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**АНТРОПОЛОГІЧНІ ВИМІРИ
ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

Збірник наукових праць

**ANTHROPOLOGICAL MEASUREMENTS OF
PHILOSOPHICAL RESEARCH**

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Український державний університет науки і технологій

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Philosophical and Anthropological Foundations of Psychosynthesis by Roberto Assagioli

Purpose. The authors aim to reveal the influence of philosophical and esoteric principles on the formation and further development of Roberto Assagioli's concept of psychosynthesis. **The theoretical basis** of the study is determined by the latest methodological approaches in the study of the relationship between philosophical, psychological, and esoteric approaches in the study of the unconscious and the formation of a harmonious personality. **Originality.** For the first time, a systematic analysis of the anthropological foundations of Roberto Assagioli's work has been carried out in Ukrainian philosophical literature, the specificity of the connection between esoteric teachings and psychosynthesis has been revealed on the basis of a thorough study of primary sources and biographical evidence of the life and work of the famous Italian thinker. **Conclusions.** Psychosynthesis, which is one of the leading directions of modern psychology, has a rather multicultural philosophical and methodological basis. Its founder Roberto Assagioli, while developing his concept, was influenced by theosophical-esoteric, pragmatic kabbalistic, and Eastern religious concepts and practices. Unlike psychoanalysis, which saw the unconscious as physiological-naturalistic determinants of the human psyche and behavior, psychosynthesis considers the unconscious as a hidden potential for self-development of the individual. Roberto Assagioli went through a long and difficult way to finally form his own concept, which became the basis of the psycho-techniques of disidentification and work with subpersonalities, which help to discover the true transpersonal self, which is the source of human self-improvement. Modern discussions about the relationship between psychosynthesis and various forms of parapsychology once again testify to the synthetic nature of Assagioli's teaching, which combines various psychotherapeutic practices. This is what gives psychosynthesis a new push for development in the conditions of wars, disasters, loneliness, and related psychological disorders.

Keywords: psychosynthesis; psychoanalysis; esotericism; theosophy; Egg-shaped diagram; unconscious; consciousness; transpersonal self; disidentification; subpersonality

Introduction

The war that has been going on in Ukraine for almost three years now (and by and large, about ten, starting with Russia's seizure of Crimea) has fundamentally changed all of us. Leaving their hometowns, losing loved ones, and their dramatic conditions of the struggle for survival became a source of stress, mental disorders, and the loss of former life guidelines. Therefore, it is not surprising that in our society the interest in psychology has increased incredibly, in which some people see a magical healer in overcoming mental experiences and life's troubles.

Psychosynthesis has recently become very popular among the rather numerous directions and schools of modern psychology (some of which, unfortunately, are rather dubious from both a scientific and a social point of view). Emerging at the beginning of the last century as a branch of

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psychoanalysis, nowadays this direction claims one of the leading places in psychological theory and practices. What is the secret of the success of psychosynthesis, what are its advantages and what are the prospects for the development of its concept? These problems became the basis of our scientific research. It is based on the hypothesis that it is the philosophical and anthropological foundations, the peculiarities of understanding the essence of man and his psyche that have become the key to the success of this direction.

Our article is based, first of all, on primary sources, i.e. the works of the founder of psychosynthesis Roberto Assagioli, his students and followers Piero Ferrucci (2009), Kenneth Sørensen (2023) and others, including Ukrainian researchers Yehor Kucherenko and Halyna Khomych (2022) and Olena Charkina (2016).

Purpose

The purpose of our article is to identify the influence of philosophical and esoteric principles on the formation and further development of the concept of psychosynthesis by Roberto Assagioli based on his works and biographical evidence.

Statement of basic materials

Roberto Marco Grego, who would later become known as Roberto Assagioli, was born into a Jewish family in 1888 in Venice, a city that had been annexed to the newly created Kingdom of Italy just 20 years earlier. Roberto's father died quite early, and his mother remarried Dr. Alessandro Emanuele Assaggioli, who gave his stepson the surname by which he became known to the world.

Assagioli can be called an intellectual prodigy. Already at the age of eighteen, he knew eight foreign languages, at the age of fifteen he published his first article in Venice – "Pretese incoscienti e lavoro cosciente (Unconscious demands and conscious work)" in the *Giornale di Venezia*. His worldview and philosophical and religious beliefs were formed in the family and the Florentine youth subculture of that time. At first, he was strongly influenced by the theosophical and mystical environment of his mother, later he shared certain views with the representatives of the cultural circle that formed around the magazine "Leonardo", which was headed by the then-still young but quite famous writer Giovanni Papini. It was the latter with his scandalous work "Crepuscolo dei Filosofi" (Twilight of the Philosophers, 1907), in which he subjected the ideas of Kant, Hegel, Schopenhauer, Comte, Spencer, and Nietzsche to devastating criticism, that gave impetus to Assagioli's philosophical searches. The future creator of psychosynthesis tries to synthesize ancient Indian (Aryan) wisdom with Western rationalism ("Per un nuovo umanesimo ariano", 1907), creatively assimilates the ideas of Henri Bergson, and especially William James ("Nuovo pensiero" americano. "New Thought", 1907). His philosophical views of that time can be characterized as "magical pragmatism".

Even in his student years, Assagioli got acquainted with a new trend in European science at that time – psychoanalysis. In 1906, he published his first article devoted to psychoanalysis in the journal "Rivista di psicologia applicata alla pedagogia e alla psicopatologia", inspired by Freud's article "Jokes and their connection with the unconscious" entitled "Gli effete del riso e le loro applicazione pedagogiche". In it, he points out the positive value of laughter in the educational process. Assagioli claimed that laughter stimulates the intellect and develops the critical sense, creating a relaxing effect.

Since 1909, Assagioli began to visit Burghölzli – a psychiatric clinic at the University of Zurich (Psychiatric University Hospital Zurich), which at that time was headed by Paul Eugen Bleuler. Bleuler was one of the few European psychiatrists of that time who appreciated the value of Freud's theory and tried to implement the methods of psychoanalysis in psychiatric practice. The future second leader of psychoanalysis, the Swiss psychiatrist and psychoanalyst Carl Gustav Jung, was greatly influenced by Bleuler. It was after active communication with Jung that Assagioli sees a new way of developing psychoanalysis in its transformation from "psychology of internal conflicts" to the "psychology of health". At first, Freud and Jung consider Assagioli as an orthodox psychoanalyst, a prominent propagandist of Freudian ideas in Italy. This is evidenced by the well-known mention of him in Jung's letter to Freud dated July 13, 1909:

The birds of passage are also moving in, i.e., the people who visit one.

Among them there is a very pleasant and perhaps valuable acquaintance,

our first Italian, Dr. Assagioli from the psychiatric clinic in Florence.

Prof. Tanzi assigned him our work for a dissertation. The young man is

very intelligent, seems to be extremely knowledgeable, and is an enthusi-

astic follower, who is entering the new territory with the proper brio.

(Freud & Jung, 1974)

In 1910, Assagioli successfully defended his thesis at the University of Florence and received a Doctorate in neurology and psychiatry. It is interesting that the title of the work "La Psicossintesi" already indicated the name of the future psychological direction created by him. However, in the thesis of the dissertation, he considers psychosynthesis as a logical continuation of orthodox psychoanalytic ideas.

But in the same year, at the International Congress of Philosophy in Bologna, Assagioli presented his view of the unconscious, pointing out the limitations of psychoanalysis. He distances himself from Freud because he believed that he gave too much importance to the lower and more instinctive side of human sexuality, and above all to its deviation. Indeed, the founder of psychoanalysis preached strict determinism as the anthropological basis of his teaching, believing that the human psyche and behavior are largely (if not completely) determined by unconscious processes based on irresistible sexual urges.

