у взаємопов'язаному світі повинні застосовувати принципи в різних суспільствах, поважати різноманітність цінностей і враховувати зміни в цих суспільствах. **Наукова новизна.** Окреслено контури можливого збалансованого підходу, відзначено універсальність як центральний елемент етичної теорії, а також міжкультурну чутливість, гнучкість і адаптивність. Це дозволяє кожній людині зберегти ідентичність та відчувати свою участь в етиці. **Висновки.** Автор демонструє, що необхідно просувати такі якості, як розуміння культурної специфіки, емпатія до інших культур та співпраця у вирішенні моральних дилем на шляху до етичної досконалості. Лише збалансований підхід, який поєднує універсальні принципи та враховує культурне різноманіття, визнає права та гідність кожної людини і перевершує культурні відмінності.

*Ключові слова:* людина; свобода; універсальні принципи; культурне різноманіття; моральні дилеми

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**UDC 159.9:316.6:316.4**V. M. RUBSKYI<sup>1\*</sup><sup>1\*</sup>Odesa National Maritime University (Odesa, Ukraine), e-mail pavv@te.net.ua, ORCID 0000-0003-3225-8287**Psychological and Philosophical Problems of Tolerance**

**Purpose.** The purpose of the article is to formulate the uncontroversial principle of tolerance, taking into account the internal philosophical and psychological difficulties associated with its implementation in practice. **Theoretical basis.** The author proceeds from the insoluble problem of the very concept of "tolerance" and its psychological implementation. Not classical, but post-metaphysical psycho-religious method of promoting the idea of tolerance is proposed. This method was stated in the works by J. Derrida, P. Ricker, J. Caputo, G. Vattimo, R. Kearney, A. Shepherd, E. Newman, M. Moyaert, and others. The historical Christian type of tolerance (implementation of the principle of love for one's neighbour) retains a significant potential for hidden aggression. This can be traced in the texts of the Holy Scripture and the fathers of the church. The division into friends and strangers based on the principle of confession remains relevant to this day. In addition, the religious component of tolerance tends to present it as self-worth, and not just an important socio-psychological parameter. The author points out that the application of Christian post-metaphysical approaches to this problem is the most philosophically coherent and psychologically effective. **Originality.** The article examines the internal semantic paradox of the idea of tolerance and methods of its promotion. The promotion of tolerance gives a rise to the suspicion of intolerance, which, being inherently intolerant, turns out to be a necessary component of the spread of the idea of tolerance. Typology of methods of introduction and promotion of tolerance (authoritarian, passive, psychological and religious), their main disadvantages and advantages are given. The main problems arising only at the level of philosophy and psychology are indicated. **Conclusions.** Historical Christianity is ineffective in achieving tolerance for a number of reasons: it is not sufficiently attentive to the individual, as it preserves the reasoning about the person in the categories of social formations (chosen people, etc.). The reality of God in classical texts was manifested by His violence in the past or in the future. The metaphysical basis of the principle of tolerance and the post-metaphysical understanding of hospitality return tolerance to its natural origin and provide a relevant basis for both interreligious dialogue and the removal of psychological tension between different cultural codes. The former models, which are proposed in the UNESCO Declaration, have a number of internal contradictions and are not effective enough in practice.

*Keywords:* tolerance; postmetaphysics; Christianity; dialogueness; authoritarianism; xenophobia

**Introduction**

The psychological concept of tolerance is somewhat new and contains a number of internal problems. Despite the almost worldwide popularity of the idea of tolerance, it still remains a "crude" philosophical idea and a poor psychological attitude. The concept of tolerance in psychology contains a fundamental paradox. Attempts to promote tolerance face a fundamental obstacle: if we truly accept another person for who they are, we must also accept their possible intolerance of others. After all, prejudice and rejection of the "other" are often an integral part of that person's identity and worldview. The paradox is that in this case, preaching tolerance is tantamount to proclaiming intolerance.

The idea of tolerance is associated with targeted psychological work, as it is not a basic attitude of the human psyche. As a rule, people brought up in a tolerant environment increase their level of empathy and are more inclined to analyse events from different perspectives. In this vein, tolerance can be understood as a positive psychological mechanism, as it supports the acceptance and use of individual differences between people. Numerous studies (Koriakina et al., 2019; Kozachenko, 2022; Marchuk, 2019; Tsvietkova, 2020; Verkuyten, 2022; Zhornova, 2014) and others show that tolerant people have a higher level of everyday happiness, are less prone to depression and the impact of social crises. In general, modern psychologists now see the im-

portance of tolerance in maintaining mental health. They emphasise that without tolerance, a person ceases to understand the views of others and their behaviour. Tolerance does help build more open relationships with other people. In addition, the presumption of acceptance of the other can help create a more sustainable social order.

### **Purpose**

In view of the above, the purpose of the article is to formulate a psychologically and philosophically consistent principle of tolerance, taking into account the internal problems in defining the term and the practical difficulties associated with its implementation in society. This implies a sequential solution to the following tasks: a) to provide an overview of modern research (by psychologists, philosophers, sociologists) that has made a relevant contribution to solving the above problems and the diversity of their approaches; b) to conduct a philosophical analysis of the term "tolerance" in relation to the methods of its social implementation; c) to analyse psychological barriers in the secular and religious perception of tolerance as a social virtue and call; d) to propose the least traumatic way of implementing the principles of tolerance, taking into account all existing ideas in contemporary humanitarian science.

### **Statement of basic materials**

In the most famous studies by contemporary psychologists on the problem of tolerance, we find a very mixed assessment of the methods and internal coherence of this social phenomenon. For example, a major collective monograph of 2022, *Psychology of Prejudice and Discrimination* (Kite et al., 2022), gives us a broad overview of what psychological research can say about the nature of tolerance and discrimination. The authors (Mary E. Kite, Bernard E. Whitley, Jr., Lisa S. Wagner) have conducted a detailed comparative analysis of theories of intolerance. The book begins by analysing the nature of prejudice and discrimination, as well as the psychological basis of stereotypes and prejudice and modern theories of prejudice. The issue of discrimination covers such aspects as gender identity, sexual orientation, age, ability and appearance. The authors offer a series of prejudice reduction exercises (the final topic of the book) to help overcome racism, sexism and prejudice that lead to various forms of social discrimination.

Susan Fiske's (2018) book *Social Beings: Core Motives in Social Psychology* explores the basic motives and goals that shape human interaction with self and others. The author draws on the latest research in social psychology and analyses key psychological concepts such as belonging, understanding, self-improvement, and trust. By delving into the motives of attraction, prejudice, and persuasion, Fiske helps us understand the complex interaction of internal and external influences on the degree of tolerance for others. The main emphasis of the book is on the application of social psychology to everyday life.

The book *The Social Psychology of Tolerance* by Maykel Verkuyten (2022) is also worthy of attention. The author offers the reader a thorough study of the social dimension of the psychology of tolerance. Verkuyten uses case studies to discuss the various reasons why tolerance is vital for modern societies. Sociologists and CBT psychologists are increasingly talking about the flip side of diversity – xenophobia and its consequences. When people, having realised significant differences, seek to preserve their national and cultural world, the question of tolerance arises. In general, this applies not only to religious, cultural and ideological differences, but also to everyday things such as other people's manners, attitudes and behaviour.

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The psychological consequences of tolerance at the personal, interpersonal and intergroup levels were considered in another study by Maykel Verkuyten, co-authored with Kumar Yogeeswaran and Levi Adelman, "The Social Psychology of Intergroup Tolerance and Intolerance" (Verkuyten et al., 2023) and the article "The Negative Implications of Being Tolerated: Tolerance from the Target's Perspective" (Verkuyten et al., 2020). Exploring intergroup tolerance, the authors of these articles argue that in addition to the freedoms that tolerance implies, it also implies risks to social identity that threaten certain psychological needs (belonging, control, confidence). The psychological consequences of tolerance and the factors influencing it are considered at the personal, interpersonal and intergroup levels. In general, these works now provide a counterbalance to the negative effects of the idea of religious tolerance in different nations.

Three years ago, our Polish colleagues published a comprehensive book *The Psychology of Tolerance in Times of Uncertainty* by Malgorzata Kossowska, Ewa Szumowska, and Paulina Szwed (2020). In the final chapter nine, the authors refer to a psychological experiment with a sample of American Christian believers and Iranian Shiites. Everyone knows about the considerable tension between these groups. And although intolerant preconditions are often formed by cultural clichés, the media, religion and politics, the authors emphasise that this can be corrected by developing educational programmes in higher education institutions.

The same M. Verkuyten, co-authored with R. Kollar, published the study "Tolerance and Intolerance: Cultural Meanings and Discursive Usage" (2021), in which the authors focused on the cultural understanding of tolerance and how these terms are used in national discourses. They draw attention to how lay people use the concept of tolerance in national issues. Verkuyten and Kollar (2021) analyse how different understandings of intolerance are used in different ways to discursively distinguish between "we and they". The conclusion is that the concepts of "tolerance" and "intolerance" have different cultural meanings that can be used for both progressive and repressive purposes.

Michael Hjerm and his co-authors (2020) in their article "A New Approach to the Study of Tolerance: Conceptualizing and Measuring Acceptance, Respect, and Appreciation of Difference" ambitiously argue that all previous empirical studies of tolerance suffer from a number of shortcomings, the most serious of which is the conceptual and practical conflation of intolerance and prejudice. Hjerm and his co-authors make an analytical distinction between these two phenomena, referring to tolerance as a value orientation. The authors conducted two surveys, one national (Sweden) and one international (Australia, Denmark, Great Britain, Sweden and the United States). The results of the study show that tolerance is best perceived as a three-dimensional concept that includes acceptance, respect and appreciation of differences. The data analysis shows that measures of tolerance retain their metric invariance across countries. To understand the causes and consequences of tolerance, it is necessary to measure it in a way that differs from the study of prejudice.

A number of researchers propose to limit the scope of the principle of tolerance, but they always lack specific criteria that each person could be guided by. For example, Nadiia Kozachenko (2022) in her work "Tolerance and criticality: intolerance to falsehood" devotes section 1.3 to the thesis: "*Tolerance has limits*" (p. 247). In section 3.3, "Critical thinking assesses the conditions and limits of tolerance" (Kozachenko, 2022, p. 255), the author suggests limiting the action of the tolerance imperative. "First of all, critical thinking should answer the question: what are we dealing with: the other or the wrong? That is, whether the position presented as different is not in fact an error, a fake, disinformation in the same conceptual scheme in which our own position functions" (transl. by V. R.) (Kozachenko, 2022, p. 256).

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In the philosophical context, the definition of tolerance becomes problematic for modern psychologists. There is a basic contradiction in the concept itself: the struggle for tolerance in various spheres of society raises suspicions of the absence of tolerance. And such suspicion, being intolerant by its very nature, is a necessary component of expanding the field of tolerance. In addition, in expanding the field of tolerance, it always risks becoming a value in itself.

These paradoxes can be described in Lacan's logic as the paradoxes of "empty space". In his report at the Rome Congress at the Institute of Psychology on 27 September 1953, "I empty speech and full speech in the psychoanalytic realisation of the subject" Lacan introduced the concept of "empty space" – something that cannot be filled with content or endowed with certain meanings. Jacques Lacan notes that in an effort to make an adequate description of itself, society inevitably constructs an unattainable object of itself. This happens because it is impossible to want an object and describe its logic in the same logic. That is why tolerance cannot be defined in strict concrete terms, since tolerance is a symbol of the systemic impossibility of society's self-description.

Let us classify possible means of promoting tolerance. There may be several of them:

1) Coercive approach (top-down) – characterised by the use of force against those who disagree. This provokes resistance and reciprocal aggression, which underscores the controversy of this method.

2) Liberal approach – based on voluntariness, without coercive mechanisms. It is the lack of compulsion that makes this method ineffective.

3) Spiritual approach – presents tolerance as a divine commandment and the highest value. The limitation of this method is that it does not resonate with secular society and has no enforcement mechanisms.

4) Personal approach – considers tolerance as a way to self-realisation in the modern European context. The disadvantage of this approach is that traditional cultures offer other ways of self-realisation, in particular, through the image of the warrior.

The UNESCO Declaration of Principles on Tolerance (1995) combines all these approaches, making it internally contradictory. For example, the document simultaneously proclaims respect for diversity and freedom of thought (liberal approach), calls tolerance a moral obligation (spiritual approach) and demands that individuals, groups and states respect it (coercive approach).

For example, subsection 1.1 of the document states that "Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human". The document emphasises the fundamental importance of "freedom of thought, conscience and belief". This approach reflects a "passive" strategy of introducing tolerance, which can only lead to peaceful "harmony in diversity". However, in the same section, there is a change in rhetoric – tolerance is already defined as a "moral duty" and "virtue". This indicates the authors' transition to a pragmatic and theological way of promoting the concept of tolerance (Karhyna & Rubskyi, 2020, p. 146). Such a combination of different approaches to understanding tolerance can be explained by the influence of the Christian cultural tradition that has been formed from the Renaissance to the present.

In subsection 1.2, the tone of the document changes – the authors resort to coercive rhetoric, arguing that "tolerance is to be exercised by individuals, groups and States". This creates a clear contrast with the previous section: the addressee, who was initially offered the ideals of harmony and freedom of thought, is suddenly confronted with a "must" imperative. Moreover, this obligation extends not only to the individual, but also to social groups and state institutions.

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Subsection 1.3 further reinforces the imperative nature of the document by defining tolerance as a mandatory requirement ("Tolerance is a duty"). The document calls for a "rejection of dogmatism, of the absolutisation of truth". However, this creates a significant contradiction, since for many cultures and peoples, dogmatic beliefs and absolute truths are the foundation of their worldview. Such a call to abandon these foundations actually demonstrates the intolerant attitude of the authors of the Declaration towards their audience. Moreover, if this logic is consistently followed, then tolerance itself as the highest value should be questioned, along with other fundamental principles of different cultures and subcultures.

Subsection 1.4 demonstrates another paradox: the authors return to the assertion that "tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions", although this is exactly what they urged in the previous section. This raises a logical contradiction: how can an exclusive principle be promoted in an inclusive context? After all, if tolerance rejects racism and nationalism, then it inevitably requires the rejection of those beliefs (own or those of others) that contain racist or nationalist elements.

The text of the Declaration creates a paradoxical situation: on the one hand, it proclaims that "one is free to adhere to one's own convictions" and "one's views are not to be imposed on others" (§ 1.4). On the other hand, this freedom is restricted when a person's beliefs contain elements of intolerance towards others. In this case, a person is effectively deprived of the right to his or her own views. It is this contradiction that lies at the heart of the inter-racial, inter-ethnic and inter-national conflicts that tolerance is supposed to resolve. However, the UNESCO document, due to its multi-voiced and declarative nature of mutual influence, avoids addressing this fundamental problem.

The document continues to reinforce the imperative tone: section 2.1 states that "tolerance at the state level requires", and paragraph 2.3 categorically states: "Without tolerance there can be no peace".

The content analysis reveals the need to consider the concept of tolerance in its natural context. The coercive approach effectively introduces the idea, but its mandatory nature inevitably leads to the use of punitive measures against those individuals, groups or states that fundamentally reject this concept (§ 1.2).

At the same time, the liberal approach to tolerance contains an internal contradiction: while trying to protect the freedom of thought and uniqueness of the Other, it is forced to accept manifestations of intolerance in their worldview. Therefore, a soft approach to promoting tolerance faces a paradox: it must simultaneously defend the value of tolerance and accept intolerance as an integral element of the Other's individuality.

Thus, every method of promoting tolerance has its limitations. A coercive approach generates resistance. A liberal approach, trying to preserve the uniqueness of everyone, is forced to accept even intolerant views. This creates a paradoxical situation: preaching tolerance should include both the idea of tolerance and the acceptance of intolerance as part of human diversity.

In addition to logical contradictions, there are natural psychological obstacles to tolerance, and they are much more important. First of all, it is the civic altruism rooted in culture, which is parochial in nature (from the Greek *para* – near, beside, *oikos* – place of residence). From the general premises of psychology, it is known that there is no altruism directed to everyone: altruism is always directed to a group that a person defines as his or her own (Kalmykova et al., 2021). The reference group can be large or small, but it always exists and its boundaries are defined.

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In the course of evolution, the altruistic component developed as a result of the social way of survival: to succeed, it was necessary to help other members of one's tribe, even sometimes to the detriment of one's personal interests. Under the influence of the same factor, the opposite trait – dislike of outsiders – also developed. That is, it is only formally opposed, as it is a natural process of grouping. The desire for equality developed within the group in its social stratum. It is logical that a tribe will be more stable with an even distribution of resources.

In the course of evolution, these phenomena (preference for friends, contempt for stranger, and the desire for an even distribution of benefits within the tribe) were fixed at the genetic level. Modern man understands altruism and the desire for equality as natural. Thus, love for insiders and rejection of outsiders have historically developed as part of the same adaptation mechanism and remain inseparable from each other to this day. They have a common basis, and if we strengthen one position, we strengthen the other. And when we find people who are extremely kind to their own circle and equally hostile to those they consider outsiders, there is no contradiction.

The biological basis of parochial groups is oxytocin. It simultaneously improves a person's attitude towards insiders and increases aggression towards outsiders. When there are calls on the streets to join something and unite around something (church, politics, nationality, gender), this is an attempt to activate oxytocin associations. Such associations lead to an increase in aggression towards those whom these people do not consider their friends. Lawrence Keeley, studying mortality and the level of aggression towards outsiders among Paleolithic groups, uses the concept of "groupthink" to describe the simultaneous effect of internal cohesion and external aggression in primitive societies.

In view of the above, the most organic context for the spread of tolerance is religious post-metaphysical discourse. It may sound philosophical and even deconstructionist, as in the recent article by J. Caputo (2022) "Unconditional Hospitality – When the Other is Not Welcome". J. Caputo (2007) analyses the concept of unconditional hospitality and considers the philosophical aspects of accepting unwanted guests. He develops the theme of hospitality as a Christian philosophical principle, which he wrote about in his earlier book *What Would Jesus Deconstruct?*. Hospitality welcomes the stranger who may be dangerous, because everything of value involves risk, and we take risks even when we love and trust someone (Caputo, 2007, pp. 76-77). The Christian motive is the most concrete here. In the Gospel we find: "A new commandment I give to you, that you love one another" (John 13:34, 15:12, 15:17) "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35). "Beloved, let us love one another, because love is from God, and everyone who loves is born of God and knows God. Anyone who does not love does not know God, because God is love" (1 John 4:7). And further: "God is love, and whoever abides in love abides in God, and God abides in him... And this commandment we have from him: whoever loves God must also love his brother" (1 John 4:16, 4:21). In the interpretation of the words "you shall love your neighbour as yourself" (Luke 10:27), the neighbour is any person you meet, even an ethnic or ideological rival (Luke 10:33). Radical hospitality, which is opposed to social adaptation, is presented to us in the words of Jesus in the Gospel of Luke: "When you give a dinner or a banquet, do not invite your friends or your brothers[a] or your relatives or rich neighbours, lest they also invite you in return and you be repaid. 13 But when you give a feast, invite the poor, the crippled, the lame, the blind" (Luke 14:12-13). The apostle calls on Christians to "seek to show hospitality" (Romans 12:13), "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Hebrews 13:2).

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Reading these and similar calls for tolerance, it seems to be born of religion, but it is not. Typical religion produces indulgence, mercy, but not equality in diversity – which is what tolerance proclaims. Historical Christianity has been ineffective in promoting tolerance for three reasons:

1) Orthodox Christianity pays no attention to the individual. It thinks in terms of "Jews", "Gentiles", "chosen people", "new Israel", i.e., an ethnic or ideological community. (We can recall the parable of the judgment, where the Lord judges the nations; His promise to the apostles to judge the nations).

2) Christianity began as a vindication of Israel's God, who had been frustratingly inactive during the long period of Roman occupation. Jewish apocalyptic literature was full of hopes for the resuscitation of God in His power and glory.

3) In Christianity (as in Judaism), the manifestation of God's authenticity was a demonstration of His violence (e.g., the exodus of the Jews from Egypt, the executions of the apocalypse in Christendom).

Postmodern theologians tend to see early Christian hospitality as a way of participating in the work of God. Through Christians, God welcomed all people, regardless of whether they were worthy of the Good News. Jesus was a creature of hospitality, since he depended on the generosity of others, and he himself "had no place to lay his head" (Luke 9:58).

In his work *Hospitality*, Derrida, making a distinction between the "law of unconditional hospitality" and the "laws of conditional hospitality", calls for "hospitality beyond hospitality", i.e. radical hospitality that pushes to its own limits.

Derrida also applied this to democracy (Caputo, 2022, p. 92). It is not something that is or should be, tolerance is a need that gives rise to this concept. Its applied meaning is secondary, even if the concept proves to be useful in practice. Opponents of tolerance can reasonably point to the fact that the Other is a threat and a disorder. There are many such facts. But as J. Caputo (2022) writes, "The unconditional does not exist; it insists" (p. 93). This is where religion intertwines with post-Christian philosophy in the thesis: "the appeal of the *à venir* makes itself felt... Forgiveness, *s'il y en a*, means the forgiveness to come, *à venir*, with all the (weak) force of the appeal of the *à venir*, which calls upon us, which calls to us, which calls for us to recall the dead, to keep the future open" (Caputo, 2022, p. 97).

Caputo puts forward a number of axioms that reveal the essence of tolerance not as a requirement, rule or regulation, but as an unbridled desire to keep the future open. Yes, we must calculate risks wherever possible, but we cannot close the door on what cannot be calculated. J. Caputo (2022) states: "Nothing says this will not have been an evil spirit, that the event will not be a disaster, that we will not in our attempt to reinvent ourselves expose ourselves to the wolves of the worst evils" (p. 100).

Gianni Vattimo connects the idea of hospitality with the situation of weakening "strong structures of being" that assert universal truths for all. In his most famous book *After Christianity* he insists that in the current situation, only mutual understanding and the priority of dialogue can become common basic values (Vattimo, 2002, p. 10). For Vattimo, the revival of Christianity is similar to its new emergence. By analogy with the conclusion of the Third Testament after the Old and New one (similar to the teachings of the Catholic monk Joachim of Fiore). That is, for Vattimo (2002), it is a new "divine revelation" that will become the basis for the revival of religion (p. 22).

Andrew Shepherd (2014) in his book *The Gift of the Other: Levinas, Derrida, and a Theology of Hospitality* disagrees with the ideas of Derrida and Levinas (p. 13). They initially proceed

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from conflict as an organic part of the universe and, according to Shepherd, are fundamentally unable to reach its resolution. Instead, he proposes to rely on the Christian Trinitarian ontology with its centre in the relationship of freely given love of the Father, Son and Holy Spirit. In J. Zizioulas' interpretation, communion and otherness coexist harmoniously in the Trinity. Human relationships should also be characterised by mutual self-giving and love (Shepherd, 2014, p. 124). Andrew Shepherd uses J. Milbank's idea of a "purified gift-exchange". Christianity preaches an asymmetrical exchange of gifts based on freedom, love and joy (Shepherd, 2014, p. 217).