Assagioli considers Freud's philosophical model of man to be too pessimistic and close to misanthropic since the founder of psychoanalysis dealt mainly with painful mental processes. Therefore, a person in psychoanalysis was viewed as a destructive and aggressive being, driven by impulses that needed to be weakened and directed. In general, Freud distanced himself from any philosophical concepts of man, considering his teaching as natural-scientific, tending to a crudely positivist denial of the possibility of philosophical-anthropological speculations.

In contrast to Freudian psychoanalysis under the influence of C. G. Jung, and especially his theosophical-mystical interests, Assagioli bases his works on the use of the experience of Eastern religions, modern philosophical speculations and mystical-spiritualistic practices. He finally sep-

arated himself from classical psychoanalysis during the so-called "theosophical period" (1926-1938), when the main anthropological principles of the new psychological direction created by him – psychosynthesis – were finally formulated.

In 1926, Assagioli moved to Rome, where he founded the Institute of Mental Culture and Therapy. The first essays of his teaching can already be traced in his program article "A New Method of Healing: Psychosynthesis". In it, he claims that after using various methods of psychotherapy (suggestion, persuasion, psychoanalysis, and various active techniques), he developed a new one that aims to reconstruct the patient's entire personality. In particular, Assagioli declares:

Psychosynthesis, as its name indicates, is founded upon the principle of organisation around a central point, of ordered, hierarchy, of synthesis. While descriptive, experimental and behaviourist psychology, as well as psychoanalysis, are directed towards the analytical and objective study of psychological phenomena as such, and consider mental life as a mechanism ruled by fixed laws, psychosynthesis *starts from the human centre of the living being, from the self*; and studies all psychological facts in their vital relationship with that centre. Psychosynthesis considers – reviving the old conception of Plato – the human being as a state, composed of many citizens, groups, and lesser organisations. The troubles which take place in the human being can be compared to those which rise in a nation which is badly or inefficiently governed, and in both cases the solution, the cure, can be found only in an improvement and strengthening of the central power. (Assagioli, 2016)

In 1927-1938, Assagioli actively traveled in Europe and the USA, expanding the network of international relations of the Institute, which in 1933 he renamed the Institute of Psychosynthesis. His travels were connected not only with purely scientific interests. Assagioli. He was associated with various esoteric movements since his youth. In 1931 he met Alice Bailey, a writer of the esoteric type, one of the founders of the New Age movement (she is credited with coining the term), who founded the Lucis Trust and the School of Arcana. Bailey considered her teaching about the spiritual path of self-improvement or "seven rays" to be "Ageless Wisdom". Assagioli maintained close ties with Bailey and the Arcane School. Undoubtedly, this spiritual and esoteric

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movement influenced the formation of the philosophical and anthropological foundations of psychosynthesis.

However, Assagioli himself never advertised the origins of his ideas, trying to bypass the censorship of the prevailing mentality of academic psychology. The principles and methods of psychosynthesis are quite traditional for many psychological schools. But his teachings imperceptibly, simply, calmly, without the necessarily inherent esotericism of the protective-appealing flair, outrage, exaltation, and allegories, reveal to man the means of his self-improvement.

It is precisely based on anthropological and theosophical influences that the concept of psychosynthesis is finally formed, which takes on an almost complete form in 1931 in the article "Psicanalisi e Psicosintesi" (Assagioli, 1931) published in Rome by the Institute of Psychic Culture and Therapy. In it, after a brief outline of the history of psychoanalysis, Assagioli puts forward his own scheme of the human psyche and offers certain methods for overcoming psychological difficulties, self-improvement, and effective construction of one's own new personality.

The model of the human psyche presented by Assagioli is usually depicted graphically in the form of an Egg-shaped diagram. The "white" of this "egg" consists of three layers of the subconscious: lower, middle, and higher. "Yolk" is consciousness centered on "Ego". At the same time, on the border of the egg, there is also a "Super-Ego", a spiritual self, the reflection of which is human consciousness. The egg is surrounded by a kind of "aura", which R. Assagioli equates with the "collective unconscious" of C. G. Jung. It includes archetypes through which a person perceives the world. Roberto Assagioli, explaining its role, uses the image of a "membrane" through which, like a cell membrane, constant active exchange between the organism and the cell is ensured.

What are the innovations made by Assagioli in the classical psychoanalytical understanding of the human psyche?

First, he structures the unconscious itself, distinguishing three levels in it: lower, middle and higher. The lower unconscious (Lower unconscious) according to Assagioli contains:

The elementary psychological activities that direct the life of the body; the intelligent co-ordination of bodily functions. The fundamental drives and primitive urges. Many complexes, are charged with intense emotion. Dreams and imaginations of an inferior kind. Lower, uncontrolled parapsychological processes. Various pathological manifestations such as phobia, obsessions, compulsive urges, and paranoid delusions. (Assagioli, 2000, p. 15)

The middle unconscious consists of the unconscious, which lies on the periphery of our consciousness and remains easily accessible to it. It is where our memories are stored that are easy to restore and where "imaginative activities are elaborated and developed in a sort of psychological gestation before their birth into the light of consciousness" (Assagioli, 2000, p. 15).

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The higher unconscious contains our human potential and is the realm from which we receive our "higher intuitions and inspirations – artistic, philosophical or scientific, ethical imperatives' and urges to humanitarian and heroic action" (Assagioli, 2000, p. 16).

Second, Assagioli makes a clear distinction between consciousness ("I", "conscious Ego") and superconsciousness (Transpersonal Self, "spiritual Ego"), the latter being the true Self, dominant and stable, independent of changing mental life and conditions physical organism. He asserts the inextricable connection between these two Selves, comparing their interaction to light and shadow:

There are not really two Selves, two independent and separate entities.

The Self is one; only it manifests itself in different degrees of consciousness and self-realization. The reflection is distinct from the luminous source, but has no reality by itself, no true and autonomous substantiality;

it is not a new and different light. (Assagioli, 2000, p. 16)

Thirdly, Assagioli, pointing to the merits of classical psychoanalysis in the study of the subconscious, believes that his concept opens up new possibilities for psychological research and self-improvement of the individual:

The work of Freud and his followers generally stops here; but, as we have already seen, it is an arbitrary and unjustified limitation. The middle and higher subconscious regions should likewise be explored. Thus we shall be discovering in ourselves hitherto unknown abilities, our true vocations, our higher powers which seek to express themselves, but which we often repress and repress through lack of understanding, through prejudice or fear. (Assagioli, 2000, p. 16)

Fourthly, the founder of psychosynthesis offers not only a new method of treating mental illnesses but also his model of self-improvement of the individual. He claims that "psychosynthesis – the formation or reconstruction of the new personality. When the unifying center has been found or created, we are at last in a position to build around it a new personality, a coherent, organized, unified personality" (Assagioli, 2000, p. 18).

Thus, it can be argued that in his work "Psicanalisi e Psicotesi", which was translated into English a little later and published in the magazine "The Hibbert Journal and The Beacon" in 1934, Assagioli comprehensively sets out the main principles of his psychological direction.

However, in the late 1930s and early 1940s, more tests awaited psychosynthesis and its founder. Mussolini's fascist regime, which came to power in Italy back in 1922, initially did not

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have an anti-Semitic character (some Italian Jews were even present in the fascist governments), in addition, it was quite "liberal" in the cultural and scientific sphere. But since 1938, under the influence of a powerful ally – Hitler's Germany, anti-Jewish laws and regulations began to be implemented in Italy, and persecution of dissenters began.

Despite the fact that Assagioli was a rather cautious person and never engaged in politics, his Institute, which had extensive connections with various psychological-mystical movements in Europe and the United States, was closed, accusing the head of preaching pacifist views.

The scientist himself was arrested and placed in custody, then imprisoned for a while, after which he was released, only to start the persecution again. It should be noted that being in prison had a positive effect on Assagioli. He used this time for spiritual practices, meditating for several hours every day, experimenting with himself, and making several amazing discoveries. The main thing is that the founder of psychosynthesis understood that a person in the cruelest conditions of existence preserves his inner freedom, depending on his own choice of reaction to the deprivation of external freedom.

After the war and the liberation of Italy from the Mussolini regime, Assagioli began to develop and promote the ideas of psychosynthesis again. He restored the Institute de Psicointesi in Florence, which he had previously founded, which still functions today. In the post-war period, Assagioli was active in scientific, teaching, and social and religious activities. In 1951, he became a leader of Italian Reformed Judaism and founded The Italian Union for Progressive Judaism, a branch of The World Judaism Union for Progressive Judaism, trying to give Italian Judaism an open, modern, and humanistic character.

However, Assagioli pays the most attention to scientific and pedagogical activities. He had a large number of students, among whom Piero Ferrucci, Diana Whitmore, Thomas Yeomans, and Andrea Bocconi became famous scientists. Most of them became his followers and further developed the main ideas and practices of psychosynthesis. But, some of the students went their own way in psychology and psychiatry. Among them is the well-known Italian scientist Giorgio Antonucci, who proposed a complete rejection of coercive methods in the treatment of mentally ill people, and later became one of the leaders of "anti-psychiatry". In particular, he claimed that "...insane persons don't exist and psychiatry must be completely eliminated" (Antonucci, 1978).

However, Assagioli himself and his other students did not share such radical views. Thanks to Assagioli's active activity in spreading the ideas of psychosynthesis after World War II, it began to spread beyond Italy, particularly in the United States and Europe. In 1957, the "Psychosynthesis Research Foundation" was founded in Delaware, USA. It was later transferred to New York, and that foundation published several of Assagioli's texts in English. Later, schools of psychosynthesis were founded in many cities in the USA, Switzerland, Austria, and Great Britain. In 1959, the "Center for Psychosynthesis" was founded in Paris under the leadership of Jean Guillot.

These processes continued especially violently after the scientist visited America in 1958, where centers and schools of psychosynthesis were created in many cities and numerous followers of the new direction appeared. The meeting between Assagioli and the famous American psychologist Abraham Maslow, which took place at Brandeis University on May 29, 1958, was of great importance in the development of psychosynthesis. He begins a fruitful collaboration with Maslow, whose article "The Creative Attitude" is published in his "The Psychosynthesis Research Foundation".

Humanistic psychology had a significant influence on the further development of the psychosynthetic doctrine. Maslow's concept was combined with psychosynthesis by a related goal –

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a call to self-actualization. But Abraham Maslow did not define the methods of self-actualization, while Assagioli suggests the practices of revealing the potential of the individual as the highest human need.

He offers two main methods, which are a prerequisite for achieving one's true (higher) Self, the understanding on the basis of which internal harmony is achieved, and the establishment of adequate relations with the outside world: the method of dis-identification (dis-identification) and work with sub-personalities.

Both methods are based on a psychological principle that Assagioli (2016) formulated as follows: "We are dominated by everything with which our Self becomes identified. We can dominate and control everything from which we disidentify ourselves".

It is generally accepted that man, unlike animals, has self-awareness. Self-awareness, in turn, is accompanied by the process of identifying oneself with the most relevant elements of the personality, feelings, and desires. Some identify themselves mainly with their body (athlete, fashion model), others with their intellect (scientist, analyst); the third – with feelings (a young man in love). Such one-sided identification of oneself with one of the parts of one's personality primarily makes it difficult to know "oneself for oneself". Moreover, long-term identification of oneself with certain elements of one personality often leads to tragedy: "injured athlete", "actress who has lost her attractiveness", "retired politician", etc. These identifications may be persistent but may be temporary in nature. Each of us sometimes says (or thinks): I am irritated; everything falls out of my hands; I can't do anything. We can surrender to these feelings or identify with them and fall into anger or depression for a long time, or we can separate these feelings from our conscious self, become aware of them, and try to see their cause and unwanted consequences. Sometimes this is enough to withstand the onslaught of "dark" forces. The content of disidentification, Assagioli believed, is to separate the selected complexes and "images" from our conscious self, decompose them into elements, and try to control and manage them.

The method of disidentification is directly related to work on subpersonalities. Each personality, on the one hand, is integral and unique, on the other – multi-layered and diverse. Many "types" are used in each of us, often opposite to each other. The most common subpersonalities are our social roles, which we ourselves create on the basis of our significant drives and ideas about their implementation. Examples of such subpersonalities are father, daughter, husband, teacher, scientist, mother, businessman, politician, etc. However, the number of subpersonalities is infinite. They are changeable. The more of them, the richer a person is, but also less purposeful. In general, it is possible to be purposeful even with a great wealth of sub-personalities, but for this, they must be in a certain harmony, in harmony. We cannot talk about good or bad subpersonalities, because they all express only the multifacetedness of our whole personality. But sometimes one (or several) subpersonalities dominate and begin to control our feelings and behavior. First of all, it is important to recognize your main subpersonalities (usually two or three).

When you recognize subpersonalities, you find an opportunity to distance yourself from them and observe them from the outside. Assagioli writes:

After this dis-identification of the 'I' from its contents of consciousness

(sensations, emotions, desires, and thoughts) I recognize and affirm that I

am a Center of pure self-consciousness. I am a Center of Will, capable of

mastering, directing, and using all my psychological processes and my physical body. (Assagioli, 2016)

Assagioli believed that if these preliminary stages are successfully completed, one can move on to the work of inventing (creating) one's higher Self, finding a unifying center for creating a new personality structure. The main method practiced at this stage was the creation of an ideal image (ideal self), which corresponds to the client's ideas about his ideal and at the same time the principle of reality, i.e. the real possibilities of the individual and the subsequent implementation of this ideal image in life. Of course, such a method was associated with a new identification, but it allows you to set a certain vector of movement towards the goal, create a powerful intention and, with the right attitude and persistence, allow you to successfully move towards an intermediate result. The calculation here is that in the process of moving to a high result, a spontaneous transformation of the personality will take place, freeing it from selfish aspirations, and as a result, a special state of consciousness will be achieved when the real source of the Self will be known and it will be perceived as the unifying beginning of the whole personality structures.

Assagioli argued that the true Self differs from elements and subpersonalities in its unchanging essence. The true Self is the core of the personality, pure consciousness, that is, consciousness free from the influence of temporarily dominant elements and subpersonalities. The scientist saw the psychotherapist's task as developing the ability of the client's true Self to identify with individual elements and disidentify with various subpersonalities, that is, to separate from them in order to analyze them, control and manage them as if from the outside. Acquiring such an ability allows you to maintain peace of mind and balance and to acquire harmony of psycho-physical well-being, separating or at least distancing (distancing) your essence from temporary experiences, psycho-traumatic thoughts, and emotions.

If the search and distancing of the true Self as the unifying center of the personality does not allow one to "get to" it "within oneself", then Assagioli recommends forming such a center "outside oneself" in the form of the desired, most attractive essence of one's true self. It can be identification of oneself with a loved one; a real, literary, or movie hero, or simply with some moral ideal (patriotism, heroism, success, etc.). Often, such identification occurs involuntarily, and it can be used successfully. In other cases, it must be formed.