### Originality

Modern thinking is hierarchical, and therefore will defend hierarchy in everything. Whereas tolerance stands for equality and generally tends to have a flat ontology. Thus, in order to avoid a conflict between the method of promoting tolerance and its essence, a postmodern approach is needed.

The post-metaphysical religious approach to the problem of tolerance provides an original philosophical justification for unconditional hospitality towards alien cultural elements, since the term "unconditional" belongs to a different order of meaning-making. It does not answer the question "what is it?" but speaks of what it entails and what it is born of.

The policy of tolerance, which is perceived as a new order and regulations for enforcing respect, is not a regulation and a requirement, but a dream and a need. If we calculate all the dangers of openness to the Other (immigrants, neighbours, people of other identities) and, as a result of mathematical risks, close the Other as a psychological perspective, we will lose the openness of the future, which is ultimately the most valuable thing. It participates in shaping the present, even if it never comes. Thus, the idea of tolerance is more valuable than its practicality, and it will not be practical as long as we perceive it only pragmatically.

If we understand it as a need of the psyche, it is in itself an event that shapes the events of the present.

### Conclusions

If we find in the term "tolerance" the implicit premise of unconditional tolerance (as an ideal), we will discover its religious basis. *Unconditional tolerance* is a way of accepting the alien when real conditions cross out half of one's prospects. Then its only real support is the religious dimension of man and the equality of all before God.

In this case, God is a necessary component of the coherence of the idea of tolerance, since there is no equality of people in relation to every subject, class, and even nation, and there should not be. Each person has those who appeal to him or her more than others. Likewise, people of the same nationality and culture cannot perceive foreigners as their equals. But before God (even if He does not exist), they are equal and responsible for each other's good. "In the framework of evolutionism, there is no space for the need for a concrete and unique 'I' of the Other. It is possible only with the assumption of metaphysical premises or in religious discourse" (Rubskyi, 2019).

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В. М. РУБСЬКИЙ<sup>1\*</sup>

<sup>1\*</sup>Одеський національний морський університет (Одеса, Україна), ел. пошта [pavv@te.net.ua](mailto:pavv@te.net.ua), ORCID 0000-0003-3225-8287

## Психологічні та філософські проблеми толерантності

**Мета.** Стаття спрямована на формулювання несуперечливого принципу толерантності з урахуванням внутрішніх філософських та психологічних труднощів, пов'язаних з її реалізацією на практиці. **Теоретичний базис.** Автор виходить із нерозв'язної проблемності самого поняття "толерантність" і її психологічної реалізації. Запропоновано психорелігійний метод просування ідеї толерантності, але не класичний, а пост-метафізичний. Цей метод був заявлений у роботах Ж. Дерріди, П. Рікера, Дж. Капуто, Дж. Ваттімо, Р. Керні, Е. Шеперда, Е. Ньюмена, М. Мюєрта та ін. Історичний християнський тип толерантності (реалізації принципу любові до ближнього) зберігає в собі значний потенціал прихованої агресії. Це простежується у текстах Писання та святих отців. Розподіл на своїй і чужих за принципом сповідання залишається актуальним і досі. До того ж релігійний компонент толерантності має тенденцію представляти її як самоцінність, а не просто важливий соціально-психологічний параметр. Автор вказує на те, що застосування християнських постметафізичних підходів до цієї проблеми є найбільш філософсько цілісним та психологічно ефективним. **Наукова новизна.** У статті розглянуто внутрішній смисловий парадокс ідеї толерантності та методів її про-

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сування. Просування толерантності породжує підозру в нетолерантності, яка, будучи нетолерантною за своєю суттю, виявляється необхідним компонентом поширення ідеї толерантності. Подано типологізацію методів упровадження та просування толерантності (авторитарний, пасивний, психологічний та релігійний), їх основні недоліки й переваги. Означено основні проблеми, що виникають лише на рівні філософії та психології. **Висновки.** Історичне християнство малоефективне задля досягнення толерантності з низки причин: воно недостатньо уважне до особистості, оскільки зберігає міркування про людину в категоріях соціальних формацій (обраний народ тощо). Справжність Бога в класичних текстах маніфестувалась Його насильством у минулому чи майбутньому. Метафізична основа принципу толерантності та постметафізичне розуміння гостинності повертають толерантність до свого натурального витоку та дають релевантну основу як міжрелігійному діалогу, так і зняттю психологічної напруги між різними культурними кодами. Колишні моделі, які запропоновані в Декларації ЮНЕСКО, мають низку внутрішніх протиріч і недостатньо ефективні практично.

*Ключові слова:* толерантність; постметафізика; християнство; діалогічність; авторитаризм; ксенофобія

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S. K. KOSTIUCHKOV<sup>1\*</sup>, A. V. VOROBIOVA<sup>2\*</sup><sup>1\*</sup>Kherson State University (Kherson, Ukraine), e-mail kosser.63@ukr.net, ORCID 0000-0003-1708-643X<sup>2\*</sup>Kherson State University (Kherson, Ukraine), e-mail avorobiova@ksu.ks.ua, ORCID 0000-0003-3425-0174**Philosophical and Anthropological Vision of the Idea of Spirituality in Isaac Asimov's Foundation Trilogy**

**Purpose.** The article is a philosophical and anthropological representation of the idea of spirituality in *The Foundation Trilogy* by the American science fiction writer, philosopher, populariser of science Isaac Asimov. **Theoretical basis.** The study is based on an understanding of the worldview imperatives of Asimov's work, which highlight his philosophical and anthropological vision of spirituality as a historically established property of a rationally organised society and a key condition for its progressive evolution. The emergence, stochasticity and eventuality of the development of the modern global society brings the content of A. Asimov's philosophical and anthropological ideas to a fundamentally new level of understanding of the further development of humanity. Asimov's articulation of the idea of spirituality in *The Foundation Trilogy* allows us to define the philosophical and anthropological concept of the writer in the fullness of its social, philosophical, existential and axiological dimensions. **Originality.** The authors have substantiated the expediency and relevance of considering the idea of spirituality in A. Asimov's *Foundation* trilogy in the semantic field of philosophical anthropology. It is shown that Asimov's philosophical anthropology has a clearly expressed teleological "load". In the writer's interpretation, a person of the future is not a "posthuman" with a biological nature altered by special technologies, but a person focused on spiritual development and self-improvement based on the eternal values enshrined in the mental code of *Homo sapiens* – happiness, love, freedom, dignity, independence, patriotism. **Conclusions.** *Foundation* is a multifaceted work, rich in plot, compositionally mosaic and polyphonic, in which, at first glance, it is difficult to identify any dominant idea. In the course of the study, it was found that one of the main content centres in A. Asimov's works is the philosophical and anthropological discourse, in the space of which considerable attention is paid to human spirituality.

**Keywords:** science fiction; Foundation; national memory; future; war

**Introduction**

The worldview guidelines in the texts of Asimov's works demonstrate the originality of his philosophical and anthropological reflection on spirituality as a historically established property of a rationally organised society and a key condition for its progressive evolution. The relevance of the problem under study is determined by the philosophical and anthropological load of the texts of the novels with the unifying title "Foundation". Asimov's creative heritage is a material for depicting the outlines of an ideally organised society – on Earth or in space, but under the condition of the dominance of humanistic tendencies with a focus on the spiritual development of a free personality in the harmonious space of a human-centred free society. The philosophical issues of Asimov's works are associated with human spirituality as a key anthropological constant, with the individual's desire for personal and social freedom, dignity and independence, and an adequate combination of the interests of society and the individual.

*The Foundation* is one of the most influential science fiction works in the world's literary treasury. A series of books written by Asimov in the 40s and 80s of the last century not only influenced the literary preferences of millions of readers, but also contributed to the formation of original research positions in such sciences as political science, economics, sociology, psychology, and religious studies. Elon Musk and Nobel Prize-winning economist Paul Krugman, among others, have noted the influence of Asimov's works on their decision to plunge into the world of science. It is in *The Foundation*, in comparison with dozens of other works, that Asimov, in the

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authors' opinion, most meaningfully presents his own philosophical and anthropological ideas. Despite a fairly large number of scholarly publications on various aspects of Asimov's work, the philosophical and anthropological context of *The Foundation Trilogy*, with its focus on the idea of human spirituality and the society of the future, remains insufficiently studied.

A number of scholarly works have been devoted to the issues of philosophical anthropology in Asimov's works. J. L. Arroyo Barrigüete (2018) analysed the problem of transhumanism in world fiction on the example of Asimov's *Foundation*. D. Idier (2000) studied science fiction and technological scenarios in Asimov's works, focusing on robotics and cyberspace. The world of the future in the interpretation of A. Asimov is reflected in the work of D. McKernan (2013). J. Heter and J. T. Simpson (2023) investigated the philosophical basis of Asimov's trilogy. Asimov's trilogy. J. Hay (2021) focused his research on the posthuman trajectory of the universe in the texts of the series. C. Elkins (1976) analysed *The Foundation Trilogy*, considering cyclic psychohistory in relation to historical materialism. The book by D. E. Palumbo (2016) analyses the plot, characters, places and terminology in Asimov's texts. M. Jazbec (2018) devoted his research to the depiction of diplomatic practice in the *Foundation* trilogy. D. Girisha and C. Shanmugasundaram (2019) analysed Asimov's psychohistorical conclusions in the trilogy. C. Williams (2022) focused research attention on the creation of artificial intelligence in the future, based on the texts of Asimov's *Foundation*. J. Käkälä (2011), exploring the sublime and rational in the texts of the series, uses the concept of "enlightened sense of wonder". The future history of Asimov and the problems of utilitarian calculations have become the objects of research attention of J. J. Miller (2004). L. R. Nair's (2017) study focuses on artificial intelligence and the "instrumental miracle" in Asimov's novels from the *Foundation* series. However, the theme of the spirituality of the man of the future and the people's struggle for freedom and independence in *The Foundation Trilogy* remains insufficiently studied.

### Purpose

By means of philosophical and anthropological analysis of the problem of the spiritual-centred orientation of A. Asimov's *Foundation* trilogy, to find out its teleological nature and consonance with the ideas of the dominance of positive trends in the development of society in the future.

### Statement of basic materials

From its very inception, science fiction as a literary genre has focused attention on the problems of philosophical anthropology, offering vividly original scenarios of future development of man and society. In his novel *The Time Machine*, H. G. Wells depicts the panorama of the eternal existential struggle between Good and Evil – the Eloi and the Morlocks, representatives of posthuman organisms in the distant future. In the novel *The Man Who Could Live Underwater* by the French writer Jean de La Hire, the Jesuit Fulbert transplants fish gills into a boy, demonstrating to the world an anthropomorphic chimera, a fundamentally new biological construct. A living organism named Ocean, which exists in a distant galaxy, establishes contact with earthly scientists through familiar images – this is the plot of the novel *Solaris* by Ukrainian-Polish science fiction writer Stanisław Lem.

In the world gallery of science fiction writers, Asimov occupies a special position – his works are rich not only in science fiction constructions, but also in bold futurological forecasts, socio-psychological and ethical conflicts, technological predictions, and a piercing vision of the prob-

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lems of philosophical anthropology, etiologically linked to the eternal phenomenon of spirituality. In this study, we will focus not on the literary qualities of the *Foundation* trilogy (this aspect of Asimov's work has been thoroughly covered in scholarly research), but on their overtones of philosophical anthropology, which makes it possible to explicate the harmoniously implicated components of various humanistic concepts in the fantasy world created by the writer, philosopher and scientist.

It is the analysis of the essence and existence of man at any time and in any conditions that

...is the goal of philosophical anthropology, whose subject area includes

a variety of processes and phenomena, etiologically affiliated with the

constantly expanding spectrum of aspects of human problems. One of the

most important points of such an analysis is its metaphysical problems –

the direct entry of constructive emotion into the realm of the transcenden-

tal: the view of man as such *sub specie aeternalis* – from the standpoint

of eternity. (Kostiuchkov & Kartashova, 2022, pp. 16-17)

It is worth recalling that the plot of *The Foundation Trilogy* is based on the dramatic history of the Galactic Empire, which existed for tens of thousands of years. Asimov plunges his characters into the distant future: into the whirlwind of interplanetary wars, transgalactic travel, the intricacies of political intrigue, uprisings and rebellions, trade negotiations – but they are nothing more than an artistic entourage and plot space for depicting a person in critical circumstances – on the verge of life and death, love and hate, freedom and slavery. The last scientist of the first Empire, Hari Seldon, devised psychohistory, a special science of human behaviour that operates with mathematical formulas. Seldon predicted that the Galaxy, left to its own devices, would go through a difficult path of anarchy and suffering until it reached a certain harmony under the leadership of a unified government. To preserve the knowledge available to humanity, Seldon founded two colonies of scientists ("encyclopedists") at the opposite ends of the Galaxy, the so-called "Foundations", and Seldon's Plan came into effect. One Foundation operated openly, and the exact location of the second was Seldon's secret. The first Foundation moved in the direction determined by Seldon, which opened up new horizons of development for humanity. Science and technology enabled the First Foundation to take political and economic control of the surrounding barbaric planets. Later, the First Foundation faced something that Hari Seldon could not have foreseen: the mutant Mule appeared in galactic space and, thanks to his extraordinary mental resources, partially destroyed Seldon's plan. The Mule's goal is to find and destroy the Second Foundation in order to achieve absolute power.

Among the problems highlighted by A. Asimov in his *Foundation* series there are those that are traditionally defined as "eternal": a) whether one person can influence history; b) how ethical it is to manipulate large groups of people to achieve a desired result in the future; c) what is the path of "inaction"; d) what is the impact of education on future generations; e) whether human affairs are governed by predictable cycles; f) whether attempts to plan for the future should be

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limited by the free will of the individual; g) whether attempts to build new empires are productive; h) whether attempts to clone the human body are ethical; i) how productive logic can be in analysing human behaviour (Heter & Simpson, 2023).

The range of responses to the *Foundation* series is very wide: L. Malczynski and D. Lane (2023) believe that the trilogy is epic in its scale, it is not a "space opera", having all the advantages of the science fiction style. Arroyo Barrigüete (2018) calls *Foundation* a very specific work for various reasons, the first being that it is impossible to establish clear boundaries of the space in which the trilogy is set. E. James (2015) notes that the "metasaga", as he calls the trilogy, covers all historical stages, which gives grounds to interpret the work from the standpoint of a consensus cosmogony. It is a historical fiction work about the evolution of mankind: space exploration – colonisation of planets – the rise of a galactic empire consisting of many worlds – the decline of the empire – the interregnum with its inherent barbarism – the return to civilisation and the emergence of a new empire.

It should be noted that the above "scheme" of human evolution was significantly influenced by the theory of A. J. Toynbee, who believed that civilisations progress when faced with problems that they are able to solve. Therefore, without challenges, civilisation declines and tends to entropy, while challenges and dangers stimulate its development, increase its internal potential, and reduce the negative impact of external factors, according to the classic principle of Henri Louis Le Chatelier. A. Asimov creates a future political structure in the space of the *Foundation* trilogy, similar to the Roman and British empires.

D. Suvin (2016) argues that high quality science fiction works "...always leave in an attentive reader the feeling that more is going on under the surface than a story about starships or mutants" (p. 372).

Analysing *The Foundation Trilogy*, C. Elkins (1976) insists that the work has a "sense of wonder in the underlying concept" that captivates readers. It is this concept that history has certain laws that are not only understandable, but can also give insight into the course of future historical events. By comparing Seldon's Plan with historical materialism, C. Elkins comes to the need to resolve the issue of human free will in opposition to historical determinism, a problem full of dramatic tension. Human freedom is determined by one's ability to understand oneself and make one's world understandable. Mysterious events lose their transcendent nature, they are "demystified" and lose their power, stimulating man to spiritual development. Seldon's plan is aimed at the fact that people will eventually be able to comprehend the mysterious forces, and this is what creates the preconditions for freedom.

It should be emphasised that the aspect of spirituality, despite its clear articulation in the text of *The Foundation*, is not sufficiently covered in scholarly research. And this is understandable: analysing the content of works, in particular, science fiction, which are characterised by deep philosophical meanings, requires concentrating research attention on a certain fragment of the literary canvas. Indeed, numerous publications devoted to *The Foundation Trilogy* cover the linguistic features of the trilogy's text, analyse the economic and political conflicts of the future depicted by Asimov, the problems of war and peace, psychological influence on the individual and the masses, the relationship between the secular and religious worlds, and so on. The problem of spirituality in the work *Foundation* is seen as insufficiently explored in the context of philosophical anthropology. The problem of spirituality is transhistorical – it is etiologically exacerbated in extreme conditions of life of the individual and society, when Shakespeare's existential dilemma "To be or not to be" is exponentially actualised. A. Azimov consistently builds

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the intrigue of a double subtext: the plot of *Foundation* develops under the sign of eschatology in the existential space with the points of optimum and pessimum – decay and renewal. In general, the text of the trilogy has a semantic two-beat rhythm: past – present, present – future, decay – recovery, catastrophe – reconstruction, destruction – development, decline – prosperity, war – peace, crisis – revival, etc.

Indicative in this sense is the dialogue between High Priest Verisof and Salvor Hardin, mayor of Terminus, the Foundation's home planet.

- ...Can we risk the present for the sake of a nebulous future?
- We must because the future isn't nebulous. It's been calculated out by Seldon and charted. Each successive crisis in our history is mapped and each depends in a measure on the successful conclusion of the ones previous... at each crisis our freedom of action would become circumscribed to the point where only one course of action was possible.
- So as to keep us on the straight and narrow?
- So as to keep us from deviating, yes. But, conversely, as long as more than one course of action is possible, the crisis has not been reached. We must let things drift so long as we possibly can... (Azimov, 2021, p. 92)

Speaking about the spiritual sphere of society, it should be recognised that it includes religious, scientific, cultural, mental, political, ethical, legal and other ideas. The evolution of society has shaped the idea of a holistic approach to understanding spirituality, which, according to Peter van der Veer (2009), "is notoriously hard to define... productive as a concept that bridges various discursive traditions across the globe" (p. 5). Asimov's work is reminiscent of Homer's *Odyssey* in its philosophical reflections, psychological conflicts and poetic overtones, where the main character is the idea of spiritual rebirth, travelling through the boundless Cosmos, experiencing breath-taking adventures and moving towards a certain goal. A. Asimov constantly reminds the reader of the spirituality of Hari Seldon's plan, which aims to preserve the scientific knowledge available to humanity in order to pass it on to future generations.

Religion, as a component of the spirituality of the society of the future, occupies a significant place in the plot of the *Foundation*. However, science, as the highest form of rationalisation of the world, is a more important "actor" for Asimov than religion, which by definition is historically an option for spirituality. It should be recalled that we are talking about the distant future, but even there, science provides a thinking person with reliable, unlike religion, optimal ways of knowing objective reality. The most vivid artistic embodiment of rational thinking is the scientist, and it is he who appears as the central figure of the space civilisation. The confrontation between the spiritual and secular spheres takes place in the plot field of the *Founda-*

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tion series, but the scientist Hari Seldon is a prophet, he is, in a sense, a symbol of faith in the world depicted by Asimov.

The highest spiritual power and authority is the great Galactic Spirit, its prophet Hari Seldon and the holy people of the Foundation. Religion in the Empire "...is built on strictly authoritarian lines... The priesthood forms a hierarchy at the apex of which is the king, who is regarded as a sort of minor god. He's an absolute monarch by divine right, and the people believe it, thoroughly, and the priests, too" (Azimov, 2021, p. 104).

It is in spirituality that Asimov sees the existential choice of the man of the future: he is able to resist brute force, but he does not prefer brutal pressure: the writer sees no other choice for *homo futurus*, the man of the future. In his prophetic monologue, Hari Seldon emphasises: "The Spiritual Power, while sufficient to ward off attacks of the Temporal is not sufficient to attack in turn. Because of the invariable growth of the counteracting force known as Regionalism, or Nationalism, the Spiritual Power cannot prevail" (Azimov, 2021, p. 129).

A. Azimov believes that the earthly civilisation will reach a state in the future when scientific and technological progress and harmonious human development will take on the shape of a system close to an ideal state. Hari Seldon's teaching

...goes beyond money or markets...and from the course that leads to that Imperium we cannot turn. The religion we have is our all-important instrument towards that end. With it we have brought the Four Kingdoms under our control, even at the moment when they would have crushed us. It is the most potent device known with which to control men and worlds. The primary reason...was to introduce and spread this religion more quickly, and to insure that the introduction of new techniques and a new economy would be subject to our thorough and intimate control. (Azimov, 2021, pp. 198-199)

The metaphor of "tearing up the metal skin" is vivid as an image of revealing the deep spiritual roots of the human community. A. Azimov insists that the spirituality and reason of Man will open the way to such a Foundation, the compositional components of which will be Reason, Truth, Freedom, Stability, Harmony, Dignity. The writer concludes that

But several more centuries would yet pass before the mighty works of fifty generations of humans would decay past use. Only the declining powers of men, themselves, rendered them useless now. The millions left

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after the billions had died tore up the gleaming metal base of the planet and exposed soil that had not felt the touch of sun in a thousand years. Surrounded by the mechanical perfections of human efforts, encircled by the industrial marvels of mankind freed of the tyranny of environment – they returned to the land. (Azimov, 2020, pp. 178-179)

It should be noted that Asimov began working on the trilogy in the first half of the 1940s, when the Second World War had already reached its maximum scale, and thus the spiritually centred, peace-loving, humanistic leitmotif of the *Foundation* is quite understandable. This is the period of the creation of the United Nations, the generation of important normative documents that were the result of the collective intelligence of civilised humanity. The "spirit of the age" is felt in the plot structures, genre design and compositional space of *The Foundation* – Seldon's plan, as we see it, is an allusion to the UNO, established in 1945 as a tool for harmonising interstate relations in the post-war world. There is a certain semantic comparison of the Seldon Plan with the Baruch Plan, popular in the 1940s, which provided for the creation of an international nuclear development agency to control the production and use of nuclear energy and weapons, exchange the results of scientific research in this area with the obligatory transfer of information to the US authorities. The Seldon Plan also alludes to the Marshall Plan, developed in 1947 by US Secretary of State George Marshall as a plan to help European countries that suffered the most economically after World War II. In the third part of the series (*Foundation and Empire*), Azimov (2020) introduces the doctrine of "Manifest Destiny" as an attractive idea for the people, associated with "unshakable faith in a great future" (p. 25). It is interesting that the doctrine of this name (Manifest Destiny) actually took place in the history of the United States in the nineteenth century. In the texts of the trilogy, A. Asimov repeatedly focuses on the assistance of developed empires to the peoples of the planets affected by warfare.