Such an invented ideal image of one's higher self is called an external unifying center, around which one can also begin work on the elimination of unwanted elements and subpersonalities, their control and correction.

This technique of rebuilding oneself to an ideal image chosen by oneself or with the help of a psychotherapist is called image therapy. The external unifying center solves the task of reconciling and coordinating the aspirations of the lower and higher self, removing hidden conflicts between them, which from the standpoint of psychosynthesis often become the causes of neuroses and intractable psychological problems.

These methods of psychosynthesis are taught by Assagiola in his post-war works, which are translated into English: "Psychosynthesis: A Manual of Principles and Techniques" 1965, "The Act of Will" 1973 and others.

Until the very end of his life (and the scientist died at the age of 86 in 1974 in his native Italy) he worked on the book "Transpersonal Development: the Dimension Beyond Psychosynthesis", drafts of which were published posthumously in 1991.

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But the personality of Roberto Assagioli remains quite mysterious to this day, and the anthropological and philosophical sources of his psychological teaching are not revealed. We have already indicated above that the spiritual and esoteric movements of the 20th century (theosophy, anthroposophy, Bailey's teaching) had a great influence on the development of psychosynthesis. However, Assagioli himself never focused on esotericism, trying to adhere to academic principles and terminology in his own doctrine.

However, some of his followers, such as the British researcher Will Parfitt and the Norwegian psychologist and parapsychologist Kenneth Sørensen, claim that Assagioli followed the theosophical-esoteric doctrine all his life. The first of them believes that the scientist professed the ideas of theosophy and pantheism and in his own worldview was close to ancient esoteric teachings, in particular to Kabbalah. The second claims that psychosynthesis was created in the works of the founder

...conception of paranormal phenomena is definitively delineated, and an organic relationship between parapsychology and psychosynthesis is articulated. The finding, derived from scientific experience, of the existence of paranormal faculties – first and foremost, telepathy, but also psychometry or precognition – now delineates, for the first time in a complete way, the theoretical place of a transpersonal psychology. (Sørensen, 2023)

The Swiss thinker Bruno Huber, who was also a student of Assagioli, tried to apply psychosynthesis to astrology. He founded the Astropsychological Institute (API), which became a world-renowned school of astrology.

At the same time, some modern researchers, taking into account mystical and esoteric influences on certain aspects of Assagioli's teaching, claim that

Modern psychosynthesis lacks a religious-mystical or esoteric basis, as it combines psychoanalytic, humanistic, and cognitive-behavioral approaches to the methodical implementation of the tasks of psychosynthesis – both personal and spiritual. This is how L. Gimstedt (Sweden), T. Youmans (USA), M. Pellerin (France), P. Ferrucci (Italy) work. (Kucherenko, 2014, p. 199)

Indeed, in most modern psychosynthetic practices that are implemented in various cultural and religious environments, there is no ideology, no cults, religious or esoteric ideas and practices. Therefore, the esoteric and mystical passions of Assagioli himself can be considered only as a

private matter of the thinker himself, which had a certain, but not decisive, influence on modern psychosynthesis.

Therefore, one can agree with the opinion of the modern Ukrainian psychologist Yehor Kucherenko about the religiously neutral status of modern psychosynthesis. But its final confirmation requires a more thorough study of the works of representatives of modern psychosynthesis, which will be the subject of our further research.

Originality

For the first time in Ukrainian philosophical literature, a systematic analysis of the anthropological foundations of Roberto Assagioli's work has been carried out, and the specificity of the connection between esoteric teachings and psychosynthesis has been revealed based on a thorough study of primary sources and biographical evidence of the life and work of the famous Italian thinker.

Conclusions

Psychosynthesis, which is one of the leading directions of modern psychology, has a rather multicultural philosophical, and methodological basis. Its founder Roberto Assagioli, while developing his concept, was influenced by theosophical-esoteric, pragmatic kabbalistic and Eastern religious concepts and practices. Unlike psychoanalysis, which saw the unconscious as physiological-naturalistic determinants of the human psyche and behavior, psychosynthesis considers the unconscious as a hidden potential for self-development of the individual. Roberto Assagioli went through a long and difficult way to finally form his own concept, which became the basis of the psychotechniques of disidentification and work with subpersonalities, which help to discover the true transpersonal self, which is the source of human self-improvement. Modern discussions about the relationship between psychosynthesis and various forms of parapsychology once again testify to the synthetic nature of Assagioli's teaching, which combines various psychotherapeutic practices. This is what gives psychosynthesis a new push for development in the conditions of wars, disasters, loneliness and related psychological disorders.

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Філософсько-антропологічні засади психосинтезу Роберто Ассаджіолі

Мета. Автори ставлять за мету виявити вплив філософських та езотеричних засад на формування й подальший розвиток концепції психосинтезу Роберто Ассаджіолі. **Теоретичний базис.** Дослідження ґрунтуються на новітніх методологічних підходах до встановлення взаємозв'язку між філософськими, психологічними та езотеричними напрямками аналізу несвідомого та формування гармонійної особистості. **Наукова новизна.** Уперше в українській філософській літературі здійснено систематичний аналіз антропологічних засад творчості Роберто Ассаджіолі, виявлено специфіку зв'язку езотеричних учень та психосинтезу на основі ретельного дослідження першоджерел і біографічних свідчень життя й діяльності відомого італійського мислителя. **Висновки.** Психосинтез, який є одним із провідних напрямів сучасної психології, має досить мультикультурне філософсько-методологічне підґрунтя. Його засновник Роберто Ассаджіолі, розробляючи свою концепцію, перебував під впливом теософсько-езотеричних, прагматичних кабалістичних та східнорелігійних концепцій і практик. На відміну від психоаналізу, який вбачав у несвідомому фізіологічно-натуралістичні детермінанти людської психіки та поведінки, психосинтез розглядає несвідоме як прихований потенціал саморозвитку особистості. Роберто Ассаджіолі пройшов довгий і важкий шлях в остаточному формуванні власної концепції, яка стала основою створених ним психотехнік дезидентифікації та роботи із субособистостями, які допомагають відкрити справжнє

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трансперсональне Я, що є джерелом самовдосконалення людини. Сучасні дискусії щодо співвідношення психосинтезу та різних форм парапсихології зайвий раз свідчать про синтетичний характер учення Ассаджіолі, яке поєднує в собі різні психотерапевтичні практики. Саме це надає психосинтезу нового поштовху до розвитку в умовах війн, катастроф, самотності та пов'язаних із ними психологічних розладів.

Ключові слова: психосинтез; психоаналіз; езотеризм; теософія; Egg-shaped diagram; несвідоме; свідомість; трансперсональне Я; дезідентифікація; субособистість

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Legitimation of Euthanasia Decisions: A Philosophical Assessment of the Assisted Life Termination

The purpose of this article is to find out whether philosophical and anthropological studies of human nature affect the legitimization of decisions about human life and death, using the example of a philosophical analysis of the problem of euthanasia. **Theoretical basis.** Philosophically and anthropologically based situational analysis in bioethics is chosen as the research methodology, which reveals the legitimation of euthanasia as a complex and highly responsible moral decision, which should be based on both the consideration of all the patient's special circumstances and the competent and adequate application of fundamental knowledge about the human being. **Originality.** From a philosophical point of view, it would be correct to legalize euthanasia, but under the condition of significantly limiting the cases of its application, clearly defining the conditions for its provision and strict control over its implementation. It is morally unacceptable to justify either murder or torture, so euthanasia appears as an attempt to avoid both at the same time. **Conclusions.** Specific solutions to practical problems often indicate the necessary direction for solving theoretical difficulties. Thus, making proper moral decisions about euthanasia requires reliance on fundamental knowledge about human beings, but at the same time it provides arguments "for" and "against" artificial termination of life. The basic principles of bioethics – autonomy, nonmaleficence, beneficence and respect for the dignity of human life – serve as criteria for making balanced ethical decisions both in theory and in practice. These principles should be complemented by a coherent ethical, legal and philosophical position on euthanasia, which is achieved through legitimation procedures. Decisive for making a decision on euthanasia should be the strong desire of the patient himself.