A. Asimov depicts a self-constructed prophecy for his readers: fiction becomes hyper-reality, the sacred turns into the profane, and the mind of the infinite Cosmos is localised in two almost mythical Foundations. The desire of the writer to show in the texts of *Foundation* a detailed, holistic and reliable gallery of lifestyles in the future, determines and justifies the focus on the phenomenon of spirituality, giving the work a deep philosophical and anthropological content. This is a kind of message from Asimov to world leaders about possible strategies for building a new earthly civilisation, the future of which he sees in the convergence of spirituality, scientific knowledge and technological innovations. Moving towards spirituality is a way to overcome the anthropological crisis, to unite people on the basis of reason, science, spirituality, solidarity, education, and humanistic ideology. The man of the future, as Asimov sees him, is a person capable of developing a high level of spirituality, becoming wise and responsible for the entire planet and all life on it, and gaining freedom as a key condition for self-realisation and perfection. Asimov's philosophical reflections have gained considerable relevance in the current situation, in particular, in the context of Ukraine's full-scale war against Russian aggression, the writer's ideas about the eternal conflict between good and evil, the imperative of spirituality in the people's struggle for freedom and independence, the preservation of historical memory and national identity are sounding with renewed vigour.

## Originality

It is substantiated that the philosophical and anthropological representation of the idea of spirituality in A. Asimov's *Foundation Trilogy* complements the extensive gallery of studies of the creative heritage of the American science fiction writer, philosopher, and populariser of science. It is shown that Asimov's philosophical anthropology has a clearly expressed teleological "load". In the writer's interpretation, a person of the future is not a "posthuman" with a biological nature altered by special technologies, but a person focused on spiritual development and self-improvement based on the eternal values enshrined in the mental code of Homo sapiens – happiness, love, freedom, dignity, independence, patriotism.

## Conclusions

The assertion of the conceptual philosophical-anthropological provisions of the idea of spirituality in A. Asimov's *Foundation Trilogy* problematises their spiritually-centric orientation with a focus on the dominance of positive trends in the development of the future society as a whole and individuals as subjects of social change. The semantic, textual and artistic features of the texts of *The Foundation Trilogy* can serve as a starting point in the process of analysing certain research areas of philosophical anthropology. Philosophical-anthropological aspects of A. Asimov's *Foundation Trilogy* correlate with the events of today, in particular, with the heroic struggle of Ukraine for freedom and independence in the war against the Russian aggressor, as well as with the preservation by the Ukrainian people of their own historical national memory, which should ensure the spiritual development of the Ukrainian nation.

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С. К. КОСТЮЧКОВ<sup>1\*</sup>, А. В. ВОРОБИЙОВА<sup>2\*</sup>

<sup>1\*</sup>Херсонський державний університет (Херсон, Україна), ел. пошта kossier.63@ukr.net, ORCID 0000-0003-1708-643X

<sup>2\*</sup>Херсонський державний університет (Херсон, Україна), ел. пошта avorobiova@ksu.ks.ua, ORCID 0000-0003-3425-0174

## Філософсько-антропологічна візія ідеї духовності в трилогії Айзека Азімова "Фундація"

**Мета.** Стаття являє собою філософсько-антропологічну репрезентацію ідеї духовності в трилогії "Фундація" американського письменника-фантаста, філософа, популяризатора науки Айзека Азімова. **Теоретичний базис.** Дослідження базується на розумінні світоглядних імперативів творчості А. Азімова, які висвітлюють його філософсько-антропологічне бачення духовності як історично усталеної властивості раціонально організованого суспільства і ключову умову його прогресивної еволюції. Емерджентність, стохастичність і евентуальність розвитку сучасного глобального соціуму виводить зміст філософсько-антропологічних ідей А. Азімова на принципово новий рівень розуміння подальшого розвитку людства. Артикуляція А. Азімовим ідеї духовності в трилогії "Фундація" дозволяє визначити філософсько-антропологічну концепцію письменника у всій повноті її соціального, філософського, екзистенціального та аксіологічного вимірів. **Наукова новизна.** Автори обґрунтували доцільність та актуальність розгляду ідеї духовності в трилогії А. Азімова "Фундація" в смисловому полі філософської антропології. Показано, що філософська антропологія А. Азімова має чітко виражене телеологічне "навантаження". В інтерпретації письменника людина майбутнього – це не "постлюдина" зі зміненою за допомогою спеціальних технологій біологічною природою, а людина, орієнтована на духовний розвиток і самовдосконалення, що базуються на одвічних цінностях, зафіксованих у ментальному коді *Homo sapiens* – щасті, любові, свободі, гідності, незалежності, патріотизмі. **Висновки.** "Фундація" – твір багатоплановий, сюжетно насичений, композиційно мозаїчний, поліфонічний, у якому, на перший погляд, важко визначити якусь домінуючу ідею. У процесі дослідження встановлено, що в творчості А. Азімова одним із основних змістових центрів є філософсько-антропологічний дискурс, у просторі якого значну увагу приділено духовності людини.

*Ключові слова:* наукова фантастика; "Фундація"; національна пам'ять; майбутнє; війна

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# THE MAN IN TECHNOSPHERE

UDC 113/119:821.161.2.09Skovoroda

S. M. RYK<sup>1\*</sup>, M. S. RYK<sup>2\*</sup>

<sup>1\*</sup>Hryhorii Skovoroda University in Pereiaslav (Pereiaslav, Ukraine), e-mail ryksm@ukr.net, ORCID 0000-0002-1115-3876

<sup>2\*</sup>Hryhorii Skovoroda University in Pereiaslav (Pereiaslav, Ukraine), e-mail rykmykola@gmail.com, ORCID 0000-0002-6813-5628

## Philosophy of Hryhorii Skovoroda: Nature and Humanity

**Purpose.** The article aims to reconstruct the course of Hryhorii Skovoroda's philosophical thought, which will reveal the context in the formation of his idea of a caring attitude toward nature. **Theoretical basis.** The theoretical and methodological background of the article was formed by the basic ideas of researchers on environmental issues, as well as the developments of representatives of the Kyiv worldview-anthropological school, related to the research of the Ukrainian philosopher's teachings. **Originality.** Being a contemporary and witness in forming and implementing the guidelines for the complete transformation of the natural world, H. Skovoroda makes a brilliant attempt to outline its alternative. Its substantive premise is the thesis about the identity of God and nature, and the forms of categorical expression are the concepts of "gratitude" and "ingratitude". For the philosopher, nature as expediency is a model and standard of human behavior, which should imitate nature (a metaphor of a teacher and a doctor as servants of nature). For H. Skovoroda, the thesis about human gratitude to God means a) the priority for a man of higher meanings accessible through self-knowledge, and b) concern for preserving nature as a creation of God. **Conclusions.** The article argues that H. Skovoroda, as a contemporary and witness in the formation of the guideline for the complete subjugation of nature, thinks about its alternative. Addressing the context of its formation allows us to reveal its main principles. On the pages of the dialogue "The Grateful Erodus", he reminds men that as a part of nature, they have certain obligations to it. The fundamental categories from H. Skovoroda here are "gratitude" and "ingratitude". The forms of expressing gratitude include the idea that nature as the embodiment of worthwhileness is the legislator of the human way of life. Today, at the beginning of the 21st century, when humanity is looking for that categorical imperative of modernity that will allow us to preserve nature, it is useful and fruitful to turn to the heritage of the Ukrainian philosopher of the 18th century, H. Skovoroda. He is one of those brilliant predecessors whose legacy has significant heuristic potential. The issue is that in the process of sensemaking the history of humanity in the 20th and early 21st centuries, which demonstrates the consequences of overestimating human activity, H. Skovoroda gives us the key to a deeper understanding of modernity.

*Keywords:* Skovoroda; nature; man; God; philosophical anthropology; gratitude; ingratitude

### Introduction

Today, humanity is faced with the need for deep socio-economic, political, cultural, and humanitarian reforms caused by large-scale globalization processes. The singularity of the latter is associated with fundamental changes in the ways of existence of nature and men. The rooting of the acute contradictions of the modern civilization space in excessive human activity is becoming increasingly obvious. Therefore, humanity must reconsider its consumer-utilitarian attitude to the natural environment and change the character of the interaction between nature and man. The negative consequences of the humanitarian crisis, the decline of universal human moral values, the prevalence of mass culture, advertising and propaganda of a comfortable lifestyle, the transformation of education into a service sector, the increase in the complex of environmental threats and natural disasters generate a sense of anxiety and confusion in the public consciousness of our contemporaries. Simultaneously, the acuteness of this problem

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awakens and heightens interest in understanding alternative forms of interaction between nature and man. The task of critical re-evaluation of that approach to transform the world, which is associated with the philosophy of the New Age, comes to the fore. Although, in the time of H. Skovoroda the negative consequences of this guideline were not yet as obvious as today, his enquiring mind offered its alternative to the man's peremptory intervention in the natural environment.

In this regard, addressing sources of the national historical and philosophical heritage is becoming extremely relevant. The works of the classics of Ukrainian philosophy, in particular H. Skovoroda, are essential to us in the context of the development of natural sciences and humanities. It is about rethinking the national historical and philosophical achievements, which for a long time were out of sight and were not included in solving modern problems of Ukrainian existence. It is obvious that each generation must give its answers and offer new solutions to the "eternal questions" that history, civilization, and era pose to it. Only relying on historical experience and philosophical wisdom of previous generations, we can offer adequate approaches to solving the problem of the relationship between nature and men. It is undeniable that the present situation requires the expansion of the historical and philosophical methodological arsenal, the addition of the dehumanized scientific picture of the world with modern spiritual and practical forms of knowledge that will give us the opportunity to more deeply understand the contradictions that occur in the relations between nature and men in the current civilizational context.

Modern methodological approaches to the philosophical heritage of H. Skovoroda are considered in the works of famous domestic philosophers and researchers: D. Bahalii (1992), V. Bova and L. Levchenko (2022), E. Hlywa (2006), V. Horskyi (1996), O. B. Kiz, O. M. Kikinezhdzi, and Y. Z. Vasylykevych (2022), O. Kravchenko (2007), I. Ohorodnyk and V. Ohorodnyk (1999), M. Popovych (2007), Y. Stratii (1997), L. Ushkalov (2017), N. Fedorak (2020), D. Chyzhevskiy (1992), T. Shevchuk (2021), etc.

The research of Michal-Tadeusz Handzel (2019) (Lodz, Poland), who studies the features of the Christian philosophy of H. Skovoroda and its influence on European natural philosophical thought, deserves special attention. The works of Maria Grazia Bartolini (2017) (Milan, Italy) are of great importance, who studies the formation and development of Skovorodynology in Italy and France, its connection with certain trends in European philosophy, and conducts a comparative analysis of the philosophical and educational heritage of H. Skovoroda with the teachings of representatives in the French and Italian Enlightenment.

The prerequisite for a modern assessing potential of H. Skovoroda's teachings on the problem of nature conservation is a schematic familiarizing with the methods of interpreting the origins of the ecological crisis in philosophical literature today. We are talking about widespread stereotypes regarding the technocratic orientation of philosophical teachings of the Modern Age, including Rene Descartes. Accordingly, it would seem that the main condition for saving nature is the rejection of R. Descartes and the key provisions in his philosophical teachings. In the philosophical meditations of the 20th and early 21st centuries, several publications have appeared, the authors of which critically rethink the widespread ideas about the legitimacy of excessive human activity. These are thorough studies by Vittorio Hösle (2003) and Hans Jonas (2001). At least today, not all theses of their publications seem convincing. This implies a clearly negative attitude towards the idea about the direction of theoretical searches in modern philosophy, in particular R. Descartes.

However, research in recent decades, including that of domestic historians of philosophy, provides sufficient grounds for an objective analysis of R. Descartes's legacy. This is a profound rethinking of the Cartesian doctrine in the context of the 20th century by Anatolii Malivskiy (2019), entitled "Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching". The key ideas of this work include, firstly, the thesis about the importance of the inquiry into the anthropological project for the philosophy of the Modern Age. Here it is worth considering the opinion of modern researchers of the great Frenchman's philosophical heritage, which is that it is not so much a pure philosophy reduced to the functional features of science, but a synthetic combination of science, religion, and art. Secondly, an exceptionally valuable conclusion in A. Malivskiy's monograph is a statement about the importance of the idea concerning the close connection between men and God for the European way of philosophizing. Both of these points let the researcher capture the ambiguity of the basic intention in the philosophy of the Modern Age, which allows us to remove from R. Descartes's invectives regarding his direct involvement in the substantiation and justification of violence against nature (Malivskiy, 2019).

As for the teachings of H. Skovoroda, we also find the above-mentioned idea of the close connection between men and God. Here it is one of the prerequisites for attempting to understand an alternative to the idea of violence against nature.

### **Purpose**

To follow the course of H. Skovoroda's philosophical thought, aimed at substantiating the idea of a careful attitude of men to nature and to identify those methodological principles and concepts that provide a theoretical opportunity to regulate the relationship between nature and men on humanistic principles.

In what context do the main principles of a careful attitude to nature arise in the heritage of H. Skovoroda?

### **Statement of basic materials**

As is known, the main themes of H. Skovoroda's philosophical meditations were problems related to the study of the general laws in the natural world, the cognitive capabilities of the human mind, the moral and ethical content of human life, and the religious-spiritual communication of men with God. He is convinced that exactly his philosophical teaching gives a person the opportunity for self-realization, namely, the human heart to achieve nobility, the spirit – strength, and the will – invincibility. His teaching is rightly called philosophical anthropology because the central categories of the thinker include the concepts of "true man", "real man", and the meaning, goodness, truth, and beauty of his/her being. Hryhorii Skovoroda connects the self-sufficiency of men with their sensual and passionate component, which they disclose with the help of the concept of "heart". He defends the thesis that it is the thought related to the heart that is the main component of human nature:

...eye, ear, tongue, hands, feet, and our entire external body itself does

not act in anything by itself. But all of it is enslaved by our thoughts.

Thought, our mistress, is in continuous excitement day and night. It

thinks, advises, defines, forces. And our foreskin, like domesticated cattle, involuntarily follows it. So, you see that thought is our main point and centre. And that is why it is often called the heart. Therefore, not our outer *flesh*, but our *thought* is our main *person*. We are in it. And it exists through us. (Skovoroda, 2005a, pp. 156-157)

Thus, H. Skovoroda set priorities in interpreting self-knowledge as knowledge of one's own heart as a human essence.

At the center of his philosophical and anthropological concept, H. Skovoroda places the idea of God. It not only gives his theory a holistic appearance but also indicates the root causes of all that exist as the basis for explaining the unity of the world. As is rightly noted in the research literature, H. Skovoroda often refers to biblical plots and dogmas in his texts, offering his own interpretation of the Holy Scriptures. For him, the Bible is the main book of life wisdom, which brings a person closer to the knowledge of the divine essence, helps to understand and find the goal, purpose and true meaning of life, encourages one to find one's own worldview guidelines in the process of comprehending life priorities. In Skovoroda's texts, one can find many vivid quotes that confirm these thoughts. For example, in the dialogue "Narcissus. A word about that: know yourself" one of the interlocutors rhetorically declares to the opponent: "Doesn't God hold everything together? Is he not the head and all in all?..." (Skovoroda, 2005a, p. 161). Emphasizing the key role of the idea of God as the primary cause of nature, the world, and all that exists, all vital and objective forms of being, H. Skovoroda in his work "The Alphabet of Peace" emphasizes the identity in the content of the God and nature concepts. This is discussed in the dialogue "A Conversation Among Five Travelers Concerning Life's True Happiness" where one of the interlocutors in philosophical discourse, having considered all the contexts in which the name of God is used, eloquently remarks: "Why then should He not be called "Nature"? In my own opinion it would be impossible to find a more important and seemlier name for God than this one. Natura is a Latin word. We call it nature or essence" (Skovoroda, 2005a, p. 330).

Emphasizing the identity in the content of the God and nature concepts, the philosopher focuses on the absoluteness of their way of existing, that is, they have the status of eternity – having no beginning, no end, they have always been and always will be. A person, as a finite being, can approach them only through self-knowledge as the knowledge of God in her/himself. Hryhorii Skovoroda (2005a) confidently says that "he who has seen the main point inside himself... – the Kingdom of God – he who has known himself, has found the living in the dead, the light in the darkness, like a diamond in a swamp and like the Gospel woman an imperial in household garbage" (p. 415).

And since for the Ukrainian thinker, the concepts of God and nature are identical, he voices ideas about nature that go far beyond the mechanistic understanding of nature widespread in his time. The latter for him is the bearer of expediency, which is convincingly confirmed by the words of H. Skovoroda (2005a): "Nature is the prime cause and impelling force of everything" (p. 419). Realizing the fundamental difference between the concept of nature in a broad sense,

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which is identical to God, and the image of nature that existed in his contemporary natural science, the philosopher distinguishes them as visible and invisible nature, a true and illusory picture of reality.

The most consistent and complete coverage of the theory of "two natures" was made by H. Skovoroda in his later works. He convincingly shows how one nature differs from the other and finds criteria for determining their differences. The essential differences between natures are determined by their relation to time and eternity. The first nature is eternal, therefore it gives life to other objects and phenomena, which by their essence are called to reflect only fleeting, easily disappearing moments of being. "The whole world – according to H. Skovoroda (2005a) – consists of two natures: one – is visible, the other – is invisible. The visible nature is called the creature, and the invisible is called God" (p. 141). The visible nature includes external, material manifestations of being, the invisible – internal, spiritual ones. "This invisible nature, or God, permeates and calls all creatures; it has always been, is, and will be everywhere. For example, the human body is visible, but the penetrating and holding mind is not visible" (Skovoroda, 2005a, pp. 141-142). The physical world has many manifestations of its visibility, each of which has its given name, or more precisely, its own name "for example: substance or matter, earth, flesh, shadow, etc." (Skovoroda, 2005a, p. 142). The internal, true nature of all existence emerges through the objective-material, bodily, external-sensible visibility. For our research, the fact that the above-mentioned essential difference is important for him concerning the person her/himself is of fundamental significance. The assessment of his/her truth for him is based on the characteristics of his/her inner world.

Every man is composed of two principles or natures opposing and fighting each other: one celestial, another low, that is to say one eternal and another decaying. Therefore, in every person there are two demons or angels, that is to say the messengers and ambassadors of their kings: a good angel and an evil angel, a keeper and a destroyer, one peaceful, another rebellious, one of them an angel of light, another – an angel of darkness... (Skovoroda, 2005a, p. 297)

Among the undeniable merits of H. Skovoroda in the process of considering human nature is the idea of the significance of the spiritual dimensions in physical nature. Agreeing with the religious thesis about the one God as the eternal source of the spiritual, he implies the following ways of defining it: Spirit, Lord, King, Father, Mind, Truth. Synonymous philosophical categories such as "universal mind", "absolute", "necessity", and "law" are close to them in meaning. It is difficult to resist the temptation to quote the thinker's own words:

This most indulgent nature, or spirit, keeps the whole world in motion, as if the mechanical dexterity of the clock mechanism on the tower, and,

following the example of a caring father, is itself the being of every creature. He himself inspires, nourishes, commands, fixes, protects, and at his own will, which is called the universal law or statute, again turns it into coarse matter or swamp, and we call it death. (Skovoroda, 2005a, p. 142)

What principles lie at the heart of H. Skovoroda's teachings about nature? What is the alternative nature of his position regarding the approach to transforming the world that was typical of this period?

It is important to note that the above approach is unacceptable for a Ukrainian thinker, since a) the tasks of philosophy are related to self-knowledge and self-realization for him and b) because, as we saw earlier, a person is a part of nature for him. Quite eloquent in this context is the definition by H. Skovoroda of the natural world as a macrocosm, and of a person, who is a part of nature, as a microcosm. And since for the Ukrainian philosopher nature and God are identical, the very intention of an acquisitive attitude towards natural matter and violence against it is unacceptable. It is appropriate to draw attention to the important circumstance for us that H. Skovoroda distanced himself from the position of his contemporaries, who did not see any risks and dangers in the selfish use of nature, and called it ingratitude. His position – the ideal of man's attitude towards the world of nature as towards God – he called gratitude. This means that man can and should perceive the world and treat it as a bearer of the heart, that is, as a passionate being. Concretizing this thesis, H. Skovoroda emphasizes the importance of wonder and reverence for the world of nature as the embodiment of miracles and mystery.

Although, the era of H. Skovoroda did not know the modern acuteness of environmental issues, the brilliant insight of philosophical thought allowed him to feel this problem and outline an alternative to the idea of violence against nature. We mean his idea about the importance of distinguishing two opposite ways of relating to nature, which are designated as "gratitude" and "ingratitude". They are key in one of his dialogues, which has the poetic title "The Grateful Erodus". It is worth noting that in the medieval emblems, Erodus symbolized nobility, gratitude, and love of God. It is important to note that the main idea of this work is expressed in the question – how can and should a person be grateful to God? It is pertinent to mention that nature here is the embodiment of expediency and a role model. The widely known words of H. Skovoroda about the fact that one should not teach an apple tree to bear apples are the forms of manifestation of this idea. Another illustration of the above idea is the thesis that a teacher and a doctor should be servants of nature:

When all is built by the wise and blessed nature, is it not the only one that  
heals and teaches? Everything is successful when nature leads the way.  
Just do not interfere with it, and if you can, remove obstacles, as if clearing  
the way for it: truly, it will do everything cleanly and properly... A teacher

or a doctor is not a teacher and a doctor, they are only servants of nature,

the only true healer and teacher. (Skovoroda, 2005b, pp. 108-109)

There are many more examples of the inquiring mind of the great Ukrainian thinker connected with the denial of the pragmatic orientation in the philosophy of his time. Resorting to the figurative expression of his thoughts, H. Skovoroda writes about it as a philosophy of the stomach and the belly, for which a limit must be set for any unnecessary excess, that cannot be satisfied with anything. After all, the loss of measure never leads to good.

Daily bread is given by the heavenly Father to all living beings. Be content with little. Do not desire unnecessary and superfluous. People sail across the sea not for what is necessary, but for what is superfluous.

From the unnecessary and superfluous – all kinds of difficulties, all kinds of destruction. (Skovoroda, 2005b, p. 113)

A grateful person always knows where to stop and limit his demands.

Thus, being firmly convinced of the importance for a person to express gratitude to God for the creation of the world and humanity itself, the Ukrainian philosopher H. Skovoroda emphasizes the necessity of minimizing one's needs and living under the laws of nature, which serve as the foundation for human self-knowledge.

### **Originality**

The article reveals a humanistic attempt to create an alternative concept of man's attitude to nature, in contrast to the guidelines of the New Age, aimed at complete mastery and subjugation of the natural environment. Hryhorii Skovoroda proceeds from his fundamental postulate about the identity of God and nature and the categorical concepts of human essence – "gratitude" and "ingratitude". The Ukrainian philosopher understands nature as a divine given, and a man as its part, therefore human activity should not contradict the laws of nature and go beyond the limits of a reasonable attitude towards it and cause it harm. In his concept, H. Skovoroda argued the priority of the thesis about the indispensable gratitude of man to God, which was based on the understanding of the higher meanings of human existence, to the realization of which man can rise thanks to self-knowledge and the need to care about the protection of nature as a creation of God.