Keywords: human life; human death; euthanasia; legitimation; principles of bioethics

Introduction

The issues of human life and death have always been sensitive and even often delicate for everyone, but in times of war, these issues inevitably become acutely relevant. After all, a person who is naturally quite vulnerable physically suddenly finds himself or herself bodily vulnerable in a time of war, regardless of taking care of his or her own body. In war, the strongest often die, because they are the ones who go into battle as soldiers, where death lurks at every turn. Therefore, it is often not the lot that decides who goes into the most life-threatening battles, but the human will – and not of the soldier himself, but that of his commanders. This draws attention to the fact that even in peacetime decisions about a person's life are often made not by the person himself, but by a third person, such as a doctor. The grounds on which such decisions are made can be classical and preserved since the ancient times, but they can also change quite significantly as culture and civilisation develop. In addition, different types of societies may also have quite different criteria for making decisions about life and death. To systematise these grounds and explain them conceptually, it is worth turning to the theory of legitimation, or rather to the

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branch of philosophy that studies, compares and generalises various conceptions of legitimation proposed by philosophers from ancient times to the present day.

Now, during the war in Ukraine, the threat of a global food and environmental crisis (due to the danger of damage to nuclear facilities) has arisen, and the issue of revising the value foundations of social life in general, and medical theory and practice in particular, is becoming particularly acute. The problems that seemed distant and hypothetical to us are now taking on a new meaning. During the war, millions of Ukrainians suffered and were forced to leave their homes, thousands lost their families and homes. Can bioethical principles and traditional values remain unchanged at this time? Obviously, no. Increasingly, during crises, ethical/axiological issues are also manifested in the economic, political, and legal spheres as points of practical intersection of humanitarian and natural, social and biological scientific views on human nature in general and the conditions of human survival in particular.

The methodology of this study is the situational analysis in bioethics and its theoretical justification. Bioethics today, in our opinion, is becoming more and more applied, it is able not only to define the limits of human life, outline the horizons of acceptable human survival (as a species), but also to offer effective mechanisms, tools and SOPs (standard operating procedures) to respond to dilemmas that arise in crisis situations. Bioethics, along with axiology, have a sufficient basis in various ethical theories: Aristotle's virtue ethics, Immanuel Kant's practical ethics, Adam Smith's and Jeremy Bentham's utilitarianism, Christian ethics, discursive ethics, etc. Based on this theoretical diversity, bioethics can be seen as an applied ethics, i.e., the application of appropriate (relevant to a particular problem and situation) theoretical ethical norms or provisions to solve certain practical problems. A vivid, albeit sad, example of this statement is the use of medical triage in wartime. For more information about the peculiarities and future of moral theories, deontology and applied ethics, including their role in the healthcare sector, see the study "Setting Health-Care Priorities" by Norwegian ethicist Torbjörn Tännsjö (2019). This study has both its strengths and controversies (Hubenko & Boichenko, 2020). However, the point is that it is impossible to make final correct moral decisions at the level of theory – they should always be made contextually, i.e. individually for each specific case. The theory only creates favourable preconditions for making such practical decisions: it forms a basic vocabulary, develops possible alternatives, and prepares methodological guidelines to justify the choice between them.

Purpose

The purpose of the article is to find out whether philosophical and anthropological studies of human nature affect the legitimization of decisions about human life and death, using the example of a philosophical analysis of the problem of euthanasia.

Statement of basic materials

The moral dubiousness of the legitimation of euthanasia

Today, more than ever before, the primary task of bioethics is to rethink moral practices in medicine not on a priori ethical grounds, but on the basis of situational analysis. Such situational analysis is the application of previously intersubjectively agreed bioethical principles in a specific treatment context. This is particularly relevant in situations of medical triage in wartime. It is obvious that both theorists – ethicists and philosophers, professors of medical universities, and practitioners –

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Doctors, politicians, the military and others, should keep in mind a very important aspect related to the implementation of moral theories in real life: it is about essential differences in the determination of priorities by applied ethics in the situations of individual patients who need medical assistance and in the situations where the assistance is needed by significant sections of the population. (authors' transl.) (Boichenko, 2022, p. 54)

While the second case is mainly about certain political decisions that will be interpreted by someone later and can be changed, clarified or even cancelled in each individual case of their implementation, in the first case, the decision made regarding a particular patient is usually already final. In the case of euthanasia decisions, this practical decision is not only final, but may also be the last – and in no case should it be allowed to become a fatal, erroneous decision.

The legitimation of euthanasia in modern society in general, and in bioethics in particular, is a very complex issue that requires comprehensive discussion. The discourse on euthanasia is being developed by many parties, including lawyers, bioethicists, medical professionals, representatives of religious communities, and the general public.

When starting such a discussion, it is important to clearly define the terms that should be used in a given situation: euthanasia, orthanasia and assisted suicide. Euthanasia is understood as the act of ending a patient's life in order to alleviate their suffering caused by a serious illness or the need for long, painful treatment, and is usually carried out with the consent of the person or with the consent of their legal representatives. This process can be carried out using various methods, for example, by introducing a lethal dose of medication or by disconnecting life-support systems. Another type of euthanasia, orthanasia, usually involves the withholding of any medical treatment to prolong life by a doctor or medical staff. Orthanasia can be performed in a variety of ways, including lethal injection, lack of power and hydration, disconnection of life-supporting equipment, etc. Assisted suicide, as a form of "easy death", means the possibility of exercising the right to die and refusing burdensome medical interventions to prolong life; the right of certain people with terminal illness to voluntarily and legally request and receive a prescription medication from their physician to hasten their death in a "humane and dignified manner" (State of Oregon, 2019). Assisted suicide and euthanasia are very complex issues, and in countries where these procedures are legalised, they are usually controlled by special commissions that are responsible for conducting them in accordance with established rules and procedures. The lawyer and bioethicist Yana Trynova (2019) writes about this problem in more detail.

The development of the bioethical discourse on euthanasia and its varieties is largely related to the legal regulation of this phenomenon in specific countries, and less to the religious context. It is important to note that there is a feedback between the approval/disapproval of euthanasia and the legal regulation of this issue. Researchers of this phenomenon argue in favour of euthanasia based on the arguments stemming from natural human rights, including the right to die.

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"Death is a private matter, and other people have no right to interfere if there is no harm to others or the community (libertarian argument)" (Humphry & Wickett, 1986, p. 91).