### **Conclusions**

The article argues that, as a contemporary and an eyewitness to the formation of the orientation towards the complete subjugation of nature, H. Skovoroda is thinking about its alternative. Addressing the context of the formation of H. Skovoroda's position allowed us to identify his basic principles outlined in the pages of the dialogue "The Grateful Erodus". The author of the dialogue reminds us that a person, as a part of nature, has both the ability to

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transform it at one's discretion and to bear certain obligations. The fundamental categories here are "gratitude" and "ingratitude". The philosopher includes the idea that nature, as the embodiment of expediency, is the legislator of the human way of life as a form of gratitude. Today, at the beginning of the 21st century, when humanity is looking for that categorical imperative of modernity that will allow us to preserve nature, it is useful and fruitful to turn to the heritage of the Ukrainian philosopher of the 18th century H. Skovoroda as one of those brilliant predecessors whose legacy has significant heuristic potential. The point is that in the process of understanding the history of humanity in the 20th and early 21st centuries, which demonstrates the consequences of an overestimation of human activity, Hryhorii Skovoroda can be a source of valuable ideas.

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С. М. РИК<sup>1\*</sup>, М. С. РИК<sup>2\*</sup>

<sup>1\*</sup>Університет Григорія Сковороди в Переяславі (Переяслав, Україна), ел. пошта [ryksm@ukr.net](mailto:ryksm@ukr.net),  
ORCID 0000-0002-1115-3876

<sup>2\*</sup>Університет Григорія Сковороди в Переяславі (Переяслав, Україна), ел. пошта [rykmykola@gmail.com](mailto:rykmykola@gmail.com),  
ORCID 0000-0002-6813-5628

## Філософія Григорія Сковороди: природа і людина

**Мета.** У статті передбачено реконструювати хід філософської думки Г. Сковороди, що дасть можливість виявити контекст становлення його ідеї турботливого ставлення до природи. **Теоретичний базис.** Теоретико-методологічну основу статті склали базові ідеї дослідників екологічної проблематики, а також розробки представників Київської світоглядно-антропологічної школи, пов'язані з дослідженням учення українського філософа. **Наукова новизна.** Будучи сучасником і свідком становлення та реалізації настанови на повне перетворення світу природи, Г. Сковорода здійснив геніальну спробу окреслити її альтернативу. Її змістовною передумовою є теза про тотожність Бога і природи, а формами категоріального вираження – поняття "вдячність" і "невдячність". Для філософа природа як доцільність є взірцем та еталоном поведінки людини, яка має наслідувати природу (метафора вчителя та лікаря як служителів природи). Для Г. Сковороди теза про вдячність людини Богу означає а) пріоритетність для людини вищих смислів, які доступні у формі самопізнання, та б) турботу про збереження природи як творіння Бога. **Висновки.** У статті аргументовано, що Г. Сковорода як сучасник і свідок формування настанови на повне підкорення природи

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задумується над її альтернативою. Звертання до контексту її формування дозволяє нам виявити його основні принципи. На сторінках діалогу "Благодарний Еродій" він нагадує людині про те, що як частина природи вона має перед нею певні зобов'язання. Основоположними категоріями Г. Сковороди тут є "вдячність" і "невдячність". До форм виявлення вдячності належить ідея про те, що природа як втілення доцільності є законодавцем людського способу життя. Сьогодні, на початку XXI ст., коли людство шукає той категоричний імператив сучасності, який дозволить зберегти природу, корисним і плідним є звертання до спадщини українського філософа XVIII ст. Г. Сковороди. Він є одним із тих геніальних попередників, спадщина якого має значний евристичний потенціал. Ідеться про те, що в процесі осмислення історії людства XX – початку XXI ст., яка є демонстрацією наслідків завищеної оцінки людської активності, Г. Сковорода дає нам ключ до більш глибокого розуміння сучасності.

*Ключові слова:* Сковорода; природа; людина; Бог; філософська антропологія; вдячність; невдячність

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# ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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V. Y. POPOV<sup>1\*</sup>, E. V. POPOVA<sup>2\*</sup>

<sup>1\*</sup>Vasyl' Stus Donetsk National University (Vinnytsia, Ukraine), e-mail popovmak@ukr.net, ORCID 0000-0003-3097-7974

<sup>2\*</sup>Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University (Vinnytsia, Ukraine), e-mail popovaelena2667@gmail.com, ORCID 0000-0002-0157-4642

## Main Paradigms of the Concept of Evil in Western Anthropological and Psychological Studies

**Purpose.** The authors aim to investigate the evolution of the paradigm shift of the concept of evil in Western philosophical and psychological thought. **Theoretical basis** is determined by the latest methodological approaches in studying the relationship between philosophical, psychological, and theological approaches to understanding the essence of evil and its manifestations. **Originality.** For the first time in Ukrainian philosophical literature, a systematization of the evolution of the concept of evil in the philosophical and psychological sciences has been carried out. **Conclusions.** Analyzing the main mythological, theological, philosophical, and psychological concepts of evil provides an opportunity to systematize them through the main five paradigms. The primordial paradigm can be considered dualistic, which retains its influence until our time. Evil is understood in it as the personification of natural disasters, diseases, human crimes, and a force opposing Good. Ancient philosophy and Christianity try to deprive evil of its ontological status: evil does not exist as such but is only a lack of Good. Based on this understanding, a privative paradigm was formed, which dominated the European philosophical and theological consciousness for more than a millennium. It became the basis for philosophical theodicy: the justification of the all-good God in the face of clearly existing evil. But at the end of the 18th century, it gave way to the dialectical-romantic paradigm, the most vivid representatives of which are Schelling, Hegel, and Nietzsche. The concept of evil is reinterpreted and considered as a necessary component of the world, which, along with good, belongs to a higher reality. The concept of evil receives a new understanding in the psychoanalysis of Freud, Jung, and Fromm: its source is determined by the human subconscious, and its external manifestation is aggression. A similar understanding of evil is inherent in many other psychological schools, some of which also conducted psychological experiments on the originally evil nature of man. However, such "experiments" are characteristic of the social practices of totalitarian regimes, based on which the concept of the "banality" of evil arises. The appearance of the latest postmodern paradigm of understanding evil is connected with the attempt of some thinkers to reject all previous concepts of evil and a kind of return to the oldest dualistic paradigm. It would seem that the fall of most totalitarian regimes and the expectation of the "end of history" did not give grounds for popularizing this paradigm. Still, the events of the early 20s of our century indicate the need for its actualization.

**Keywords:** evil; dualistic paradigm; privative paradigm; theodicy; dialectic-romantic paradigm; psychoanalytic paradigm; "banality of evil"; postmodern paradigm; transparency of evil; fluidity of evil

### Introduction

In the 20th century, Western intellectual elites, alongside the average citizens of mass society, seemed to have definitively buried God as the embodiment of eternal and immutable Good, following Nietzsche's legacy. Alongside God, Satan, as the embodiment of Evil, also had to be dismissed. Yet, the 20th century (if it is not surpassed by the 21st) was perhaps the most brutal century in human history, as evidenced by genocides, famines, concentration camps, world wars, and millions of victims of totalitarian regimes. After the end of the "Cold War" and amidst the anticipa-

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tion of the "end of history" with the final triumph of the liberal-democratic world, the concept of evil seemed incompatible with postmodern existence at the beginning of the 21st century.

For most of us, until 2014 (and for some, even until 2022), the concept of evil was not associated with daily life, our routines, or everyday occurrences. Evil appeared to us in literary characters, video games, and media: we used it as a characteristic of the virtual world, reading or watching reports about crimes, genocide, wars, terrorist acts, and senseless cruelty.

However, God, the unyielding *Weltgeist*, or invisible forces of global historical progress have made our country a kind of epicenter of the confrontation between the forces of Good and Evil: aggression and homeland defense, violations of international law and resistance to these violations by the majority of the world's nations, cynical disregard for moral norms, and basic humanity. The significance of the ongoing war in Ukraine also lies in the fact that it has compelled a reevaluation of the concept of evil and the acknowledgment of its reality.

It should be noted that from the late 20th to the early 21st century, numerous publications on this issue appeared within the socio-philosophical, anthropological, and psychological discourses. From Jean Baudrillard's (2005) "The Intelligence of Evil" to Lars Svendsen's (2010) "A Philosophy of Evil", which have become almost classic works, Western intellectual spaces have witnessed a proliferation of studies dedicated to this topic. Among the English-language literature of recent years, particular attention should be given to the dialogues of Zygmunt Bauman and Leonidas Donskis, published as standalone works. In Ukrainian philosophy, the analysis of the nature of evil as such had not been given much independent attention until recently. Certain exceptions include works by M. Mazuryk, M. Popovych, V. Malakhov, and O. Khoma, in which this issue was usually examined within the context of other problems. Only in recent years have studies emerged where this issue takes center stage, such as the works of Adam Dobzhynski, Oleksandr Kulyk, Nataliia Lishchynska (2021), and Hanna Savonova (2020).

### Purpose

Our article aims to identify the main paradigms of the reasonable concept of evil in Western philosophical and psychological thought.

### Statement of basic materials

In the middle of the 19th century, a racist fable about a missionary and a Hottentot was quite popular in Western humanities, according to which, when asked by a clergyman about his understanding of evil and good, the aboriginal answered quite simply: "Evil is when a neighboring tribe stole our cows, and good is when my friends and I stole cows belonging to our neighbors". The Eurocentric racist enlightenment of the eighteenth and nineteenth centuries tried to find the primitive human ideas of good and evil in the most primitive (from the European point of view) tribes that the colonizers encountered. One of them was a tribe in South Africa, which was given the offensive name of "Hottentot" by Dutch settlers (in our time of political correctness, representatives of this ethnic group are called Khoi). The above anecdote became especially popular in Russian philosophy and journalism: from V. Solovyov and S. Frank to L. Trotsky and contemporary bloggers of various political orientations. This kind of idea is called "Hottentot Morality", although in modern Western thought, this expression (given its explicitly racist connotations) is not used (they speak of "right-wing-centered morality" or "double standard").

Nevertheless, this fable testifies to the existence of the binary opposition "good-evil" in the oldest, deepest layers of the human consciousness and subconscious. The cosmogonic myths of

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most peoples of the world are based on the confrontation between two primary ontological entities: good and evil (ἀρχή), which take on natural or anthropomorphic forms. Dualistic motifs in mythologies can be observed on all inhabited continents.

Based on these primordial myths, the original understanding of evil is formed within the paradigm of moral and religious dualism. Dualism or *dualistic paradigm* is a moral or religious belief in the existence of two fundamental forces: Good and Evil, which oppose each other. Moral opposites can, for example, exist in a worldview that has one god, more than one god, or none.

The first explicit concept of dualism emerged in the ancient Persian religion of Zoroastrianism around the middle of the fifth century BC. Zoroastrianism is a religion built on the preaching of the prophet Zoroaster, who proclaimed Ahura Mazda (Ormuzd) the creator of Good, light, and wisdom, and his antagonist, Anhra-Maynu (Ariman), the personification of Evil, the source of natural disasters, diseases, crop failures, the creator of poisonous plants, predatory animals; all physical and moral calamities come from him. Subsequently, Zoroastrianism underwent significant transformations, sometimes approaching monotheism, sometimes strengthening the original dualism. Zoroastrianism, which was the dominant religion of the powerful Persian Empire, had a strong influence on ancient Judaism, Gnosticism, early Christianity, and especially on Manichaeism and Christian "heresies" such as the Bogomils, Cathars, and others.

In primitive Christianity, the influence of the dualistic paradigm on the understanding of evil is quite tangible; evil is seen as an inherent attribute of both sinful humanity and a certain substance of the world that a true believer must prevent. The devil is seen as the personification of evil, the one who tempted Jesus Christ, that is, evil is a certain entity that opposes the victorious advance of the forces of Good, which are personified by God. And so, in a sense, the original (pre-Nicene) Christianity in its understanding of evil was close to the dualistic concept of Gnosticism.

The traditional Christian understanding of evil is usually associated with the so-called *privative paradigm*. According to it, evil is a lack or shortage (in Latin, *privatio*) of good, i.e., evil has no essence of its own, it is only a "shadow" of good, its absence. Christianity borrows this concept from ancient philosophy, more specifically from the neo-Platonism of Plotinus, although its preconditions can be found in the works of Aristotle. However, in Stagyrus, the privatization paradigm does not yet take the form of conceptual completeness.

Plotinus (2018), in his work eloquently titled "On What Evil Is and Where It Comes From", raises the question of evil as such and identifies with its matter, the poor-quality substrate of the physical Cosmos. However, Plotinus contrasts his understanding of evil with the dualistic concept of Gnosticism, which considers any corporeality to be the source of evil. The Manichaeans offered a similar solution.

The Church Fathers, relying on Plotinus but reinterpreting his doctrine in the biblical spirit, view evil as a lack of good. The classical form of the privative concept of evil is found in the formula of St. Basil the Great: "...στέρησις γὰρ ἀγαθοῦ ἐστὶ τὸ κακόν (evil is only the absence of good)" (Basilus Caesariensis, 2005).

To demonstrate this point, Basil of Caesarea gives the following example: the eye is a certain entity that is good in itself, and evil is a violation of its functioning, mutilation, that is, a diminution of the good of this entity. That is, it is in patristics that ancient metaphysics is combined with the biblical worldview: God creates only good, so the world is "very beautiful (καλὰ λίαν)" (Genesis 1:31). But if the world structure is beautiful, and it largely remains so even after the Fall, then the problem of evil naturally shifts to the domain of anthropology: "real evil" is sin, some subjective instance that is nested in human arbitrariness; "imaginary evil" is a non-being, a

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path to non-being, which is understood as an objective process of destruction, moreover, it is axiologically neutral, because various deviations can bring good. This understanding of evil is characteristic of the theocentric anthropology of Augustine Aurelius and other church fathers.

Some changes to the privative paradigm in the understanding of evil occur in the context of solving the problem of theodicy (that is, the justification of an all-powerful and all-good God in the light of existing evil). It should be noted that in medieval Christianity this problem is practically absent, since there is nothing to blame God for: "imaginary evil" or suffering are not meaningless, they lead to some good goal, even if it is unknown to a person, while "real evil", or sin, has as its source a person's free will – and only hers.

The first clear formulation of *theodicy* in the form of a hypothesis or imaginary argument from evil appears in Thomas Aquinas's *Summa Theology*, as one of two objections to the existence of God. For the first time, a careful development of this problem, as well as the term "theodicy" itself, appears in G. W. Leibniz (1710), who objected to P. Bayle that Manichaeism cannot be overcome with the help of reason alone, and therefore rational theodicy is impossible (Hickson, 2013, p. 13).

One of Leibniz's certain innovations was his proposed classification of types of evil. In particular, he singles out three types of evil: metaphysical, physical and moral. He "justifies" God for the existence of these three types of evil. The first type of evil is justified by the fact that God is constantly "improving" the world and what is considered evil is only the "motivator" of this improvement. Physical evil is justified as a natural punishment, and since "these sorrows will not only have a sincere reward, but will even serve to increase bliss, and such evil is not only useful, but necessary" (Leibniz, 2005).

Instead, moral evil can never be a means of good. Arguing with the Epicureans and Manichaeans, Leibniz introduces an important distinction between the will that acts and the one that allows: the evil of guilt is never for God the object of the will that acts, only sometimes that which allows, because God never does evil himself, only sometimes allows it – it cannot be the content of God's will. The same rule applies to people when we talk about sin – it can be allowed and not prevented only when it does not involve the wrong action itself, that is, when it is appropriate, morally possible or necessary. However, this belonging is determined not in human categories, but in the categories of Divine Providence. Thus, according to Leibniz, a world freed from evil would lose its ability to exist. Phantom evil, on the other hand, contributes to the achievement of a more complete future predetermined harmony (Leibniz, 2005).

Theodicy is usually associated with the philosophical heritage of Leibniz, however, both in the Modern era and later, there are other variants of "theodicy". In particular, J. Locke, N. Malebranche, H. Wolff, S. Clarke, A. Shaftesbury and other thinkers of that time left their thoughts on the justification of God for the existing evil in the world and in human souls. Leibniz's theodicy caused harsh criticism from Voltaire and I. Kant. The Lisbon tragedy of 1755 was an event that destroyed Leibniz's Enlightenment optimism and led to a critical attitude towards the possibility of building a rationalist theodicy. Voltaire and Goethe, Kant and Rousseau were deeply affected by the earthquake and mass death of people in the Portuguese capital. The young Kant, who had just begun to teach at Albertina, refused to see in the event under consideration a formidable punishment of God and turned to the problem of theodicy later based on critical philosophy. The Königsberg philosopher pointed out the theoretical impossibility of solving the problem of theoretical justification of God in the face of world evil since theodicy is not a subject of pure, but only of practical reason and has only a moral dimension.

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However, Goethe and Kant, as well as other representatives of German idealism, in their views on the nature of evil, already go beyond the classical private paradigm and can be considered as the founders of a new *dialectical-romantic paradigm* of understanding evil. This paradigm is no longer a justification of God as the bearer of absolute good, but a kind of justification of evil and its personifications. To Mephistopheles as the primordial spirit of evil, Goethe (2015) in his "Faust" adds a phrase that most accurately reflects the essence of this dialectical concept: "...part of that force that always wills the evil and always produces the good (Ein Teil von jener Kraft, die stets das Böse will und stets das Gute schafft)".

However, in the Modern era, the attention of thinkers increasingly turns not to metaphysical and physical evil (according to Leibnitz), but to moral evil, which may be rooted (or not) in the human essence. At the same time, two opposite versions of the nature and essence of man are gaining popularity. The first, which is close to biblical sources (the narrative of the original fall) and deepened by Protestant anthropology, belongs to the English philosopher T. Hobbes and considers man as an incorrigible egoist prone to evil and violence, the second is the concept of the French thinker J.-J. Rousseau is about an originally good savage whose essence was distorted by civilization.

Despite Kant's sympathy for Rousseau, the German thinker is more inclined to the Hobbesian version. At the end of his creative journey in 1792, Kant published the essay "On Radical Evil in Human Nature", which was later included in the work "Religion within the Limits of Simple Reason". Kant defines evil as the possibility of human freedom to act contrary to the "objective laws of morality", which, for him, determine good. According to Kant, evil is radical (*das radikal Böse*) because it is rooted in human nature as a disposition or "tendency to evil". But if a person is smart and conscious enough, he can overcome evil. For Kant, moral goodness is a regular, persistent overcoming of one's nature. That is, according to Kant's "theodicy", God is not responsible for evil, which is a consequence of natural rootedness in human freedom. At the same time, evil ceases to be interpreted as something metaphysical, and becomes primarily something moral, and therefore – evil that a person commits (Kant, 2017).

At the same time, Kant in the work "Critique of the Power of Judgment" rethinks the category of the sublime, which will become the main one in romanticism. According to Kant, there is positive pleasure, which is beautiful and has its expression in calm contemplation, and there is negative pleasure, which is sublime, formless, and infinite, which causes not joy, but surprise and admiration. Romantics emphasize the Kantian understanding of the sublime, seeing in it a certain justification of evil, its ennoblement, and praise of its creative power.

A similar "apology of evil" is also characteristic of Hegel's dialectic. Even in the "Phenomenology of the Spirit" he considers good and evil as abstract opposites that must be "removed" in the "Religion of Revelation". Moreover, he claims that "evil in itself is the same as good... Since evil is the same as good, then evil is not evil and good is not good, but both evil and good are rather canceled, evil in general – it is a self-absorbed being-for-itself, and the good is a simplicity devoid of the Self" (Hegel, 2019, p. 426).

In his more mature works, Hegel, in contrast to Kant, objectifies evil and gives it a metaphysical meaning. In his "Lectures on the Philosophy of History" and "Philosophy of Law" evil is considered as a necessary element of the historical process, an eternal companion of human society, and the formation of an individual in history. He seeks to prove the necessity of evil, because for him it is a form of affirmation of good, and in the religion of revelation and dialectical philosophy, the opposition between them is removed. According to Hegel, evil, taken by itself, is

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a certain abstraction that exists only as the opposite of good. He singles out two aspects of evil – it is embedded in the historical process as such, but in the future, it is defeated by the power of "cunning" of the World Spirit.

However, the dialectical-romantic paradigm of the understanding of evil probably reaches its apogee in the philosophy of Friedrich Schelling. His views are most fully expressed in the work "Philosophische Untersuchungen über das Wesen der menschlichen Freiheit und die damit zusammenhängenden Gegensten" (1809), written under the influence of the mysticism of the German theosophist Jacob Böhme and his contemporary Baader.

Schelling clearly rejects the privative conception that considers evil to be a purely negative concept of the lack or absence of good. In contrast to this view, he sees evil as a positive force directed against the force of good. Although evil is a force hostile to God, only through its mediation is God's self-manifestation possible. According to Schelling, in God, one must distinguish the basis (Grund) of existence and existence itself. The named basis of God is His nature; this dark, irrational foundation enables God's self-division, and therefore evil. In human nature, evil consists in asserting one's separateness, in striving from the original center of the absolute to the periphery (Schelling, 2006).

To defeat evil, according to Schelling, it is first necessary to overcome the dark beginning of elemental nature. Standing at the climax of nature, man naturally tends to rush back into the abyss, just as one who has climbed to the top of a mountain is seized with vertigo, threatening to fall. But the main weakness of a person is the fear of good because good requires self-denial and mortification of one's selfishness. However, man by his/her nature can overcome this fear and desire for evil. Schelling concludes that it is precisely in this ability that freedom lies. Thus, the philosopher who was called the "prince of romanticism" substantiates the foundations of a new paradigm of understanding evil – dialectical-romantic.

This paradigm was embodied in the so-called "dark romanticism" and the nihilistic concept of F. Nietzsche. Schwarze Romantik (Dark Romanticism) as a literary movement aestheticizes evil, delights in demonic characters, and proclaims a rebellion against a world of optimistic mediocrity. In the works of E. T. A. Hoffmann, Friedrich Schiller, Lord Byron, S. Baudelaire, E. Poe and many others, evil seems to be rehabilitated and acquires its own dark beauty in its rebellion against everyday life. Their works are filled with stories of the personal suffering of social outcasts, sometimes glorifying the beauty and majesty of Lucifer and other dark forces.

The most radical rethinking of the concept of evil occurs in the philosophy of Friedrich Nietzsche, who tried to overturn the entire Western Christian value system. In his work "Genealogy of Morality" (1887), he tries to establish a fundamental difference between the binary opposition "good-bad" (Gut und Bose) and "good-bad" (Gut und Schlecht). In his opinion, the concept of "good" originally meant "worthy" (vornehm), "noble", "aristocratic" (edel), and "bad" – simply "ordinary" (gemein), "simple, vulgar" (pobelhaft), "niedrig" (Nietzsche, 2002). Later, due to the influence of Platonism and Christianity, this binary opposition was replaced by the opposition of moral concepts based on the illusory Platonic metaphysics and turned into a tool of "slave morality".

"What one age perceives as evil is mostly just an untimely echo of what was once considered good: the atavism of an ancient ideal" (Nietzsche, 2002, p. 72).

Applying the "will to power" criterion, Nietzsche reactivates the values of good and evil in a modified form. Good and evil do not belong to any ethical system, morality, or religion, but they manifest themselves as the realization of action according to the character of the individual.

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Good is that which brings development to an individual, and evil is that which delays or reverses the development of his abilities. An enemy is good because it can be fought against, pain is good because it makes a person stronger, and anything is good if it promotes the manifestation of the will to power. "Evil", therefore, is a secondary concept and denotes only that which weakens the "will to power".

The radicality of Nietzsche's views lies precisely in the radical rethinking of the concepts of good and evil, which sometimes even change places on the axiological scale, but his concept of evil is related to the privative paradigm, since evil does not have its own essence, but is only a deficiency, a "weakening" of the will to authorities. It is interesting that Nietzsche attributed his teachings not to philosophy, but to psychology, which corresponds to the general trends of the spiritual life of Europe at the end of the 19th century.

Therefore, the transition from purely philosophical to psychological concepts of evil, which have become dominant since the beginning of the 20th century, is logical. The primacy in the formation of psychological views on the nature of human evil undoubtedly belongs to the creator of psychoanalysis, Sigmund Freud. He can also be considered the founder of the *psychoanalytic paradigm of understanding evil*. According to the Austrian scientist, the source of evil is the human subconscious, and its external manifestation is aggression. Aggression is the result of the disharmony of three layers of the psyche: "I" (Ego), "It" (Id), "Super Ego". Instincts and subconscious drives make up the realm of the subconscious Id. They are a source of mental energy that prompts active action and contradicts the culture and norms of social life for which the Super Ego is responsible. That is, he was a supporter of the fatal determination of man to evil, which is determined by the constant conflict between "Ego", "Id" and "Super Ego" (Freud, 2021).

The American-Austrian psychologist Erich Fromm also developed his views within the psychoanalytic paradigm of understanding evil. Reflecting on the nature of evil, he concludes that it lies in the desire to dominate other people, which almost always turns into violence, and the main danger to humanity is not "sadists and inhumans", but ordinary people, in whose hands power is concentrated. He tried to understand the tragic events of the 20th century: the rule of totalitarian regimes, world wars, the Holocaust, etc. through the prism of the synthesis of the Freudian concept of evil, while also considering its social sources and forms of manifestation (Fromm, 2017).

The psychoanalytic paradigm of evil continues its existence in modern psychological science. The problems of evil and destructiveness, narcissism, and aggression are currently being developed by such outstanding representatives of various psychoanalytical schools as O. Kernberg, S. Benvenuto, H. Kehele, M. Solms, and many others. At the same time, this paradigm was subjected to fundamental criticism and strong external influences, as a result of which other psychological approaches to understanding the essence of evil were formed.

Contemporary philosophy and psychology were greatly influenced by political philosopher Hannah Arendt's concept of the "banality of evil", in which she asserted that evil things can be done by ordinary people without any terrible intentions. In her work devoted to the trial of Adolf Eichmann, accused of crimes against humanity for his participation in the genocide of European Jews, she formulated the idea that people like Eichmann should not be considered exceptions, monsters, or sadistic perverts; they are ordinary mediocrity. Eichmann's defense was based on the fact that he was simply following orders. Based on this, Arendt concludes what has become a classic about "banal evil":

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The trouble with Eichmann was precisely that there were so many people like him, many of whom were neither perverts nor sadists, that they were, and still are, incredibly and terrifyingly normal. From the point of view of our legal institutions and our moral standards of judgment, this normality was far more frightening than all the horrors put together, for it implied... that this new type of criminal... commits his crime under conditions which make it almost impossible for to know or feel that he is doing evil. (Arendt, 2013, p. 235)

The concept of the "banality of evil" had a great influence on American social psychology. Even before the appearance of Arendt's book, social psychologist Stanley Milgram (Stanley Milgram) began a series of experiments aimed at discovering how people are inclined to follow orders that cause pain to other participants in the experiment. Based on the analysis of his experiments, Milgram concluded that people who do evil are usually driven not by the desire to do evil, but by the conviction that they are doing something worthy and noble.

The concept of the American psychologist Philip Zimbardo, the leader of the infamous Stanford prison experiment, gained even greater popularity in psychology. According to his approach, any ordinary people can do evil things if they find themselves in the right circumstances. In his book "The Lucifer Effect" (Zimbardo, 2017), he described the process by which an ordinary good-minded person falls into situations or systemic dependencies that plunge that person into a state of evil and commit evil actions. In other words, Zimbardo argues that

...good people can be induced, tempted and trained to behave badly...

each of us can easily become a hero or a villain, depending on what situational factors affect us. Therefore, it is very important to understand how to limit, restrain and prevent the situational and systemic forces that drive some of us to social pathology. (Zimbardo, 2017, p. 276)

The experiments of S. Milgram and F. Zimbardo became the empirical basis for the new *postmodern paradigm of understanding evil*. In the most vivid and paradoxical form, this paradigm was presented by the French philosopher Jean Baudrillard. In his work "Fatal Strategies", he argues that modern philosophy must reject all previous concepts of evil and return to the oldest dualistic Manichean paradigm. The philosopher writes:

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We need to reawaken the principle of Evil active in Manicheism and all the great mythologies in order to affirm, against the principle of the Good, not exactly the supremacy of Evil, but a fundamental duplicity that demands that any order exists only to be disobeyed, attacked, exceeded, and dismantled. (Baudrillard, 1990, p. 77)

That is, Baudrillard claims that Evil has a positive meaning as well as a negative one. The great religious and political revolutionaries (Jesus, Che Guevara, Nelson Mandela) are clearly "evil" in terms of the system of law and order they challenge, and they are punished accordingly.

Baudrillard's position on the essence of evil also develops in his later works. In them, Baudrillard (2005) explores what he understands as the disappearance of Evil from the culture of global technomodernity, which imposes the "hegemony of the culture of happiness" (p. 139). Good leads to happiness, and evil leads to unhappiness. In modern times, evil is seen as something accidental, something that can be controlled and eventually eliminated, for example through a culture of surveillance, insurance, and risk assessment. Although many instances of unhappiness can be eliminated, perhaps through welfare spending or international aid, Evil is something else entirely: for Baudrillard, it is ineradicable, it will reappear again and again, especially where it is not expected or where it was considered defeated.

Thus, Baudrillard completely rejects the Enlightenment humanist tradition, which understood the human personality as essentially good and rational, as well as the Christian privative concept of Evil. Baudrillard's (2005) concept of evil as a "primordial force" is consistent with Manichaeism: "Evil is the first hypothesis, the first assumption. Good is simply a transposition and substitute product: a hypostasis of evil" (p. 141).

However, such "justification of evil" should not be considered a fundamental feature of the postmodern paradigm of its understanding. On the contrary, modern philosophers, including postmodernists, are concerned about its transparency and widespread use. Postmodernism is not some kind of normative theory, but rather a strict diagnosis of the diseases of modern social consciousness, which is increasingly losing moral sensitivity.

This is evidenced by the philosophical dialogues of the Polish-British postmodernist philosopher Zygmunt Bauman and the Lithuanian philosopher and politician Leonidas Donskis. One of them was reflected in the book "Limited evil. Life without alternatives". The dialogue participants agreed that the dualistic concept of Manichaeism is reviving in the modern world. A separate section of the book is devoted to the modern military confrontation between Russia and Ukraine since 2014, which is interpreted in the context of the evolution of the understanding of evil from Kafkaesque (permanent evil) to Orwellian (fluid evil that recruits supporters). In their opinion, one of the carriers of Orwellianism is Russian Putinism, which includes both nostalgia for the lost past on the part of the population and attempts to control the politics of memory on the part of the state (Bauman & Donskis, 2016, p. 130).

The dialogues of Bauman and Donskis testify that in the second decade of the 21st century, the concept of evil undergoes significant modifications, and new forms of manifestation of evil become more and more acute and visible in the modern world, which is increasingly polarized

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around the pole of Good and the axis of Evil. It is impossible not to agree with L. Donskis, exactly "Ukraine has become a litmus test for global moral (in)sensitivity at the beginning of the 21st century" (Bauman & Donskis, 2016, p. 6).

Indeed, nowadays Ukraine has found itself at the epicenter of the confrontation between Good and Evil, and understanding this should become an impetus for rethinking the concept of evil and, perhaps, forming a new paradigm for its understanding.

### Originality

For the first time in Ukrainian philosophical literature, a systematization of the evolution of the concept of evil in the philosophical and psychological sciences has been carried out.

### Conclusions

The analysis of the main mythological, theological, philosophical, and psychological concepts of evil provides an opportunity to systematize them in the form of the main five paradigms. The primordial paradigm can be considered dualistic, which retains its influence until our time. Evil is understood in it as the personification of natural disasters, diseases, human crimes, and a force opposing Good. Ancient philosophy and Christianity try to deprive evil of its ontological status: evil does not exist as such but is only a lack of Good. Based on this understanding, a privative paradigm was formed, which dominated the European philosophical and theological consciousness for more than a millennium. It became the basis for philosophical theodicy: the justification of the all-good God in the face of clearly existing evil. But at the end of the 18th century, it gave way to the dialectical-romantic paradigm, the most vivid representatives of which are Schelling, Hegel, and Nietzsche. The concept of evil is reinterpreted and considered as a necessary component of the world, which, along with good, belongs to a higher reality. The concept of evil receives a new understanding in the psychoanalysis of Freud, Jung, and Fromm: its source is determined by the human subconscious, and its external manifestation is aggression. A similar understanding of evil is inherent in many other psychological schools, some of which also conducted psychological experiments on the originally evil nature of man. However, such "experiments" are characteristic of the social practices of totalitarian regimes, based on which the concept of the "banality" of evil arises. The appearance of the latest postmodern paradigm of understanding evil is connected with the attempt of some thinkers to reject all previous concepts of evil and a kind of return to the oldest dualistic paradigm. It would seem that the fall of most totalitarian regimes and the expectation of the "end of history" did not give grounds for popularizing this paradigm. Still, the events of the early 20s of our century indicate the need for its actualization.

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В. Ю. ПОПОВ<sup>1\*</sup>, О. В. ПОПОВА<sup>2\*</sup>

<sup>1\*</sup>Донецький національний університет імені Василя Стуса (Вінниця, Україна), ел. пошта popovmak@ukr.net, ORCID 0000-0003-3097-7974

<sup>2\*</sup>Вінницький державний педагогічний університет імені Михайла Коцюбинського (Вінниця, Україна), ел. пошта popovaelena2667@gmail.com, ORCID 0000-0002-0157-4642

## Головні парадигми концепту зла в західних антропологічних та психологічних студіях

**Мета.** Автори ставлять за мету дослідити еволюцію парадигм концепту зла в західній філософській та психологічній думці. **Теоретичний базис.** Дослідження ґрунтується на новітніх методологічних підходах до встановлення взаємозв'язку між філософським, психологічним і теологічним розумінням сутності зла та його проявів. **Наукова новизна.** Уперше в українській науці здійснено систематизацію еволюції концепту зла у філософському та психологічному розумінні. **Висновки.** Аналіз основних міфологічних, теологічних, філософських та психологічних концепцій зла дає можливість систематизувати їх у вигляді п'яти головних парадигм. Примордіальною парадигмою можна вважати дуалістичну, яка зберігає свій вплив до нашого часу. Зло розуміється в ній як уособлення природних катастроф, хвороб, людських злочинів і силою, що протистоїть Добру. Антична філософія та християнство намагаються позбавити зло його онтологічного статусу: зло як таке не існує, а є лише відсутністю Добра. На основі такого розуміння формується привативна парадигма, яка панувала в європейській філософсько-теологічній свідомості понад тисячоліття. Вона стала підґрунтям для філософської теодицеї: виправдання всеблагото Бога перед лицем зла, що насправді існує. Але наприкінці XVIII сторіччя ця парадигма поступилася місцем діалектико-романтичній, найбільш яскравими представниками якої є Шеллінг, Гегель та Ніцше. Концепт зла переосмислено й подано як необхідну складову світу, яка разом із добром належить до вищої реальності. Нове розуміння концепту зла отримує в психоаналізі Фрейда, Юнга та Фрома: його джерелом визначено підсвідоме людини, а зовнішнім виявом – агресію. Подібне розуміння зла притаманне і багатьом іншим психологічним школам, деякі з них проводили навіть психологічні експерименти щодо первісно злої природи людини. Утім, подібні "експерименти" характерні для соціальних практик тоталітарних режимів, на підставі чого виникає концепція "банальності" зла. Поява ж останньої постмодерністської парадигми розуміння зла пов'язана зі спробою деяких мислителів відкинути всі попередні концепції та повернутися до найдавнішої дуалістичної парадигми. Здавалося б, падіння більшості тоталітарних режимів та очікування "кінця історії" не давали підстави для популяризації цієї парадигми, але події початку 20-х років нашого століття вказують на необхідність її актуалізації.

*Ключові слова:* зло; дуалістична парадигма; привативна парадигма; теодицея; діалектико-романтична парадигма; психоаналітична парадигма; "банальність зла"; постмодерністська парадигма; прозорість зла; плинність зла

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**UDC 130.1:165**V. V. LIAKH<sup>1\*</sup><sup>1\*</sup>H. Skovoroda Institute of Philosophy, the National Academy of Sciences of Ukraine (Kyiv, Ukraine), e-mail vvlvv2012@ukr.net, ORCID 0000-0003-4683-0838**Topic of Apriorism in Modern Discussions of the Evolution of Consciousness**

**Purpose.** The article aims to: 1) to determine the place and role of a priori topoi of knowledge in the overall process of evolution of human consciousness, to clarify the relationship between innate and acquired human abilities; 2) to determine the creative potential of a priori and acquired human abilities on the basis of the evolutionary approach; 3) to clarify the basic intentions of a person which allowed him or her to reach a new level of adaptive behaviour. **Theoretical basis.** The article investigates the genesis and significance of the idea of a priori in the traditional theory of knowledge and its modern implications in the evolutionary theory of consciousness. The evolutionary approach allows us to rethink a fairly wide range of things that fall under the definition of a priori: from analytics, normativity, various attitudes of consciousness to human behavioural reactions. In the course of analysing Kant's apriorism, which he used to justify the possibility of theoretical sciences, an attempt is made to determine the nature of a priori in the context of the evolutionary theory of consciousness. Although the idea of a priori was criticised by both Kant's opponents (based on historical experience) and his followers (who opposed the formalism of a priori knowledge), the evolutionary theory of consciousness played a special role in this criticism and further development of this topic, contributing to a more detailed consideration of the genesis of the so-called a priori forms. Ultimately, through a combination of different forms of learning and a set of socio-cultural forms of mastering the world, man has managed to gain access to "potential intelligence" and a new "space for creation". **Originality.** The article substantiates the thesis that the evolutionary theory of consciousness allows explaining both the genesis of the a priori sphere and determining the mechanism of action of artificial formations or the achievements of human civilisation. Since people have gained the ability to generate and test hypotheses about reality instead of directly dealing with specific threats, the likelihood of wrong decisions and false preferences has arisen and is constantly growing. Therefore, in general, we have an urgent need for a double reflection – both on the limits of the application of a priori forms of knowledge and on the intentional attitudes of the human habitus. Drawing on the achievements of the evolutionary theory of consciousness, the author points to the possibility of a much broader approach to the problem of the a priori, which distinguishes not only different forms of knowledge, but also attitudes, biases, and intentions. In other words, the epistemological a priori is only a subdivision of the general sphere of innate and acquired human abilities. Hence, it can be argued that basic intentionality is also a kind of a priori, but it is widespread both in the field of ethics and in human behaviour. **Conclusions.** Based on Darwin's ideas of natural selection, research in ethology, anthropology, neuroscience data, modern ideas about consciousness, etc., representatives of the evolutionary theory of consciousness proposed a more detailed approach to the study of the a priori. On the one hand, the belief in the apodictic reliability of a priori forms was undermined, and on the other hand, the complex nature of those forms of knowledge that Kant considered a priori was revealed. Ultimately, the idea of a priori leads us to questions about people's ability to learn, to formulate tasks, hypotheses, theories, etc. In particular, the evolutionary theory of consciousness allows us to look at human cognitive abilities from the perspective of *adaptation* to environmental challenges.

**Keywords:** apriorism; innate and acquired ideas; evolutionary theory; evolution of consciousness; human adaptation; anthropology; memes; culture

**Introduction**

Although the idea of a priori knowledge has been known since the time of Plato, the principle of apriorism became crucial in Kant's philosophy, since for him it is precisely these pre-experiential forms of knowledge that are always (as if eternally) present in our consciousness that allow us to avoid empirical chaos and randomness and to bring general order and necessity to the justification of the scientific sphere of knowledge. Kant was proud of the fact that he made a "*Copernican Revolution*" in philosophy, according to which it is not our thinking that should

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be in line with the external world, but our a priori guidelines that make it possible to know the world. In this way, he tried to show the possibility of the existence of a real true philosophy, since he believed that philosophical knowledge is formed through a combination of formal schemes (or forms) and substantive empirical material. In other words, a kind of synthesis takes place in the process of cognition, but in order for this synthesis to take place, he needed the thesis that there is something in the mind itself that is not reducible to empirical experience.

This is the so-called principle of a priori, which he extends to all levels of cognition: from sensuality to sense and even higher – to reason. In other words, we can say that Kant's entire philosophy is based on this concept of a priori. It is thanks to a priori forms of thinking that cognition is possible and acquires such properties as necessity and generality. Thus, all levels of human cognition are based on the idea that a priori forms of thinking make it possible for science to take place at all (Kant's famous questions about how such sciences as mathematics, natural science, and philosophy are possible). In the history of philosophy, there have been repeated attempts to prove the imperfection of this approach, although to this day there are attempts to prove the importance of the Kantian approach for the development of cognitive sciences (Westphal, 2024).

### Purpose

The purpose of the study is an attempt to determine the place and role of a priori topoi of knowledge in the overall process of evolution of human consciousness, to clarify the relationship between innate and acquired human abilities. On the basis of the evolutionary approach, to determine the creative potential of a priori and acquired human abilities; to find out the basic intentions of a person that allowed him or her to reach a new level of adaptive behaviour.

### Statement of basic materials

Turning to the history of this issue, it can be said with some simplification that Kant borrowed the concept of a priori from Descartes' "innate ideas", although there is a certain difference. After all, Descartes recognised only a few clear and self-evident ideas (which he considered innate), and he had some doubts about most categories (Kolesnykova & Malivskyi, 2022). Locke's criticism of this thesis of innateness was justified by the fact that if we mean a child at an early age (i.e., he uses child psychology for his argument), then the child has no ideas about freedom, God, and so on, until we tell him or her about it. From this point of view, the thesis that there are some innate ideas becomes false, i.e. it loses its basis.

Later, Leibniz defended the Cartesian position and proposed the following clarification of the existence of innate ideas: it is not that innate ideas exist ready-made in the mind of any person, but that they are only preformations, that is, they are not quite ready-made forms, but something that allows us to perceive and understand this or that idea later. In 1989, the journal "The Monist" published an article by Guenter Zoeller (1989) entitled "From Innate to a *Priori*: Kant's Radical Transformation of a Cartesian-Leibnizian Legacy", in which the author tried to clarify the question of how Kant's position differs from that of his predecessors and to what extent. Kant's position is based on the assumption that there are empty, contentless forms in the mind itself that have the property of generality and necessity. He calls them a priori, since they cannot be derived from experience. However, unlike Leibniz, when asked whether they are innate or acquired, Kant answers as follows: they are not innate but *acquired*. Moreover, in his opinion, those philosophers who consider them to be innate act from the position of "lazy people" who refuse to think properly about the matter.

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So, unlike Descartes and Leibniz, who defended the existence of innate ideas, Kant proposed to approach this problem from a different angle, namely, to find something in our thinking that does not come from experience. And he finds a whole branch of knowledge that is a product of reason, not derived from experience. This is a science like mathematics. As Kant (2000) noted, "mathematical science affords us a brilliant example, how far, independently of all experience, we may carry our a priori knowledge" (p. 42). Accordingly, Kant faced the task of finding such a priori forms in other sciences. In his opinion, this would allow justifying mathematics, natural science and philosophy as indisputable sciences, since in them we find something that does not come from experience – necessity and universality. In the end, Kant concludes that "Mathematics and physics are the two theoretical sciences which have to determine their objects a priori. The former is purely a priori, the latter is partially so, but is also dependent on other sources of cognition" (Kant, 2000, p. 23). In other words, according to Kant, it is these a priori thought forms that allow us to form the necessary and general, structured knowledge of the transcendental picture of the world.

However, one way or another, the questions arise: what is behind this term "acquired", where do they come from, and if they are acquired in some way, to what extent do they correspond to the laws of the external world? Answering the first question, Kant referred to the "epigenesis of pure reason". That is, a priori forms of thinking are a product of reason itself.

If we consider further philosophical debates on the topic of apriorism, including modern implications, the answers to this question were different.

In logical positivism, the truths of logic and mathematics were considered a priori because they are schematic transformations of the language of science. Analytical philosophy also assumed that a priori judgements exist because there is a certain sphere of logical inferences, or some ideal normativity, which form the so-called "Third World" (according to Popper).

In his research, Max Scheler not only expanded the scope of the idea of a priori, but also filled it with new content. In his work "Formalism in Ethics and Non-formal Ethics of Values" (Scheler, 1973), he set himself the task of refuting the type of ethics that is based on formalism. He analyses in detail the eight provisions of Kantian ethics that constitute the prerequisites for his position. As we know, Kant fundamentally rejects the material ethics of values on the grounds that the latter depends on circumstances, historical conditions, traditions, customs, etc. And that is why he was inclined to formalism in ethics, since then, the relativism that any material ethics suffers from cannot be applied to moral prescriptions. According to Scheler, Kant is right that ethics cannot be justified on the basis of inductive experience. That is, one must still look for a priori grounds for it. But, for Scheler, a priori has a slightly different context. While Kant's model of a priori is mathematics, Scheler, based on a phenomenological approach, argued that a material a priori already exists in the form of *Wesensschau* (vision of essence). Thus, Scheler rejects Kant's schematic apriorism from the standpoint of phenomenology. In this context, Kant's "moral law" is an arbitrary construction. Instead, the existence of the "vision of essence" allowed Scheler to legitimately use such concepts as emotional a priori, moral a priori, and religious a priori. That is, he assumed that a person has a certain disposition to perceive *ordo amoris*, beauty, emotions, etc.

However, even in this case, it is probably quite legitimate to raise the question of the source of these a priori, since it remains unclear what the self-evidence and self-giveness of the "facts" of phenomenological intuition are based on and where they come from.

Here it is appropriate to recall F. Bacon's hypothesis about the existence of "idols of the mind" in our consciousness, which *prevent* us from objectively perceiving the picture of the

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world and its laws. These are the "idols of the tribe" (misconceptions that are inherent in the entire human race, the imperfection of our minds, which is a distorted mirror), "idols of the den" (prejudices that manifest themselves at the individual level), "idols of the market" (misconceptions that arise in the course of public communication due to incorrect use of words, expressions, fruitless arguments, etc.), "idols of the theatre" (prejudices that come from generally accepted or traditional philosophical systems). Regarding the nature of these 'idols', we can conclude that the "idols of the tribe" are innate, the "idols of the den" are partly innate and partly acquired (as he mentions customs, education, etc.). The last two types of "idols" are acquired.