Today, so-called "practical" arguments in favour of euthanasia are also increasingly being voiced, but they can also be refuted by counter-arguments. As for the "usefulness" of euthanasia, from a utilitarian point of view, allowing terminally ill people to die well at a time of their choosing will make them happier than the pain of illness, loss of dignity and suffering from waiting for a slow, painful death. The next argument relates to the problem of scarce healthcare resources being spent on people who cannot be cured and who, for their own reasons, would prefer not to continue living. Allowing euthanasia for such people would not only allow them to get what they want, but would also free up valuable resources to treat people who want to live. As for the criticism of euthanasia, it is primarily based on moral grounds: on the one hand, there is a potential for negative moral consequences not only for close relatives and medical professionals who may feel responsible for the patient's death, but also for the whole society and its moral values; on the other hand, there is a suspicion of a cynical pseudo-rational approach, when the voluntariness of euthanasia is questioned, and the real reason is considered to be the lack of healthcare resources, which more or less insistently "pushes" severe patients to a fatal decision.

Principles of bioethics as a possible basis for legitimising euthanasia or refusing it

Returning to the problem of legitimation of euthanasia or assisted suicide, we should mention the United States, where, after considering numerous cases (Supreme Court of New Jersey, 1976; U. S. Supreme Court, 1990), related to the issue of euthanasia and assisted suicide, we should take into account the direct legislative regulation of this problem. Despite the fact that the existing legislation on euthanasia and assisted suicide in different countries of the world is constantly criticised by both supporters and critics of euthanasia, this legislation is somehow correlated with biomedical ethics. In particular, in court, when cases involving murder are considered, the parties to the trial appeal not only to individual precedents, but also to key principles of bioethics (ProCon.org, 2022).

Principle of autonomy. According to this principle, every person has the right to freedom of choice, including the ability to choose how and when to end their life. Thus, euthanasia can be seen as an expression of the patient's autonomy and right to self-determination. In the context of Kantian philosophy, the patient acts as an agent capable of acting freely and reasonably, taking into account his or her own goal. From this perspective, a physician who carries out a patient's wish for euthanasia acts in the interests of the patient as an agent who has the right to his or her life and its end. The prohibition of euthanasia in this case is a paternalistic approach that restricts the patient's freedom of choice and undermines the intrinsic value that Kant considered important.

Reducing/denying patient autonomy in relation to euthanasia can be somewhat threatening: if patient autonomy is reduced in serious situations such as death and dying, there is a danger that patient autonomy may be neglected in other controversial biomedical decisions. It is likely that patients may be forced to make decisions that go against their wishes or interests due to pressure from doctors, family members, social norms or prejudices. In this context, it is important that the practices of assisted suicide and euthanasia are legitimised in the future.

Principle of nonmaleficence. This principle encompasses several moral rules, including the prohibition of killing, causing pain and suffering, incapacitation, insult and deprivation of other life benefits. In the practical application of this principle, a physician must consider the ad-

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vantages and disadvantages of various treatment methods, refuse those that are unreasonably burdensome, and choose the best course of action for the patient. It is especially important to adhere to this principle when faced with moral dilemmas about withholding and withdrawing life-sustaining treatment, medically administered nutrition and hydration, pain control and other aspects of dying and death. "According to this bioethical principle, it is the physician's obligation and intention to relieve the suffering of a patient by the use of appropriate drugs including opioids override the foreseen but unintended harmful effects or outcome (doctrine of double effect)" (Varkey, 2021, p. 21). The possibility of euthanasia (active or passive) violates the principle of nonmaleficence, as it involves ending a patient's life, which can be seen as harmful. However, there is debate as to whether euthanasia can be considered harmful in certain circumstances. Some supporters of euthanasia argue that in certain cases (when a patient has a terminal illness and is in unbearable suffering), euthanasia may be less harmful to the patient than a prolonged process of dying.

Principle of beneficence. This principle calls on doctors not only to avoid harm, but also to benefit patients and promote their well-being. The call to beneficence is based on a number of moral rules aimed at protecting and upholding the rights of others, helping people with disabilities, and rescuing people in danger. In the context of euthanasia, this principle can be perceived as a call to do everything possible to ensure the maximum benefit of the patient by reducing suffering and improving the quality of life. When a patient suffers from a terminal illness and has no prospects for recovery, the principle of beneficence may indicate the need to help the patient die with dignity and painlessly. This can be done through active or passive euthanasia, where a doctor ensures the patient's death by administering a lethal dose of medication, or through supportive care, where a doctor ensures the patient's comfort and peace of mind in the last hours of life without actively shortening their life.

Principle of respect for human dignity. This principle emphasises the inherent value of the individual by virtue of being human. Dignity means being treated as a human being with self-respect and without humiliation, and is important in addressing bioethical issues such as the preservation and prolongation of life at all costs. The discourse on euthanasia as a facilitated death also invokes the notion of dignity, with the emphasis on the fact that patients have dominion over their bodies, making free, autonomous decisions about themselves.

With reference to the role of physicians, preserving dignity means helping patients to feel valuable. The physical move from the familiarity of the home to an unfamiliar hospital entails the transformation from a "person" to a "patient". Sometimes the patient is perceived by physicians as a mere "case", stripped of personality, representing an interesting disease to be studied, or a valuable research tool. The shift from a "person" to a "patient" to a mere "case" betrays human dignity. (Cohen-Almagor, 2014, p. 2549)

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In matters related to the end of life and the possibility of euthanasia, well-known bioethicists call for avoiding extremes – excessive paternalism (when some doctors at the patient's bedside believe that they know better what the patient's best interests are, better than the patient) and uncontrolled use of euthanasia (there is a need to create strong monitoring and control mechanisms so that the right to die would not become an obligation to die). On the other hand, the use of the latest treatment methods is not always the best way to safeguard the interests of the patient. For example, by using artificial lung ventilation machines and feeding tubes, doctors are able to keep patients alive in a persistent vegetative state for an indefinite period of time. Many treatments available through modern medical technology successfully sustain life, but actually reduce the patient's quality of life by not providing a definitive cure, turn "prolonging life into prolonging death" (Wilson, 1975, p. 178).

*Normative pluralism in ethics and the need to develop a common moral position
on euthanasia*

The above-mentioned problems of the impossibility of developing a single ethical theory for making morally balanced practical decisions about euthanasia lead some researchers to moral resignation and a shift to the position of ethical minimalism, which borders on ethical agnosticism. Indeed, it is easy to see a fairly wide range of alternative and sometimes mutually exclusive positions of ethicists on euthanasia – not only in theory, but also in practical recommendations. And yet, there is a certain typicality of cases in practice, as well as not a multiplicity of unrelated moral theories, but a clear grouping of them into certain theoretical directions, each of which offers its own conceptual framework for solving practical problems. Not only situations of practical decision-making, but also their theoretical justification are multiple. This multiplicity is a manifestation of moderate moral relativism, not extreme moral relativism. After all, this multiplicity can be ordered by the characteristics of typical situations and typology of moral theories based on a comparative analysis of ethical concepts. We are dealing with normative pluralism, both in practice and in theory. However, this normative pluralism is not moral chaos and is not a manifestation of moral nihilism – it is rather a sign of active moral search.

Thus, normative pluralism should be seen as a conceptual resource that helps to cover a wider range of possible alternatives when making ethical decisions. In this regard, it is worth referring, for example, to the works of the American philosopher Dale Dorsey (2016) and his opponent, the American philosopher Shelly Kagan (2023). Dorsey insists that normative pluralism means that it is impossible to recognise a single unshakable moral authority: if there are many, then none is exhaustively convincing. Hence, there are supposedly no "oughts" as moral standpoints:

If we accept this, we must reject the possibility of determining, in any definitive way, what standpoints matter and what standpoints don't. To matter would be to possess a form of normative authority, independent of the authority any one particular standpoint possesses from within that very standpoint. (Dorsey, 2016, p. 19)

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Dorsey turns everything on its head here: moral duty should not and cannot determine anything in an objective way – its significance lies in its subjective determination. But if Dorsey himself refuses moral duty from the outset, then it goes without saying that he does not recognise its power over him. This is only Dorsey's personal tragedy, which he has not yet fully realised. But the fact that Dorsey ascribes to everyone else the same moral cynicism that he professes is a profound philosophical error and a moral insult to all other people. Kagan understands normative pluralism in a completely different way, for her it means only a starting point for the search for moral understanding and a broader legitimation of certain moral norms.