Thus, while for Kant the principles of a priori knowledge gave him the basis for making generalisations about the validity of our knowledge in the status of science, Bacon emphasised the uncertainty and fallibility of a priori judgements. Therefore, great and persistent work is needed to "liberate and purify" the human mind (Klein, 2012).

As for the later implications of this idea, it should be noted that at some stage, those sciences that used the evolutionary approach made a significant contribution to understanding this problem. Thus, back in 1941, K. Lorenz (1941) published an article entitled "Kant's Doctrine of the A Priori in the Light of Contemporary Biology", in which he posed the following question: Is it possible that the laws of our cognitive apparatus are not related to the laws of the real external world? After all, since evolution is largely a spontaneous process, it is quite possible to assume that our cognitive apparatus is adapted to a certain type of orientation in the environment. And would it be an exaggeration to assume that our apparatus is capable of shaping the world of phenomena in all its various guises? Lorenz pointed out that by studying the behaviour of animals, one can conclude that they have some innate tendencies that resemble a priori forms. However, these predispositions are the result of a previous evolutionary process that resulted in the formation of a certain cognitive apparatus for the survival of the organism in the relevant conditions. Thus, Lorenz concluded that at the level of the individual we have a priori predispositions, but for the species as a whole they are a posteriori. This statement to some extent undermines the understanding of a priori forms proposed by Kant.

Later, in 1975, the German physicist and philosopher Gerhard Vollmer (1975) published a book entitled "The Evolutionary Theory of Knowledge". In this book, he collected all possible answers to the questions: what is a priori? How possible is it? How did it arise? Is it really innate or acquired? And so on and so forth. His answer to these questions is that the most correct position is the one based on the *evolutionary* approach. According to this position, not only the brain itself, but also its functions (thinking, forming concepts, etc.) are considered to be the result of evolutionary development.

After all, it is from K. Lorenz that the idea of creating an evolutionary epistemology that undermines the foundations of the traditional theory of knowledge originates. M. Celentano (2018) in his work "From Konrad Lorenz's 'Phylogenetic Apriorism' to the Birth of Evolutionary Epistemology" calls him the first promoter of evolutionary epistemology. In his view, Lorenz's approach both strengthened and weakened human claims in the cognitive domain (Celentano, 2018, p. 332). While Kant argued that it was impossible to positively know real things in themselves, Lorenz argued that previous evolutionary success does not mean that all our innate hypotheses are true, but only that they cannot be completely false. The same idea was expressed by K. Popper, who criticised the common sense position regarding the truth of our beliefs. In his work "Objective Knowledge: An Evolutionary Approach" he wrote:

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Since 'belief is closely connected with expectation and with readiness to act, we can say that many of our more practical beliefs are likely to be true, as long as we survive. They become the more dogmatic part of common sense which, though not by any means reliable, true, or certain, is always a good starting-point. However, we also know that some of the most successful animals have disappeared, and that past success is far from ensuring future success. (Popper, 1972, p. 69)

Thus, the process of survival of organisms includes beneficial mutations and the ability to adapt to changes in the environment. Popper (1972) sees a kind of "*logic of the situation*" in this, which explains the "logical, or a priori, components in Darwinism" (p. 70).

That is, there is a lot of evidence that living beings have pre-programmed abilities to navigate in three-dimensional space, to quantify more/less, to determine distance, and so on. There are also examples of the fact that although there are no ready-made innate concepts, on the other hand, neuroscience has recently shown that there are some innate properties that allow us to perceive causality. In particular, animals have the ability to imagine three-dimensional space. This property is innate, since an animal can understand from birth that space is three-dimensional. A lot of additional material on this topic has been provided by ethology, the science that studies animal behaviour. It also provides evidence that birds and mammals are born with certain dispositions that allow us to say that they are innate. In particular, Vollmer (1975) provides these data in the subsection "Innate structures and the Kantian a priori".

However, when it comes to the innate and acquired abilities of humans, we find convincing evidence in Stanislas Dehaene's book "How We Learn" (2021), in which a separate chapter is devoted to the study of the "Babies' Invisible Knowledge". The author proceeds from the position that "the nascent brain already possesses considerable knowledge inherited from its long evolutionary history" (Dehaene, 2021, p. 71). Thus, in the course of scientific research, scientists have found out that babies have a whole set of innate abilities that allow them to recognise objects, numbers, shapes, probabilities, and faces. And this is not a complete list. In particular, modern experiments have refuted several basic theses of the Swiss psychologist Jean Piaget, who believed that the abstract concept of quantity is formed over several years. In fact, it has been proven that "concepts of objects and numbers are fundamental features of our thoughts; they are part of the "core knowledge" with which we come into the world, and when combined, they enable us to formulate more complex thoughts" (Dehaene, 2021, p. 76). The author also argues that people are born with everything they need to make probabilistic reasoning. The human brain is equipped with intuitive logic from birth (Dehaene, 2021, p. 77).

But later on, these abilities are supplemented by the possibility of improving them through training and education. A long period of preparation for full-fledged adulthood allows us to hone our innate abilities and bring them to a higher level. Initially, training and transfer of skills, and later education as a duty for most citizens of society, laid the foundations for the further scien-

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tific and technological development of civilisation. With the creation of large social communities, a new history of mankind began in the form of civilisations. This made it possible to apply cultural and social innovations on an unprecedented scale.

Interesting ideas on this issue can be found in Daniel Dennett's work "Darwin's Dangerous Idea: Evolution and the Meanings of Life" (1995), in which the author defended the thesis that in the process of human evolution and development, certain forms of adaptation to the environment were formed, the same as in other biological organisms. But at some stage of development, humans acquire language, language communication, and, ultimately, a civilisation is created that lives according to different laws than the animal world. At the level of civilisation, we already have completely different forms of adaptation, where we are talking not about primitive adaptation, when if you do not adapt, you have to disappear, but about higher levels of adaptation, when a world of hypotheses, innovative ideas, models, etc. stands between us and reality.

In this work, the researcher distinguishes four levels of adaptation of organisms to the environment (Dennett, 1995, pp. 374-380). At the lowest level are the so-called "Darwinian creatures", which are programmed for a certain type of activity (their skills are rigidly fixed and they are not capable of learning). The next step in the evolution of skills is "Skinnerian creatures", which, in addition to fixed predispositions, have a tendency to consolidate a certain type of behaviour in response to "reinforcement" (thus, new types of behaviour appear and the chances of survival increase). However, evolution does not end there, as higher beings develop skills and abilities that Dennett refers to as "Popperian creatures", which are able to acquire information from the environment and test *hypothetical* behaviours. As a result, this further enhances the creatures' ability to survive, as only hypotheses and models die in the event of unsuccessful decisions at some stage of existence.

However, at the highest level, there are also "Gregorian creatures" (named after psychologist Richard Gregory, who drew attention to the presence of various tools, both abstract and concrete, which together form the so-called "potential intelligence"). In other words, humans have another way of adapting: not by adapting to the environment, but by being able to transform the world. As soon as humans acquired tools such as language and a brain that allows us to ask questions about ourselves and the evolution we have undergone, the possibility of cultural innovation emerged, which enabled technological development, scientific experimentation, and widespread access to distributed "potential intelligence".

In one of Daniel Dennett's latest works "From Bacteria to Bach and Back: The Evolution of Minds" (2017), he argues that the skills of organisms arise without any prior intention. That is, this process is purely spontaneous, without any programming. That is, evolution in Darwin's understanding is devoid of teleology. Dennett noted that Darwin performed a kind of inversion, as he showed that a certain type of perfect creature can appear as a result of blind species selection, without any preliminary design. There is a "strange inversion of causality" (Dennett) when an effect (skill, ability) appears without a specific cause.

It is appropriate here to explain what Dennett meant when he used the word "back" in the title of his book. That is, it is quite clear that the path from bacteria to Bach is a natural evolutionary process, a biological evolution. It is a process of spontaneous creativity, creativity without understanding. It is an *upward* process. However, with the emergence of language, reason and self-reflection, another type of creativity emerges: creativity that proceeds from a pre-determined goal, the development of ideas, hypotheses, etc. In other words, it is a process that is the reverse of the previous one. If the natural evolutionary process does not involve understanding and com-

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petence, then thanks to the mind and its abilities, people have gained a "space for creation" that was almost inaccessible to natural evolution. If natural evolution is a bottom-up process, human creativity is a top-down process, i.e. a *downward* process. A typical example is teleology, which comes from the Creator. In this case, we seem to take on the role of the Creator and construct and reconstruct what nature has been doing unconsciously for hundreds of millions of years.

However, Dennett emphasised that with the development of culture and the emergence of the tools it provides to humans, a new round of evolution begins. In civilisation, development occurs through the evolution of "memes" (cultural elements), which evolve in the same way as genes in the field of biological life. They can survive and become the basis for further development, or they can disappear after a while. (For example, humanity reinvented the wheel several times until it worked to its full capacity).

There is no doubt that thanks to the achievements of civilisation, we have greatly accelerated our process of exploring the world and transforming it. To put it tentatively, in about 10,000 years, we have made such progress in transforming the world that we are now facing the question of whether the entire world is in danger of extinction. Thanks to science, humanity has acquired such means of destruction as nuclear weapons, or is conducting experiments with viruses and bacteria that can destroy us. Not to mention the fact that we can destroy the environment in which we live. We are talking about the possibility of a so-called ecological disaster. In other words, as Dennett pointed out, one day we may return the planet to our bacterial relatives, who will continue their humble journey of creating a new world. Alternatively, we can continue to evolve in the environment we have created from artefacts with the help of those same artefacts.

Dennett also pointed to the opportunities that open up in the process of creating artificial artefacts, which in turn can create new artefacts. This refers to the Turing machine, the creation of the first computers and the further development of this scientific discipline. The researcher emphasised that the inventor did not need mathematical knowledge to create a machine for mathematical calculations. And that this process resembled biological evolution, when the replication of simple elements led to the emergence of complex organisms. From this, Dennett (2017) drew an important conclusion: "Darwin's 'strange inversion of reasoning' and Turing's equally revolutionary inversion were aspects of a single discovery: competence without comprehension" (chap. 4).

Looking back, we can say that humanity has been slowly and gradually moving towards the development of the algorithms that it has found and invented in the course of civilisation, and the computer, thanks to its ability to learn itself, is already reaching this level much faster. Accordingly, we seem to be returning to natural evolution (similar to biological evolution), but at the level of artefacts. In the end, Dennett (2017) concludes that it is thanks to artificial intelligence that we will be able to continue our existence, although we must take measures to protect ourselves from dependence on and blind trust in machine intelligence (chap. 15).

There is a lot of debate about whether we should stop research into artificial intelligence. Indeed, there are certain risks to its future application. After all, if humanity is too trusting of the solutions offered by artificial intelligence, it could eventually lead to irreversible results. Therefore, such fears certainly have a right to exist. However, it is also true that the application of artificial intelligence in specific industries has produced very positive results. Instead, the questions about the future of artificial intelligence remain: are we dealing with a useful assistant, or is it a threat to humanity? In this context, Dennett noted,

There is another policy that can help keep the abdication of our cognitive responsibilities in check. Consider technology for "making us stronger": on the one hand, there is the bulldozer route, and on the other hand, the Nautilus machine route. The first lets you do prodigious feats while still being a 98-pound weakling; the second makes you strong enough to do great things on your own. (Dennett, 2017, chap. 15)

Thus, the analysis shows that each of these levels has its own "core knowledge" or a priori topoi. A priori forms have a complex history of origin and formation. Questions arise both about their origin and about the verification of the normative sphere, which, according to Kant, has the status of a priori. The fact is that a set of rules and regulatory principles can have different origins (i.e., they can be either innate or historically acquired). They can also be both true and false. Thus, while Descartes justified the truth of innate ideas by the fact that "God cannot deceive us", F. Bacon, on the contrary, proceeded from the position that human cognitive abilities do not guarantee against mistakes. Moreover, human cognition is burdened with "idols of the mind", some of which are innate and some are acquired. We cannot get rid of the innate ones, but we have to fight against the acquired ones.

It is also known today that there are basic intentions in both humans and animals. In animals, they are usually innate (the ability to build nests, etc.), while in humans there are more variations. Innate abilities can be a trap for animals, because circumstances can change and there is no corresponding ability to adapt. In humans, most adaptive capacities are acquired (through training, long preparation for adulthood, etc.). However, this also carries certain risks, as we have to make mistakes, experience trials and certain losses to reach more or less adequate responses to environmental challenges.

Finally, let us return to the question we posed at the beginning. So, does a priori knowledge really exist in the form in which Kant imagined it? The conclusion that emerges from recent advances in neuroscience is that there are many different variants of pre-experiential knowledge, both innate and acquired. In particular, the a priori that Kant talked about in terms of forms of contemplation of space and time have different aspects of origin and formation. After all, there are innate learning mechanisms, predispositions, programmed dispositions, expectations, etc. that perform functions similar to those that were assigned to the classical a priori. That is, we can probably say that some of them are largely innate, and some are the result of the evolution of human civilisation. For example, most examples of innate forms of perception found in animals relate to space rather than time. Whereas humans had different ideas about time (cyclic time, the "arrow of time", etc.). And the mathematics that Kant relied on to confirm the existence of a priori has taken on completely different forms in our time (non-Euclidean geometry, set theory, etc.), and therefore cannot be considered something apodictic.

### Originality

The article substantiates the thesis that the evolutionary theory of consciousness allows explaining both the genesis of the a priori sphere and determining the mechanism of action of arti-

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ficial formations or the achievements of human civilisation. Since people have gained the ability to generate and test hypotheses about reality instead of directly dealing with specific threats, the likelihood of wrong decisions and false preferences has arisen and is constantly growing. Therefore, in general, we have an urgent need for a double reflection – both on the limits of the application of a priori forms of knowledge and on the intentional attitudes of the human habitus.

Drawing on the achievements of the evolutionary theory of consciousness, the author points to the possibility of a much broader approach to the problem of the a priori, which distinguishes not only different forms of knowledge, but also attitudes, biases, and intentions. In other words, the epistemological a priori is only a subdivision of the general sphere of innate and acquired human abilities. Hence, it can be argued that basic intentionality is also a kind of a priori, but it is widespread both in the field of ethics and in human behaviour.

### Conclusions

Thus, the preliminary analysis shows that we have a fairly broad scope of knowledge that can be classified as so-called a priori knowledge. These are abstract ideas, logical and mathematical norms, innate inclinations, prejudices, superstitions, "idols of the mind", the sphere of normativity, and so on. All of them are different in terms of their origin, method of formation, and their role in human life. For Kant, a priori forms play a completely positive role in substantiating the universality and legislative power of the forms of thinking used in science and in moral prescriptions. For Bacon, on the contrary, they are either false prejudices or innate inclinations that prevent us from knowing the world objectively and impartially. In the end, there are very real reasons for both points of view. Since the emergence of human civilisation has made all processes of adaptation and environmental cognition much more complex, this raises questions about the limits of the application of the concept of a priori in a particular science, as well as the need for critical and reflective thinking in the process of verifying scientific theories and hypotheses. This was once pointed out by K. Popper, who emphasised that the way of science is constant rational criticism and that this is the significant contribution of Kant to the development of philosophy. Today, it is necessary to expand the scope of critical thinking, as this approach is needed not only in the field of science, but also in other areas of human activity. The computer revolution and the emergence of artificial intelligence are creating a new environment in which risk-taking is becoming a characteristic feature. Therefore, the ability to think critically and test hypotheses is of great importance today.

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V. V. LYKH<sup>1\*</sup>

<sup>1\*</sup> Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна), ел. пошта [vvlvv2012@ukr.net](mailto:vvlvv2012@ukr.net), ORCID 0000-0003-4683-0838

## Тема апіоризму в сучасних дискусіях про еволюцію свідомості

**Мета.** У статті передбачено: 1) визначити місце і роль апіорних топосів знання в загальному процесі еволюції людської свідомості, з'ясувати співвідношення між вродженими і набутими здібностями людини; 2) на основі еволюційного підходу визначити творчий потенціал апіорних і набутих здібностей людини; 3) з'ясувати базові інтенціональності людини, які дозволили їй вийти на новий рівень адаптаційної по-

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ведінки. **Теоретичний базис.** Досліджено генезу і значення ідеї апіорі в традиційній теорії пізнання та її сучасні імплікації в еволюційній теорії свідомості. Еволюційний підхід дозволяє переосмислити досить широку сферу того, що потрапляє під означення апіорності: від аналітики, нормативності, різноманітних установок свідомості до поведінкових реакцій людини. У процесі аналізу апіоризму Канта, який застосував його для обґрунтування можливості існування теоретичних наук, здійснено спробу визначити природу апіорності в контексті еволюційної теорії свідомості. Хоча ідею апіорності критикували як опоненти Канта (спираючись на історичний досвід), так і його послідовники (які виступали проти формалізму апіорного знання), особливу роль у цій критиці і подальшій розробці цієї теми відіграла еволюційна теорія свідомості, яка сприяла більш детальному розгляду питання генезису так званих апіорних форм. Зрештою, завдяки поєднанню різних форм навчання і сукупності соціокультурних форм освоєння світу людина зуміла отримати доступ до "потенційного інтелекту" і новий "простір для творення". **Наукова новизна.** Обґрунтовано тезу, що еволюційна теорія свідомості дозволяє пояснити як генезу апіорної сфери, так і визначити механізм дії штучних утворень, або напрацювань людської цивілізації. Оскільки люди отримали здатність генерувати й тестувати гіпотези щодо реальності замість того, щоб безпосередньо мати справу з конкретними загрозами, виникла й постійно зростає ймовірність хибних рішень і помилкових уподобань. Тож на загал маємо нагальну потребу в подвійній рефлексії – як щодо меж застосування апіорних форм пізнання, так і щодо інтенційних установок людського габітусу. Спираючись на здобутки еволюційної теорії свідомості, автор вказує на можливість значно ширшого підходу до проблеми апіорного, у якому виділяє не тільки різні форми знання, а й установки, упередженості, інтенціональності. Тобто епістемологічне апіорі є лише підрозділом загальної сфери вроджених і набутих здібностей людини. Відтак можна стверджувати, що базові інтенціональності – це теж своєрідні апіорі, але які розповсюджені як у сфері етології, так і в поведінці людей. **Висновки.** Спираючись на ідеї природного добору Дарвіна, дослідження в галузі етології, антропології, дані нейронаук, сучасні уявлення про свідомість тощо, представники еволюційної теорії свідомості запропонували більш детальний підхід до вивчення сфери апіорного. З одного боку, була підважена віра в аподиктичну достовірність апіорних форм, а з іншого – з'ясована складна природа тих форм пізнання, які Кант вважав апіорними. Зрештою, ідея апіорності виводить нас на питання щодо здатності людей до навчання, формулювання завдань, гіпотез, теорій тощо. Зокрема, еволюційна теорія свідомості дозволяє поглянути на пізнавальні спроможності людини під кутом зору *адаптації* до викликів навколишнього середовища.

*Ключові слова:* апіоризм; вроджені і набуті ідеї; еволюційна теорія; еволюція свідомості; адаптація людини; антропологія; меми; культура

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Y. V. LYUBIVIY<sup>1\*</sup>, R. V. SAMCHUK<sup>2\*</sup>

<sup>1\*</sup>H. Skovoroda Institute of Philosophy, the National Academy of Sciences of Ukraine (Kyiv, Ukraine), e-mail yaroslav.lyubiviy@gmail.com, ORCID 0000-0001-9929-7323

<sup>2\*</sup>H. Skovoroda Institute of Philosophy, the National Academy of Sciences of Ukraine (Kyiv, Ukraine), e-mail samchuk\_r@gmail.com, ORCID 0000-0003-3480-6427

## Cognitive Experience in Positivism and Pragmatism

**Purpose.** The main purpose of the article is to compare the anthropological context of the concept of cognitive experience in pragmatism, which is based on an empirical basis and is determined by the result of the interaction of a person as a biosocial being with the surrounding natural and social environment through experimentation and choosing the most optimal way of acting in a given situation in accordance with individual and social values, on the one hand, and the exclusively epistemological significance of cognitive experience in positivism, aimed at observation and verification empirical data, on the other hand. **Theoretical basis.** The anthropological approach is important for this study, since its defining theoretical idea is the focus on the inseparability of theoretical and practical approaches to the integrity of human activity, proposed by pragmatism. Unlike positivism, which absolutizes theoretical knowledge of reality, supported by empirical experience, pragmatism understands this knowledge as an element of the practical adaptive activity of a person as a biosocial being who constructs the natural and social environment necessary for his/her life, transforming uncertainty into certainty. Thus, from the position of radical empiricism of W. James, a person's cognitive experience includes not only knowledge of what is before a person's eyes "here and now", but also values, interests, moral feelings that determine the purpose, prospects and motives of his/her activity. **Originality.** Thanks to an anthropological approach, pragmatism achieves a more complete understanding of cognitive experience than positivism. If in positivism cognitive experience is valuable in itself, then in pragmatism it, through feedback, performs the function of reflective practical experimentation, which should ensure the effectiveness of practical actions of a person as a biosocial being. Cognitive experience is an important component of habit, which for pragmatism is, on the one hand, the accumulated experience of a person's long-term practical adaptation to the natural and social environment, and on the other – a person's ability to find innovative ways of survival in the event of a change in the determining circumstances of life support. Thus, in extreme existential conditions of human existence (ecological and social disasters, wars), human-centred and socio-centred values, including identity values, together with strategically verified pragmatic optimality of actions, provided by cognitive experience, are important for the survival and development of man and society. **Conclusions.** Using an anthropological approach, pragmatism considers cognitive experience in a human-dimensional aspect. From the entire spectrum of cognitive experience, which enables a person to navigate in the natural and social environment, there is a part that allows a person to apply the acquired knowledge in productive practical activities based on universal values. From the point of view of pragmatism, cognitive experience based on experimentation with reflective feedback is important for ensuring the effectiveness of human practical actions. In the conditions of epoch-making social transformations currently taking place in the world, the survival and development of a civilization based on universal human values largely depends on the effectiveness of the actualized cognitive experience of a person, his or her intellectual and moral resources.

**Keywords:** cognitive experience; anthropological approach; biosocial nature of man; pragmatism; human life experience; human practical experience; universal human values

### Introduction

Modern researchers of pragmatism analyse the cognitive and practical experience of a person in the context of life activities of society as a whole. Thus, N. Rescher (2020) believes that the main thing in knowing the extremely complex world is that our cognitive models must be brought into line with real things (p. 75). A. Guilan (2020) believes that knowledge should be guided by a certain ontology, on the basis of which cognitive models and algorithms of practical activity are developed, with the help of which a specific problem is solved (p. 86). According to

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L. Hickman (2019), habits are an important foundation of human experience as naturally determined forms, algorithms and methods of human activity, in this regard, pragmatism pays attention primarily to the production of habits by a person (p. 254). C. Legg and J. Reynolds (2022) note that the concept of habit combines cognitive understanding and human bodily skills (p. 14). Pragmatism considers the cognitive and practical aspects of the problem of moral values in the context of economic activity. C. Greene and M. Steuer (2020) believe that real economic activity goes beyond economics and theory and should be considered in an empirical aspect and social context (p. 124). According to A. Cenci (2020), economic activity should take into account basic human values – life, health, well-being, identity (p. 231). From the point of view of Pragmatism, as A. Honnacker (2020) believes, this is possible by taking into account the issues of democratic self-governance and the ecological orientation of the activity itself (p. 12), and according to M. Santarelli (2021) a democratic process of agreeing moral values must be established in society (p. 12). As S. Marchetti (2021) believed, for the normal life of a person in experience, it is necessary to separate moral reflection and the real moral existence of a person and society (p. 7). From U. Schulenberg's (2021) point of view, the humanistic solution of moral issues from the perspective of Pragmatism should not be based on metaphysical postulates (p. 2). B. Ibanez (2021) believes that through reflection an experimental approach should be used (p. 10). An experimental approach to the analysis of moral issues was also noted by M. Klenk (2021, pp. 11-12), more fully taking into account human experience, which is not exclusively cognitive in the narrow sense, as Positivism claims. Such cognitive experience involves practical experience of activity, which also includes correction of activity by means of experimentation based on feedback.

### **Purpose**

The main purpose of the article is to compare the anthropological context of the concept of cognitive experience in pragmatism, which is based on an empirical basis and is determined by the result of the interaction of a person as a biosocial being with the surrounding natural and social environment through experimentation and choosing the most optimal way of acting in a given situation in accordance with individual and social values, on the one hand, and the exclusively epistemological significance of cognitive experience in positivism, aimed at observation and verification empirical data, on the other hand.

### **Statement of basic materials**

Thanks to the anthropological approach to a person's cognitive experience, it becomes clear that in the structure of his or her experience, cognitive experience occupies an important place, providing a person with the opportunity to both plan and adjust actions in the course of his or her own life. Cognitive experience, which as well-established mental mechanisms ensures processing, storage and application of information about the surrounding world, occupies an important place in the general structure of human experience and creates the opportunity to both plan and adjust actions in the process of a person's own life. The rapid development of science in the second half of the 19th and in the 20th centuries turned it and knowledge itself into an important branch of society, which led to the emergence of logical positivism in the first third of the 20th century, the methodology of which was, in particular, very convenient for generalizing protocol observations of subatomic physics. Along with this, the technologies developed on the basis of the acquired knowledge should be improved during their use due to feedback in such a way as to be more effective in the daily life of people and society. A more convenient method for this is the method of

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Pragmatism, the basic idea of which is the adaptation and survival of a person in the natural and social world as a biosocial being through experimentation, choosing the most effective course of action in a particular situation, including innovative scientific and technological experimentation. If for the positivist approach cognitive experience is dominant and self-valued, then for Pragmatism cognitive experience is woven into practical activity from the very beginning, which must be accompanied by constant experimental adjustment based on feedback to achieve greater efficiency. Accordingly, scientific knowledge has value in the case when it can be used in the development of the most effective technologies that contribute to the survival and development of man and society. In this regard, it is important to compare and determine the place of positivist and pragmatist methodological approaches in modern scientific research.

The 2017 issue of the Vienna Circle Institute Yearbook examines the history of the mutual influence of Pragmatism and Positivism in the process of formation of logical positivism in the Vienna Circle. A significant role in this, as noted by F. Stadler (2017), was played by E. Mach's "Popular Science Lectures" in 1895 (p. 3). W. James writes about the interest in Pragmatism in Europe and draws attention to E. Mach. According to E. Mach, the main thing that logic is useful for science is the theory of economy, in particular, "economy of thinking" (Stadler, 2017, p. 9). For E. Mach, no hypothesis compared to other hypotheses is truer in the sense of a literal copy of reality. For him, as well as for other modern physicists, the concept of "matter", "mass", "atom", "ether", "inertia", "force" is not a duplicate of properties hidden in nature, but a mental tool with which you can use the properties of nature (Stadler, 2017, p. 11).

For W. James, consciousness is not an entity, but combines various data of experience, he notes:

Consciousness connotes a kind of external relation, and does not denote a special stuff or way of being. *The peculiarity of our experiences, that they not only are, but are known, which their "conscious" quality is invoked to explain, is better explained by their relations – these relations themselves being experiences – to one another.* (James, 1912, p. 25)

For W. James, the main thing is not the relationship of certain elements of experience to consciousness, but the relationship of the elements of experience themselves among themselves, in this sense, he as a radical empiricist overcomes the dualism of epistemology. And the interpretation of what is subjective and what is objective in our experience is a matter of context. W. James (1912) notes: "The difference between objective and subjective extension is one of relation to a context solely" (p. 30).

Focusing on the experience itself and W. James' rejection of the distinction between its subjective and objective dimensions is analogous to Husserl's phenomenological reduction.

According to M. Ferrari, one of the founders of Pragmatism, W. James, had an important influence on the representatives of the "First Vienna Circle", in particular on H. Hahn, regarding the falsity of the metaphysical idea of the correspondence theory of truth as the correspondence between reason and reality. For H. Hahn, truth in this context is a relative subjective human truth, and theoretical truth needs verification and falsification, just as Newton's theory of gravity was falsified by A. Einstein's General Theory of Relativity (Ferrari, 2017, p. 16). According to

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M. Ferrari (2017), O. Neurath with his anti-fundamentalism and fallibilism was also close to Pragmatism (p. 17). In this sense, W. James was significantly ahead of his time.

However, it is necessary to indicate how the understanding of experience in Pragmatism and Positivism differed. Therefore, if for E. Mach the interpretation of experience was limited to the theory of "elements" consisting of colours and tactile sensations, then for the radical empiricism of W. James, experience covers a wide range of evaluations, interests and feelings (Ferrari, 2017, p. 21). If the "new way of thinking" of W. James came to the possibility of rehabilitating God as a useful entity in human life, providing a place for faith and spiritualism, then E. Mach considered this a philosophical weakness, while at the same time recognizing the significant achievements of the "Principles of Psychology" of W. James, which were, according to E. Mach, an outstanding work filled with a large amount of empirical data. Therefore, E. Mach considered W. James a good psychologist, but, unfortunately, a very bad philosopher (Ferrari, 2017, p. 22). For W. James, the truth was revealed not only in epistemological and logical, but also in rational and emotional aspects as satisfaction from the truth, which was unacceptable for Positivism. It appeared as a discrepancy of American technology to the strict German mind. In addition, W. James, according to M. Ferrari (2017), did not deny the existence of a priori forms, since they are formed by nature itself, and our mental forms of categories develop not only in the process of adaptation, but also with the help of spontaneous acts of the human intellect (p. 27). For Pragmatism, experience is everything that is in front of our eyes, but what we can say about reality depends on the perspective that we project from it, and our impression is organized by the anticipation of the impression that can be in the case of perceiving this reality. Therefore, no hypothesis is more true than any other, and it is possible to compare these hypotheses only from the point of view of one or another of their possible applications (Ferrari, 2017, p. 28). N. Rescher (2020) also noted the important role of cognitive hypotheses in Pragmatism (p. 75). In order to propose hypotheses for the development of effective solutions, it is necessary, according to A. Guilan (2020) to make appropriate predictions (p. 82). Disposition to hypothetical prediction of the result of practical actions is a characteristic feature of Pragmatism.

Knowing the truth for Pragmatism is a certain innovative modification of the already existing experience of human adaptation to nature and society and is a certain process of modification that occurs between the old and new activity paradigms. New truths are the result of complementing old truths, which are mutually combined and modified as a result of cognitive research and experiments. For W. James, the variety of logical, geometric, physical, chemical and other scientific hypotheses is an indicator that scientific truths are tools, and scientific laws are conceptual abbreviations for the mind, which prefers symbols to reproduction of reality, approximation to precision, plasticity, not rigor. Truth is only the collective name of verification processes (Ferrari, 2017, p. 29). Pragmatism adheres to the principle of fallibilism, the possibility that our knowledge can be wrong, because there can be many hypotheses and many theories about the same data. Facts are not neutral data, because they are the result of choosing from an indefinite number of hypotheses, and what we can say about reality is the result of our expectation that we impose on it (Ferrari, 2017, p. 33). After all, the main function of cognition is to move from a previous paradigm of activity to a more perfect one.

M. Ferrari notes that some representatives of Positivism, in particular M. Schlick, believed that the principle of truth verification proposed by W. James does not mean that the truth can be understood with its help. The argument here is that all true propositions can be verified, but veri-

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fiable propositions need not necessarily be true. The pragmatist conception of truth is allegedly false and unscientific because it confuses the essence of truth with both the criterion of its verification and its practical consequences (Ferrari, 2017, p. 34), and therefore it is necessary to distinguish between the criterion of truth and its logical nature. For logical empiricism, the most important condition of truth was protocol fixations of the results of observations expressed in language (Ferrari, 2017, p. 35). However, protocol provisions, as noted by M. Ferrari, are not *tabula rasa*, obtaining these results requires a preliminary project. In addition, from the point of view of Pragmatism, no language is more true than another, and each subsequent new truth is the result of a new experiment and an old truth, so M. Schlick's main mistake is to think that the truth of a proposition is the result of its comparison with reality (Ferrari, 2017, p. 36). For Pragmatism, truth is primarily a tool, as well as a certain result of human activity, and therefore is not determined exclusively by experimental data.

We emphasize that the interaction of Positivism and Pragmatism at the beginning of the 20th century took place in opposite directions – not only did Pragmatism influence Positivism, but vice versa, Positivism influenced Pragmatism. As T. Uebel (2017) notes, E. Mach's concept of the "economy of thought" had a significant impact on Pragmatism after W. James's visit to the latter (p. 95). From the point of view of positivism, all propositions and formulas of mathematics are a consolidation and generalization of previous empirical experience, which was consistent with the idea of W. James about the anti-aprioristic character of our experience (Uebel, 2017, p. 91). W. James was based on the idea that when analysing the process of cognition, it is necessary to take into account the biological and economic functions of scientific concepts, since scientific knowledge has value for the economic activity of a person. Scientific knowledge has an economic dimension, since the results of scientific research should have a design convenient for practical implementation, and complex ideas should be expressed in simple and concise, as possible, formulas and results (Uebel, 2017, p. 94). As T. Uebel points out, from the point of view of E. Mach, it is never possible to reproduce the facts in full, but only on the basis of what is important for us, directly or indirectly taking into account practical interest. Scientific thinking develops from our ordinary everyday thinking and economy of thought has an evolutionary context. In our scientific laboratories, the experience of all previous generations was accumulated, including the economic nature of searches, among which scientific ones (Uebel, 2017, p. 95). Science in the modern world is important for the survival and development of man, but it is a continuation of his/her natural adaptive activity, including in the field of economic relations.

Pragmatism and logical positivism of the first Vienna circle actively interacted and mutually complemented each other, and at the same time retained their own differences, as they were aimed at different aspects of human cognition and activity. Logical positivism was intended primarily for the fixation and generalization of experimental data of complex scientific research of the 20th century, in particular subatomic physics. The methodology of Pragmatism focused on the technologies of human adaptation to natural and social reality, including those based on the latest achievements of scientific research, for the procedural implementation of their results in practical activities. The scientific experiment here was used not only to obtain knowledge, but also to evaluate the effectiveness and further development of this knowledge and to improve the technologies of using this knowledge in practice.

For Pragmatism, the entire complex of natural sciences is important, including those that study man (biology, physiology, experimental psychology), as well as social sciences aimed at the development of man and society.

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Important for Pragmatism is the interpretation of the metaphysical or non-metaphysical nature of the problem of determinism, which is connected with the understanding of both the nature of the laws of natural science and human free will. Pragmatism considers science to be not so much a matter of theory as of practice, and in this sense it adheres to a dynamic concept of science. Moreover, modern quantum mechanics, according to D. Romizi (2017), can be considered an indeterministic theory that corresponds to the tradition of classical Pragmatism (p. 63). In addition, deterministic and/or indeterministic paradigms provide an ontological basis for cognitive experience. However, for Pragmatism, a practical approach to cognitive experience is as important as an ontological approach.

One of the central ideas of Pragmatism is the idea of the instrumental character of knowledge developed by J. Dewey. As G. Rubeis points out, J. Dewey took an anti-realist position, because he believed that the most important thing for a person is social experience, and for him a scientific object is a tool of comprehensive control for the use of things of everyday experience. J. Dewey interpreted theoretical questions as practical problems and says nothing about the nature and structure of the object (Rubeis, 2017, p. 69). The instrumental here is the knowledge acquired in previous experience, as well as innovative one.

For J. Dewey, cognitive experience is oriented towards life values and is a component of practical experience, he notes:

My theme is that a judgment of value is simply a case of a practical judgment, a judgment about the doing of something... To *find* a thing good is, I repeat, to attribute or impute nothing to it. It is just to do something to it. But to consider *whether* it is good and how good it is, is to ask how it, *as if acted upon*, will operate in promoting a course of action.

(Dewey, 1998, p. 243)

According to G. Rubeis, J. Dewey avoided metaphysical concepts such as realism and idealism, but he was most interested in human experience and the instrumental character of knowledge. For J. Dewey, it is important how logical concepts function in the process of experimental fixations of future consequences, and in the psychological aspect this is manifested in the fact that a person in the process of cognition achieves deeper beliefs in the expediency of his/her own practical actions (Rubeis, 2017, p. 70). J. Dewey, according to G. Rubeis, takes the position of naturalistic empiricism. A person's cognitive actions are an important component of adaptive activity, and knowledge as such is a tool for his/her adaptation to natural and social reality. A person as a biosocial being can react to the external world directly – with emotions and desires, and indirectly – through the mediation of the intellect and the knowledge obtained with its help. Knowledge and practice are inseparable in human activity as a whole. However, when a situation of uncertainty arises in the process of activity, it stimulates the process of cognition, which transforms uncertainty into knowledge, which consists of two layers: first, knowledge as the perception of data and, second, knowledge as the contextual integrity of experience (Rubeis, 2017, p. 71). The first of them is the knowledge of purposeful research,

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which must be recorded in a logical form, the second is a certain perception, which can be interpreted as knowledge that is the result of research for the realization of a certain practical goal, which works as practical intelligence and is a natural process. Knowledge as a natural process does not separate the mind from the world of objects, moreover, knowledge is not separated from action and as such is a type of action (Rubeis, 2017, p. 72). Knowledge does not change the object, but changes the meaning of concepts, that is, the object of knowledge is modified, and not the object itself as such, as a result of which the "belief" changes, which is a kind of motive for activity and the strengthening of confidence that replaces previous doubt, which is actually the result of cognition (Rubeis, 2017, p. 73). The obtained data is determined by the relevance and content of the problem that needs to be solved, and data is not given, but taken (Rubeis, 2017, p. 73). For the practical activity of a person, it is more important to determine the properties of objects, materials, processes, etc., than to contrast the concepts of truth and error (Rubeis, 2017, p. 73). Modern and postmodern science is becoming more and more constructivist, since the practical activity of a person does not require a description and reflection of the world, but the construction and improvement of tools based on certain data, which were found selectively for a certain pre-formulated production task. In this sense, science is a productive enterprise, and the task of the scientific model is to conceptualize reality (Rubeis, 2017, p. 74). Practical and socio-organizational knowledge are just as important and instrumental as theoretical knowledge, which create immediate prerequisites for the implementation of theoretical knowledge.

G. Rubeis points out that for J. Dewey, the organism and the environment, and accordingly, knowledge and the external object are parts of the natural continuum, and knowledge is a procedural act that transforms a situation of uncertainty into a stable situation in which productive practical action is possible. The organism interacts with the environment, purposefully selecting data on the basis of which it adapts to the environment and adjusts its own behaviour. There is an element of teleology in this purposeful behaviour. In this regard, knowledge, as understood by classical epistemology, is instrumental and useful for Pragmatism and is not aimed at forming a picture of reality, but rather fills the gap between experience and scientific explanation. Therefore, in practice, for Pragmatism it is not so important whether an object is "existential" or "operational", because when it is used in an operation, it is existential (Rubeis, 2017, p. 76). The concept of situation, according to G. Rubeis (2017), means that there is an organism and an environment, when the structure of their interaction determines not only the experience of the organism, but also its behaviour and thinking (p. 78). The main thing that a person needs is to construct reality, not just to know. By changing the environment, a person transforms a problematic situation into a stable one, and at the same time transforms him-/herself, therefore there is no eternal, final truth, but a process of constant active transformation. Truth, from the point of view of Pragmatism, is not correspondent, but coherent (Rubeis, 2017, p. 79). The main function of knowledge for Pragmatism is survival, and the problem situation stimulates and motivates cognition, which results in the modification of values, beliefs and social practices. Objective truth turns out to be a free creation of nature, which becomes more secure, diverse and reliable (Rubeis, 2017, p. 80). After all, J. Dewey as a representative of Pragmatism does not deny the existence of reality, but he claims that it is permanently changed by man through the transformation of uncertainty into certainty (Rubeis, 2017, p. 81). For J. Dewey, a person is a biosocial being and his/her knowledge, ideas, desires are a continuation of natural processes, as well as the process of innovative cognitive overcoming of uncertainty that may arise in the course of activi-

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ty. Thus, from J. Dewey's point of view, knowledge for a person as a biosocial being that must adapt to the natural and social world acquires not only a practical but also an anthropological context.

Rejecting transcendental metaphysics, Pragmatism, like Positivism, considers it necessary to rely on scientific ontology. Thus, H. Koskinen proposes to establish rational, and together with them, pragmatic limitations imposed on the application of ontological theorizing. Establishing rational pragmatic constraints begins with trust in sense experience and scientific experimentation, and highly theoretical ontological categories are operative at the level of everyday experience within which we talk about various objects, properties, and relations between objects. Ontology here can have its origins in the most mundane and everyday conceptual environment (Koskinen, 2017, p. 109). In other words, the ontology of Pragmatism creates the conditions for considering not only being as such, but also the everyday activity of a person.

Modern versions of Pragmatism in the form of neo-pragmatism emphasize not the empirical confirmation of knowledge, but the logical form of knowledge, which assumes the inevitability of pluralism of interpretations. S. Pihlström (2017) notes that Pragmatism is characterized by conceptual pluralism (p. 144), moreover, in our activity we choose the most practically acceptable naturalistically grounded transcendental arguments (p. 151). A special place in Pragmatism is given by S. Pihlström (2017) to ethics, which in his view is an empirical and, at the same time, a real normative management structure, which is a bridge that fills the gap between morality and linguistic description of the situation (p. 159). Human activity in the modern world is impossible without an ethical aspect, since this activity is carried out only in interaction with other persons.

Thus, the concept of cognitive experience for Positivism and Pragmatism in the period of their formation and development at the beginning of the 20th century had both common features and differences. What they had in common was the empirical focus of cognitive experience. At the same time, if cognitive experience in the sense of Positivism was focused on observing the conditions of recording protocol observations of scientific experimental data, then for Pragmatism, the concept of cognitive experience extended to the main types of human adaptive activity, including both experimental data of science and experimental data regarding the effectiveness of practical activities, which also includes social, moral and other factors. Pragmatism is characterized by reflexive practical experimentation based on feedback, which should ensure the effectiveness of practical action in the life support strategy. The hypothesis chosen for this or that practical action is only a basis for adjusting activities and proposing future hypotheses regarding the nature of the situation, since circumstances may change. Knowledge, ideas, beliefs as current elements of cognitive experience can change, while cognitive experience itself is the basic mental structure of biological survival of man and society. Cognitive experience consists in a willingness to experimentally test the subject's knowledge, ideas and beliefs based on feedback as a necessary part of the self-organizing processes of nature and society. W. James shared the empirical approach of Positivism, but did not agree with the denial of consciousness by radical positivism, since "external" and "internal" experience for him is only a matter of context. J. Dewey paid attention to the practical activity of a person in accordance with natural and social values and emphasized the instrumental nature of knowledge. Reflective moral regulation of a person's practical activity contributes to his/her consolidated productive interaction with other persons and makes this activity more effective. For Pragmatism, among other things, the anthropological aspect of the interpretation of cognitive experience is important, since this experience is a tool for human survival as a biosocial being in the natural and social environment.

## Originality

Thanks to an anthropological approach, pragmatism achieves a more complete understanding of cognitive experience than positivism. If in Positivism cognitive experience is intrinsically valuable, then in Pragmatism it performs the function of reflective practical experimentation with the help of feedback, which should ensure the effectiveness of practical actions. Cognitive experience is an important component of habit, which for pragmatism is, on the one hand, the accumulated experience of long-term practical adaptation of a person to the natural and social environment, and on the other hand, as his/her ability to find innovative ways of survival in the event of a change in the determining circumstances of life support. Unlike Postmodernism, which is busy with endless deconstructions and re-descriptions of reality, Pragmatism, like Positivism, based on the data of natural sciences, realizes its own anti-metaphysicality and empirical orientation through experimentation in practical human activity. Thus, in extreme existential conditions of human existence (ecological and social disasters, wars), human-centric and socio-centric values, including identity values, along with strategically verified pragmatic optimality of actions, provided by effective cognitive experience, are important for human survival and development and society.

## Conclusions

Using an anthropological approach, pragmatism considers cognitive experience in a human-dimensional aspect. From the entire spectrum of cognitive experience, which enables a person to navigate in the natural and social environment, there is a part of it that allows a person to apply the acquired knowledge in productive practical activities based on universal values. From the point of view of pragmatism, cognitive experience based on experimentation with reflective feedback is essential to ensure the effectiveness of practical actions. Cognitive experience is focused on human life values and is a component of practical experience related to practical intelligence. A component of cognitive experience is also ethical regulators of practical activity, which ensure consolidated productive interaction with other individuals to achieve common goals and values. The strategy of social development, based on the basic pragmatic values of survival and development and the corresponding accumulated cognitive experience, is a support for overcoming unfounded populism. In the conditions of epoch-making social transformations currently taking place in the world, the survival and development of a civilization based on universal human values largely depends on the effectiveness of the actualized cognitive experience of a person, his or her intellectual and moral resources.