A separate complex and morally ambiguous issue is the legalisation of euthanasia, which is one of the broadest ways to legitimise it. In his book "The Future of Assisted Suicide and Euthanasia", American ethicist Neil M. Gorsuch (2006) expresses a reasonable opinion that active assistance in dying and assisted dying by request are not ethically acceptable forms of helping people in difficult life situations. The legalisation of euthanasia and assisted suicide may lead to a large number of problems, in particular, related to the insufficient protection of patients' rights. This will inevitably lead to excessive use of euthanasia. Even before the legalisation of euthanasia, cases of abuse of euthanasia without sufficient grounds were often observed. If euthanasia is legalised, then the number of cases when euthanasia is not properly prevented will increase significantly. Gorsuch notes that doctors and other healthcare professionals should rather not be swayed by the decision to euthanise, but instead focus on providing the best possible palliative care for patients facing difficult life situations. Instead of helping patients end their lives, they should first use every opportunity to help them preserve them and restore as much of their quality of life as possible. In his book, Gorsuch also discusses other possible negative consequences of legalising euthanasia and assisted suicide. In particular, he also analyses the possible consequences of legalising euthanasia that will affect members of the medical profession, in particular doctors who currently refuse to perform euthanasia and assisted suicide procedures on the basis of moral principles. The law should not force doctors to violate the general morality of the medical profession or their own moral principles.

Originality

The legalisation of euthanasia has one undeniable advantage: it provides legal recognition of the right to euthanasia. After all, the unlawful provision of euthanasia and similar medical procedures in cases where they are justified both in theory and in practice (and in particular, based on the patient's firm decision), gives morally justified actions a dubious moral character of unlawful acts. Avoidance of euthanasia sometimes condemns a patient to unbearable suffering, and the prohibition of euthanasia essentially turns into a permission to torture a patient. Thus, the strategically correct decision would be not to ban euthanasia altogether, but to restrict it significantly, to clearly define the exceptional conditions for its provision and to strictly control the receipt of all necessary legal permits and strict compliance with all recommended medical procedures.

Conclusions

Specific practical problems of making proper moral decisions about euthanasia point to the necessary direction for theoretical research on the general philosophical assessment of the arguments "for" and "against" artificial termination of life. The basic principles of bioethics: autonomy, nonmaleficence, beneficence and respect for the dignity of human life should play a key role in these issues. However, these principles alone are not enough – it is also necessary to develop a

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general ethical, legal and philosophical position on euthanasia. From an ethical point of view, the patient's firm wish should be decisive. Also, with all due caution, it is critically important to introduce euthanasia into the legal field, to reach the widest possible common position on the moral, political and legal boundaries of euthanasia. From a philosophical point of view, euthanasia is a measure of last resort, which can only be used if all its alternatives have been clearly exhausted.

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Легітимація рішень щодо евтаназії: філософська оцінка штучного переривання життя людини

Мета. Автори цієї статті ставлять за основну мету виявити, чи впливають філософсько-антропологічні дослідження природи людини на легітимацію рішень щодо її життя і смерті на прикладі філософського аналізу проблеми евтаназії. **Теоретичний базис.** Методологією дослідження обрано обґрунтований із філософсько-антропологічної позиції ситуативний аналіз у біоетиці, що розкриває легітимацію евтаназії як складне і вкрай відповідальне моральне рішення, яке має ґрунтуватися як на врахуванні всіх особливих обставин пацієнта, так і на компетентному й адекватному застосуванні фундаментальних знань про людину. **Наукова новизна.** Із філософського погляду коректним буде легалізувати евтаназію, але за умови суттєвого обмеження випадків її застосування, чіткого визначення умов надання і жорсткого контролю за її проведенням. Морально неприпустимо виправдовувати ані вбивства, ані тортури, тому евтаназія постає як спроба уникнути водночас того й іншого. **Висновки.** Конкретне розв'язання практичних проблем нерідко вказує на необхідний напрям вирішення теоретичних ускладнень. Так, прийняття належних моральних рішень щодо евтаназії потребує опертя на фундаментальні знання про людину, але водночас дає аргументи "за" і "проти" штучного переривання життя. Базові принципи біоетики – автономія, незавдання шкоди, благодіяння та повага до гідності людського життя – виступають при цьому як критерії прийняття виважених етичних рішень і в теорії, і на практиці. Ці принципи мають бути доповненими узгодженою етичною, правовою та філософською позиціями щодо евтаназії, які досягаються через процедури легітимації. Вирішальним для прийняття рішення про евтаназію має бути тверде бажання самого пацієнта.

Ключові слова: життя людини; смерть людини; евтаназія; легітимація; принципи біоетики

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Freedom as a Key Value of the Volunteer Movement

Purpose of the article is to find out the main content and ways of embodying freedom as a value of the volunteer movement in the context of analyzing the social motivation of human behavior in general. **Theoretical basis.** The theoretical basis of the research is the philosophical and anthropological understanding of freedom as a person's creative overcoming of obstacles to establish his or her eccentric essence. Such a vision is embedded, in particular, in Karl Jaspers' philosophy of existence, Helmuth Plessner's philosophy of positioning in the world, and Paul Ricœur's philosophy of rational choice of life path. **Originality.** The importance of freedom as a value, as well as other social values, is revealed and specified through the analysis of the values of the volunteer movement. In the desire of people engaged in volunteer work to achieve freedom through other values, the content of freedom as a basis for self-reproduction of the individual, community and society is revealed. **Conclusions.** Representatives of various humanities and social sciences have distinct research interests in analyzing the values inherent in volunteers. As members of a certain society and certain communities in this society, volunteers do not act outside the economy, politics and other spheres of public life, but reveal their freedom through creative and non-standard solutions to economic, political, and other problems. At the same time, research psychologists focus attention on the personal self-realization of a person, theorists and practitioners of social work study volunteers' desire to gain recognition from peers and other small social groups, and representatives of sociology, political science and other social sciences focus their attention on such socially significant values of volunteering as patriotism, solidarity, etc. The task of social philosophy is to justify the desire to contribute to the public good, which is common to all volunteers. Representatives of philosophical anthropology look for the best social intentions inherent in a person as a member of society in volunteering. Analysis of the values of volunteering as a motivator of human behavior provides knowledge of socially significant values inherent in every member of society to a greater or lesser extent.

Keywords: human freedom; volunteers; volunteer movement; value of freedom; socially significant values; values of self-reproduction

Introduction

The fundamental unlimitedness of human freedom, which is an essential and existential feature of man, was substantiated by Karl Jaspers (1956), one of the classics of German philosophy of the 20th century. At the same time, Helmuth Plessner (1975), a classic of German philosophical anthropology, specified that such an essence is realized due to the eccentricity of a person's positioning in the world. However, such a positioning specific to a person is not just eccentric, but the result of a person's reasonable choice of his or her life path among the many possible options that people see for themselves (Ricoeur, 1966). This already suggests that human freedom is not actually unlimited, but requires certain efforts from a person to overcome the actual limitations of his or her freedom. Actually, then freedom itself appears not as an abstract arbitrariness of behavior, but as a concrete liberation from certain defined limitations. A striking example of such efforts to liberate a person for the sake of self-realization and achievement of higher values in adverse circumstances is the activity of volunteers.