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Я. В. ЛЮБИВИЙ<sup>1\*</sup>, Р. В. САМЧУК<sup>2\*</sup>

<sup>1\*</sup> Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна), ел. пошта yaroslav.lyubiviy@gmail.com, ORCID 0000-0001-9929-7323

<sup>2\*</sup> Інститут філософії імені Г. С. Сковороди, Національна академія наук України (Київ, Україна), ел. пошта samchuk\_r@gmail.com, ORCID 0000-0003-3480-6427

## Когнітивний досвід у позитивізмі і прагматизмі

**Мета.** Основна мета статті полягає в порівнянні антропологічного контексту поняття когнітивний досвід у прагматизмі, що базується на емпіричній основі й визначається результатом взаємодії людини як біосоціальної істоти з навколишнім природним і соціальним середовищем шляхом експериментування та вибору найбільш оптимального способу дії у тій чи іншій ситуації відповідно до індивідуальних і суспільних цінно-

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стей, – з одного боку, та виключно епістемологічного значення когнітивного досвіду у позитивізмі, спрямованого на спостереження та перевірку емпіричних даних, – з іншого. **Теоретичний базис.** Антропологічний підхід є важливим для цього дослідження, позаяк його визначальною теоретичною ідеєю є орієнтація на нерозривність теоретичного й практичного підходів до цілісності діяльності людини, запропонованої прагматизмом. На відміну від позитивізму, який абсолютизує теоретичне пізнання реальності, підкріплене емпіричним досвідом, прагматизм розуміє це пізнання як елемент практичної адаптивної діяльності людини як біосоціальної істоти, що конструює необхідне для її життя природне й соціальне середовище, перетворюючи невизначеність у впевненість. Так, із позиції радикального емпіризму В. Джеймса, когнітивний досвід людини охоплює не лише знання того, що є перед очима людини "тут і тепер", але й цінності, інтереси, моральні почуття, які визначають мету, перспективи й мотиви її діяльності. **Наукова новизна.** Завдячуючи антропологічному підходу, прагматизм досягає більш повного розуміння когнітивного досвіду, ніж позитивізм. Якщо в позитивізмі когнітивний досвід є самоцінним, то в прагматизмі він за допомогою зворотного зв'язку виконує функцію рефлексивного практичного експериментування, яке має забезпечити ефективність практичних дій людини як біосоціальної істоти. Когнітивний досвід – це важливий компонент звички, яка для прагматизму є, з одного боку, накопиченим досвідом тривалого практичного пристосування людини до природного та соціального середовища, а з іншого – як її здатності віднаходити інноваційні способи виживання в разі зміни визначальних обставин життєзабезпечення. Так, в екстремальних екзистенційних умовах існування людини (екологічні й соціальні катастрофи, війни) людино- й соціоцентричні цінності, включаючи й цінності ідентичності, разом із стратегічно вивіреною прагматичною оптимальністю дій, забезпечувані когнітивним досвідом, є важливими для виживання й розвитку людини та суспільства. **Висновки.** Використовуючи антропологічний підхід, прагматизм розглядає когнітивний досвід у людиновимірному аспекті. З усього спектра когнітивного досвіду, що уможливорює орієнтування людини в природному й соціальному середовищі, є та його частина, що дозволяє людині застосовувати здобуті знання в продуктивній практичній діяльності на основі загальнолюдських цінностей. Із погляду прагматизму, когнітивний досвід, заснований на експериментуванні з рефлексивним зворотнім зв'язком, є важливим для забезпечення ефективності практичних дій людини. В умовах епохальних соціальних трансформацій, що наразі відбуваються у світі, виживання й розвиток цивілізації на основі загальнолюдських цінностей значною мірою залежить від ефективності реалізації актуалізованого когнітивного досвіду людини, її інтелектуальних і моральних ресурсів.

*Ключові слова:* когнітивний досвід; антропологічний підхід; біосоціальна природа людини; прагматизм; життєвий досвід людини; практичний досвід людини; загальнолюдські цінності

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**UDC 37.015.3:159.964.26**I. V. NELIN<sup>1\*</sup>

<sup>1\*</sup>Division "Psychoanalytic Psychology and Psychotherapy" of the National Psychological Association of Ukraine (Kyiv, Ukraine), e-mail ievgen.nelin@i.ua, ORCID 0000-0001-5612-8589

## Existential Analysis in Theory and Practice of Education

**Purpose.** The aim of this article is to reinterpret the key ideas of existential analysis for contemporary educational theory and practice. **Theoretical basis.** The research used the following theoretical methods: analysis, synthesis, comparison, and generalization of the fundamental principles of existential analysis as one of the branches of modern psychoanalysis. **Originality.** The scientific novelty of the research lies in characterizing L. Binswanger's existential analysis (Daseinsanalysis) and V. Frankl's logotherapy for their subsequent implementation in pedagogical theory and practice. It emphasizes that the principles of existential analysis in education aim to assist children in finding goals and learning motivation in a rapidly changing world. It is proven that existential analysis focuses on the idea of returning to the traditional view of the educator as a guide for children on their path to self-realization and self-discovery. **Conclusions.** The study concludes that "existential communication" between teachers and students helps the latter to go through new life experiences, make sense of them, and plan their future prospects. The ideas of existential analysis encourage the consideration of the ethical component in pedagogical practice, aimed at anticipating possible life risks, choosing ways to achieve plans, accepting the limitations of desires, and explaining the reasonable enjoyment of life without excessive indulgence. To achieve this goal, recommendations are provided on how to work with children's motivation, the need to teach students to determine their place in the system of social relations and choose a profession to serve the truth and people.

*Keywords:* existentialism; existential analysis; existential psychoanalysis; pedagogy; psychoanalytic pedagogy; philosophy of education

### Introduction

The crisis of modern philosophy of education, marked by the contradiction between the strengthening of alternative learning ideas, the widespread use of ICT, the decline in knowledge, spiritual devastation and the growth of destructive attitudes of all participants in the educational process, encourages us to learn the world's most famous psychoanalytic theories of personality development. It is well known that within psychoanalysis, a peculiar concept of pedagogical support, re-education and psychocorrection has been formed, which is called psychoanalytic pedagogy in scientific circles (Nelin, 2023).

The formation of psychoanalytic pedagogy in the early twentieth century coincided with the flourishing of existentialist philosophy. It is known that the development of existentialism in Europe was caused by deep socio-political crises and military confrontations. The cornerstone of existentialism was the thesis that the existing system of relationships is a drama of lonely and devastated people who, in their communication with others, seek to subdue them to their will or to submit to society. Existentialists believed that scientific and technological progress, bureaucratisation of life, monotony of work, complication of social structures, standardisation and globalisation of the world in all its manifestations would inevitably lead to the dehumanisation of society. Emphasising the constant contradiction between a person's helplessness and loneliness, as well as the tendency to change the world, existentialists predicted the defeat of man and the crisis of his or her individual existence.

The problem of being has become especially acute in pedagogy, which in recent years has moved quickly from a humanistic paradigm to an informational one. Undoubtedly, this was also contributed by the COVID-19 pandemic, which forced participants in the educational process to

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change classrooms to secluded rooms, exacerbating the long-standing antagonism between man and machine, between the spiritual and material worlds. Given such problems in education as asynchronous learning, its isolation from life, a decline in the level of training of specialists and the loss of semantic reference points, it is important to study various trends in existential analysis for pedagogy.

In an attempt to combine the ideas of existential analysis and pedagogy, contemporary specialists are researching and trying to rethink the creative works of such philosophers and psychologists as L. Binswanger, M. Boss, R. May, V. Frankl, and others. In particular, the pedagogical ideas of Viktor Frankl were carefully studied by Polish scholars J. Michalski and J. Binnebesel. J. Michalski called for a rethinking of the modern philosophy of education and the revival of the question of the meaning of life in the theory and practice of education. The researcher stressed that pedagogy should take the path that leads not to "nonexistence" but to the fullness of life and self-realisation of the individual (Michalski, 2021, p. 9). Instead, J. Binnebesel focused on the key provisions of Viktor Frankl's logotherapy, which the scientist revealed through the concept of tanatopedagogy. J. Binnebesel (2014) saw the key problem of tanatopedagogy in the awareness of the meaning of life by a person, taking into account the acceptance of the fact of the inevitability of his or her death in the future. An analysis of the content of J. Binnebesel's concept of tanatopedagogy leads to the conclusion that the development of a person's physical and mental nature must necessarily contribute to the development of his or her spiritual dimension. Only when a person realises his or her spiritual nature can he or she live his or her own life, resist various diseases and sufferings, and gain new experience. In general, the prospect of a person's death determines the uniqueness of his or her life and gives it a special meaning (Binnebesel, 2014, p. 236). Thus, the ideas of V. Frankl in general and the tanatopedagogy of J. Binnebesel in particular can be defined as a way of finding the meaning of life in a constantly changing world.

Let us also pay our attention to the study by H. Siller and E. Waibel (2018) on the use of existential pedagogy ideas for teaching. The researchers proved that the key ideas of existential analysis contribute to building relationships between teachers and students, strengthening children's self-esteem, and implementing an individual approach in education in general. However, the researchers focused exclusively on the ideas of V. Frankl's logotherapy, while the ideas of L. Binswanger as the founder of existential analysis were not studied. The relevance of our study is added by E. Rogova's (2015) opinion that educational discourses of sense-making are based on the existential direction, in particular, on the ideas of L. Binswanger, M. Boss, R. May, E. Fromm and others (p. 56).

### **Purpose**

Based on the principles of pedagogy of sense-making, the article aims to reveal the ideas of existential analysis and determine its potential for modern theory and practice of education.

### **Statement of basic materials**

Traditionally, existentialist theorists saw the purpose of education as the liberation of a unique and inimitable personality from dependence on a hostile, material and, in general, alien world. A well-known Ukrainian educator H. Vasiannych (2013) noted that in an attempt to resist the material world, a person is forced to constantly liken his or her being to the "being of things", which ultimately leads to the loss of one's own individuality and the transformation of a

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person into a "thing among things" (p. 15). Accordingly, to prevent this, a person must find and realise his or her potential, learn to think and act differently from others. To this end, the only way to educate a free and independent personality is to form a teacher who is equally independent of the outside world and social trends.

Also the existentialism supporters focused their attention on the problem of choice and human responsibility for it. Accordingly, a person who respects his or her choice will aim to serve the truth and people, rather than strive for primitive careerism, immoral self-assertion, opportunism and achievement of goals at any cost. For example, a teacher who has consciously chosen this profession and is proud of it will remain honest not only with himself or herself and others, but will also tirelessly, without sparing his or her own strength and talent, grow spiritually and thus serve people. When working with children and other colleagues, a teacher should not only have a "self perspective" – his/her own view of himself/herself and others' view of themselves – but also have a "perspective on others" – my view of others and their view of me (Merleau-Ponty, 1993, p. 121). Thus, we emphasise that from the very beginning existentialism focused on individualisation of learning and development of the emotional sphere of participants in the educational process, aimed to reduce the usually formalised communication, which is characterised by cunning, insincerity and falsity, to open and creative interaction in the teacher-teacher and teacher-student system. In general, the development of the existential trend in education has re-emphasised the humanistic traditions of self-sacrifice and service to people.

The emergence of the existential trend in psychoanalysis in the 1930s was due to the insufficient theoretical grounding of the latter, in particular in the aspects of psychopathology and clinical psychiatry. In contrast to classical Freudianism, which originated in the depths of psychotherapy, the existentialist movement was born as a result of scientific and theoretical discussions about the shortcomings of psychoanalysis that needed to be levelled. The existentialists' ontological ideas about developing a theory without relying on other theories seemed paradoxical. In this regard, U. Sonnemann (1959) noted: "Judging from the current status of existential analysis in psychotherapy, it is advisable to speak of it not as a clearly formed method, but as a critical regulator of existing methods" (transl. by I. N.) (p. 611). That is, existential analysis developed as an antithesis to other areas of psychotherapy. At the same time, it should be emphasised that existential analysis is one of the areas of modern psychoanalysis that focuses on the study and correction of the individuals in their entirety, integrity and uniqueness.

The concept of "existential analysis" should not be confused with the concept of "existential psychoanalysis". As noted, the former is one of the branches of psychoanalysis, while "existential psychoanalysis" is a philosophical trend that involves rethinking the ideas of S. Freud, K. Jaspers, and M. Heidegger. Existential psychoanalysis, which was the creation of J.-P. Sartre (1981), aimed to explain human existence and reality not through the experience of the past, but through the challenges of the future. Accordingly, the meaning of human life cannot be understood if it is reduced to mechanical or biological determinism, because in this way we deprive a person of his or her freedom and individual responsibility. Thus, the task of pedagogy in existential psychoanalysis was to provide choices and outline prospects for further life. At the same time, existential psychoanalysis did not provide a clear answer to how to achieve this goal. And, in general, existential psychoanalysis has never been holistic, because its adherents were united primarily by philosophy, not by specific techniques or methods for achieving the goal.

The founder of existential analysis is considered to be the Swiss psychiatrist L. Binswanger, who made a kind of anthropological revolution in psychiatry, giving it a phenomenological

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meaning. The methodological basis of L. Binswanger's existential analysis was a synthesis of anthropological, phenomenological, psychological and, in fact, existential discourses. Based on the philosophical ideas of M. Heidegger and E. Husserl, L. Binswanger modified the theory and practice of psychoanalysis, taking as a basis the study of the personality and the study of interpersonal relationships in conditions of conflict and the need for choice. According to Binswanger's ideas, the emergence of neuroses is primarily caused by a decrease or avoidance of openness to one's future. Accordingly, the key idea of Dasein analysis is that a psychotherapeutic effect will be observed when a person receives support in recognising himself or herself as a free and self-determining person.

Another well-known area of existential analysis was the logotherapy of Viktor Frankl. While the development of L. Binswanger's design analysis took place in Switzerland, the formation of logotherapy took place in Austria. It is no coincidence that the existential analysis of Viktor Frankl was also called the "Third Viennese School", which gained a large number of followers in the Austrian capital after S. Freud and A. Adler. In fact, the philosophical ideas of A. Adler about the sense of cohesion in society had a great influence on the logotherapy of Viktor Frankl, as well as the ideas of R. May. In particular, what A. Adler called the "style of life" was transformed into the "style of being" in Frankl's case. Subsequently, due to a rather large number of similar thoughts, Frankl was accused of plagiarising Adler's ideas, to which Frankl responded: "Stop accusing me that logotherapy is just Adler's psychology [...]. Who has the right to decide this if not Adler himself? After all, it was he who insisted that I be expelled from the Association of Individual Psychology" (transl. by I. N.) (Pongratz, 1973, p. 173).

An important contribution of existential analysts to the development of philosophy of education was a shift from the usual analysis of the "I", which was perceived as a closed mental mechanism, to the analysis of the "We", as a human way of being in the world. Thus, the traditional understanding of the "I" changed the vector from the study of inner experiences to the preconditions of their emergence in the external world, i.e. to the analysis of being in the world (Blankenburg, 1962). From this angle, the student's abilities and the environment in which he or she grows up are not studied in isolation or opposition, but instead in relation to various factors, including the collective unconscious, the student's intrapsychic conflicts, and other psychosocial factors. In general, in existential analysis, any phobias, neuroses, or social deviations have preconditions in the person's relationship with the world. This is especially true for the younger generation, which is only forming an idea of itself and the world, and is unable to distinguish between the concepts of social norms and deviations. This problem is of particular importance for Ukraine in the context of war, as the generation of preschoolers still does not know life without war and social upheaval, and their entry into public life is complicated by the virtual absence of the educational process and the inability of parents to define the purpose of education, postponing it until the post-war years. Such a situation makes the process of individualization of a child impossible, when positive ideals and values of the outside world are formed in his or her mind and become his or her own beliefs (Blankenburg, 1962).

Thus, in existential analysis, a person appears as a unity of objective and subjective, as a globality that has two coordinates: possibilities (as intentional being) and history (future and past). That is, a person is always inscribed in the temporality of his or her history (Iurato, 2021a, p. 2). The main task of a teacher in such conditions is to accept the children's perspective, to help them find a unique meaning of their presence for themselves and the world at large. That is, the teacher should help each child to combine previously acquired experience with reality in the fu-

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ture. In other words, the existential modalities that arise in a child through overcoming the split between the subject (the self) and the object (the external environment) contribute to the unity between his or her presence (being of the self) and the world. And in conditions when a child feels that the relationship with himself/herself, others or the world in general is extremely intense, he or she may have a desire to become different. In existential analysis, such life crises are not seen as negative, but rather as intermediate stages in the formation of personal maturity.

Unlike standardised procedures or disciplinary practices, existential analysis does not have a set algorithm of actions, because each child's story is special and unique, and therefore each time it requires access to his or her past experience, so that the child could fill his or her being (Dasein), rethink his or her abilities and options for their possible realisation. This is possible thanks to the teacher's empathy and immersion in the children's world, where they can see the drama of their life with their own eyes, understand the motives of their behaviour and discuss it with the child in a language they understand (Iurato, 2021a, p. 6). At the same time, existential analysis contradicts the usual practice of explaining behaviour on the basis of the past, does not devalue the present through the analysis of unique experiences, but instead contributes to a new experience of life's failures and the formation of self-awareness. To do this, a person who really wants to become free, who wants to define the goals of his or her existence and project them onto the outside world, must become aware of himself or herself and his or her real capabilities.

The emphasis on rethinking the behaviour of the past in order to further realise one's abilities in the future significantly distinguishes existential analysis from M. Heidegger's existentialism. The analysis of Heidegger's ideas allows us to interpret existential pedagogy as a promising technology for freeing education from the established nihilism and meaninglessness. Unfortunately, traditional pedagogy clearly represents the roles of the teacher and the student, who are characterised by predefined standards of behaviour. As a result, both parties find themselves in the grip of a system that levels their inner nature and makes it impossible to express creativity. To address this, some researchers (Heydari & Askarizadeh, 2023) advise changing the traditional Logos in education to Dasein, which will lead to the reproduction of new meanings in pedagogy.

It is also important that the creative teacher-student dyad be supported by the children's parents. The key task of parents at a certain stage of a child's development should be to separate them. That is, at some point, parents must realise that their child can exist without them. Understanding this fact will allow parents to pass on to other people, especially teachers, the opportunity to take care of their child. As a result, the child must understand that he or she exists not only for parents, but also for other people, that he or she is a participant in group interaction, one of the co-creators of meaning, which will teach him or her to share victories and defeats (Zannini & Daniele, 2021, p. 79).

The ideas of the existentialists directly influenced the theory of education, which they sought to bring to the level of a comprehensive and inclusive theory. Accordingly, the existing concepts of education were criticised by existentialists for their isolated and fragmented impact on human behaviour. Unlike Freudians, who defended the ideas of determinism, existentialists developed their views in accordance with the provisions on freedom and the possibility of free choice. While Freudians explained the child's behaviour by unconscious drives, existentialists relied exclusively on the sphere of consciousness. In particular, J.-P. Sartre tried to socialise Freudianism, identify social determinants of the development of the child's psyche, and analyse the mechanisms of the child's assimilation of values and ideas.

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Existential analysis was not limited to the search for genetic or finalist explanations of child behaviour. Instead, it sought to unite the chain of everything that was caused by somatic, psychodynamic, and social factors into a coherent biography. Some psychoanalysts, such as G. Iurato (2021b), saw an existential basis in Freudianism, because, according to Freud's ideas, the self-affirmation of the individual is possible only when a person is in constant tension between the drives to life and death. That is, understanding a person is possible if one goes beyond his or her personality and the characteristics that other subjects give to this person, which have nothing to do with existential situations, the internal state of the individual, which can be comprehended exclusively through phenomenology (Kalmykov et al., 2021). Thus, existential analysis completely ignored attempts to categorise or classify a person according to a certain criterion. Accordingly, the education of the individual in existential analysis is reduced to the classical understanding of the teacher as an educator who accompanies the child on his or her path to self-realisation and preservation of integrity. The teacher should make efforts to understand the way of being and how the child's experience can affect his or her picture of the world. In this sense, the goal of education is to help children through "existential communication" to experience life experiences in a consistent way and to recreate their meaning here and now in order to plan their future in the long run.

### Originality

The originality of the research is an attempt to rethink the key ideas of existential analysis for their further implementation in the theory and practice of education. The article emphasises the differences between the concepts of "existential analysis" and "existential psychoanalysis". The attention is focused on the psychoanalytic interpretation of pedagogy, in particular, on the implementation of the meaning-forming context and the need to determine the vectors for learning. The research outlines the characteristics of such areas of existential analysis as L. Binswanger's Daseinsanalysis and V. Frankl's logotherapy.

### Conclusions

Given the current armed confrontations, humanitarian crisis and social catastrophes, the ideas of existentialism are becoming increasingly important for education. Today, the ideas of existential analysis encourage the consideration of the ethical component in pedagogical practice, aimed at anticipating possible life risks, choosing ways to achieve plans, accepting the limitations of desires, and explaining the reasonable enjoyment of life without excessive indulgence. Accordingly, to achieve this goal, recommendations are provided on how to work with children's motivation, the need to teach students to determine their place in the system of social relations by analysing their own desires and intentions for the future. This is especially true in the context of global uncertainty, when everyone faces misunderstanding of both external threats and internal conflicts. Given the increase in destructive human attitudes in society and a certain distortion of the ideas of humanism in education, we see prospects for further research in the study of other areas of psychoanalytic pedagogy, in particular in the context of the philosophical ideas of Neo-Freudianism, Neo-Jungianism and Neo-Adlerianism.

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Є. В. НЕЛІН<sup>1\*</sup>

<sup>1\*</sup>Дивізіон "Психоаналітична психологія та психотерапія" Національної психологічної асоціації України (Київ, Україна), ел. пошта [ievgen.nelin@i.ua](mailto:ievgen.nelin@i.ua), ORCID 0000-0001-5612-8589

## Екзистенціальний аналіз у теорії і практиці виховання

**Мета.** Стаття спрямована на переосмислення ключових ідей екзистенціального аналізу для сучасної теорії і практики виховання. **Теоретичний базис.** У дослідженні було використано такі теоретичні методи: аналіз, синтез, порівняння та узагальнення фундаментальних положень екзистенціального аналізу як однієї з течій сучасного психоаналізу. **Наукова новизна.** Охарактеризовано екзистенціальний аналіз (дазаїн-аналіз) Л. Бінсвангера і логотерапію В. Франкла для їх подальшого впровадження в педагогічну теорію і практику. Наголошено, що положення екзистенціального аналізу в освіті спрямовані на допомогу дитині в пошуку цілей і навчальної мотивації в умовах швидко змінюваного світу. Доведено, що екзистенціальний аналіз фокусується на ідеї повернення до традиційного бачення педагога як провідника дітей на шляху до їх самореалізації і пізнання себе. **Висновки.** Відзначено, що "екзистенціальне спілкування" учителя з учнями допомагає останнім пережити новий життєвий досвід, відтворити його сенс і планувати своє майбутнє в перспективі. Ідеї екзистенціального аналізу спонукають до врахування в педагогічній практиці етичного компонента, який спрямований на передбачення можливих ризиків у житті, вибір способів для досягнення планів, сприйняття обмеженості бажань і пояснення розумної насолоди від життя, без зайвих надмірностей. І щоб досягти цієї мети, надано рекомендації щодо роботи з мотивацією дітей, необхідністю навчати учнів визначати своє місце в системі суспільних відносин та обирати професію для служіння істині й людям.

**Ключові слова:** екзистенціалізм; екзистенціальний аналіз; екзистенціальний психоаналіз; педагогіка; психоаналітична педагогіка; філософія освіти

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## 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.

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вул. акад. В. Лазаряна, 2,  
м. Дніпро,  
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