In order to study the importance of the value of freedom for the volunteer movement, it is necessary to analyze it philosophically – first of all, to find out what other values determine the behavior of volunteers, as well as what is the hierarchical relationship of all the main values of the volunteer movement. After all, volunteering is not a whim of people with free time, but is a conscious choice that often takes on organized forms:

Volunteering is not just an expression of individual engagement and a spontaneous result of community life; it is often consciously organized and managed and it can be made an object of policymaking. This mixture of voluntariness and organization in the establishment of prosocial behavior makes volunteering a very interesting phenomenon. (Dekker & Halman, 2003, p. 1)

And, as in any organization, even an informal one, the volunteer movement has not only one core value, but a set of interrelated values. And while freedom is certainly the core value that gives the volunteer movement its very name, other values also perform important functions in volunteering that cannot be reduced to a mere means of ensuring this freedom.

Volunteering is a social phenomenon that has already received a special philosophical assessment (Drapushko & Iliuk, 2023; Horinov & Drapushko, 2022), yet its anthropological foundations still remain insufficiently studied. The topic of values is precisely at the intersection of social philosophy and anthropology, so both should be involved in determining the methodology of this study.

The basic *methodology* of this work will be the pragmatic version of liberalism (Iliuk, 2022). In addition, the methods of generalization and conceptualization will be used in the secondary analytical evaluation of the results of field research in the area of various humanities and social sciences.

Purpose

The purpose of the article is to find out the main content and ways of embodying freedom as a value of the volunteer movement in the context of analyzing the social motivation of human behavior in general.

Statement of basic materials

Typology of volunteering values according to research interest

The priority role of values in volunteering has long been identified by researchers. For example, in their joint paper, Dutch researchers – political scientist Paul Dekker and sociologist Loek Halman – argue that external social factors are often considered as secondary to the intrinsic motivation of volunteers:

Most studies seeking to explain volunteering find only weak correlations with socio-demographic characteristics such as age, income, education and social class, and thus volunteering cannot be explained in toto from

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such attributes. Thus, it seems likely that explanations will be found in other individual features, such as values. (Dekker & Halman, 2003, p. 6)

And yet, the values also turn out to be very different – the values themselves reflect social influences: after all, there are values of different orientations – both for oneself, one's own self-affirmation, and for one's group, support for one's social environment, or generally humanistic, so to speak, "for the best against the worst".

As a starting point for this study, let us assume that different sciences have different visions of the key values of volunteering. In this case, different social sciences and humanities will see the freedom of volunteering differently, giving different meanings to the freedom of volunteering. Therefore, it can be assumed that psychology is dominated by a person-centered approach: the values of freedom will then be revealed in the freedom of self-realization, self-esteem and self-positioning in the world. In social psychology and social work, which is close to it in some respects, we can expect the dominance of the values of understanding, cooperation and mutual support, which characterize direct interpersonal interaction as the main subject of analysis. Also, at this level, one can expect the analysis of small groups of volunteers as like-minded people and members of informal groups. Finally, sociology and political science emphasize mass processes, and thus the freedom of volunteering will acquire institutional significance for these sciences. Here, too, we can expect results typical for the use of statistics and functional analysis, which would characterize the volunteer movement as one that is subject to formalization and which should be included as a component of the functioning of certain social systems, such as political or economic. It can also be assumed that social philosophy should approach the definition of freedom of volunteering from the standpoint of defining its essence, and on this basis – give a systematic definition of the value of freedom of the volunteer movement.

The general expected trend is to strengthen the direct relationship between commitment to the values of volunteering and the activity, scale and depth of involvement in volunteering activities:

Data from 534 volunteers of an international aid and development agency in the United Kingdom revealed a positive relationship between prosocial values and time spent volunteering. The results also show that volunteer engagement fully mediated the relationship between the value motive and time spent volunteering, and the strength of the mediated effect varied as a function of volunteers' commitment to beneficiaries. (Shantz, Saksida, & Alfes, 2014, p. 671)

Thus, we have two main objectives of this study, which determine its two main sections: the first, devoted to the analytical assessment and philosophical generalization of the meaning of freedom as a value of the volunteer movement in the special sciences; and the second, the philosophical section itself, which, on this basis, will make adjustments to the a priori approach to de-

termining the specifics of the assessment of freedom in various sciences and will point out the systemic links between these special approaches.

The meaning of freedom as a value of the volunteer movement in special sciences

Most studies on the topic of values in general and in the field of volunteering in particular are found in the psychological sciences. Here, values are interpreted mainly in a voluntaristic way, and an idea of the psychological understanding of the relationship between values is given by the so-called "Maslow's pyramid", in which the highest level is assigned to the value of self-realization (Boichenko, 2020, pp. 29-31; Maslow, 1954).

For example, British psychologists Amanda Shantz, Tina Saksida, and Kerstin Alfes (2014) prioritize compassion for the beneficiaries of volunteering, i.e. for those to whom volunteers provide assistance. Representatives of Ukrainian psychology advocate a similar position. Thus, D. S. Podolianchuk states:

For the most part, a noticeable and often decisive influence on the formation of students' value systems is exerted by the personal factor. Students are generally well-formed individuals with a fairly well-defined civic position, established views on life, and defined value orientations. In our opinion, students' inclination to volunteer largely depends on the level of their empathy... (transl. by O. I.) (Podolianchuk, 2019, p. 171)

Already at the level of the individual, the specificity of freedom in its embodiment in volunteering is manifested: although values are interpreted as one's own choice and the product of a person's volitional decision, this voluntarism, if somewhat self-centered, attracts the best manifestations of the person's ego – his or her self-satisfaction with the ability to empathize and feel compassion for others.

The pedagogical sciences, which are closer to social psychology and social work, show interest in small group values. For example, distinguishing between old and new types of motivation for volunteering in Central European countries, including Ukraine, Hungarian authors Veronika Bocsi, Hajnalka Fényes, and Valéria Markos (2017) note that such motivation is increasingly the desire for better socialization in small groups: "the motivations for volunteering among the young generation include belonging to a community, facing a challenge, professional development, spending leisure time in a useful way, and making new friends" (p. 120).

In a recent study by the same research team, which specifically examined whether the desire to advance one's professional career (i.e., selfish or social motives) was the reason for engaging in volunteering, they confirmed that altruistic aspirations remain in the first place: helping others (90 %), career-building (76-82 %), the inclusion of volunteering on the respondents' résumé (45 %) (Fényes, Markos, & Mohácsi, 2021, p. 14). However, even the motivation driven by the desire to improve one's professional career through volunteering was clearly higher only in those groups of respondents who chose professions close to social work as their specialty: "...career-building goals

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are more likely to prevail among students engaged in helping professions, wherein volunteer work is to a large extent related to the field of study, as opposed to programs in business, economics, sciences, computer science, and engineering" (Fényes, Markos, & Mohácsi, 2021, p. 14).

Ukrainian researchers in the field of pedagogy and social work take a similar position even in earlier studies. For example, Alla P. Anishchenko (2012) considers the participation of volunteers in palliative care as an important part of their socialization. At the same time, Ukrainian research psychologist Eduard Balashov (2012) finds a certain dimension of student volunteering that makes it professionally attractive not only for students of humanitarian profile: participation in international volunteer projects. Thus, through volunteering in international projects, students not only socialize more successfully in small groups, but also socialize together with their foreign peers, which adds an additional pragmatic dimension and additional attractiveness to volunteering. This motivation has been especially successful in organizing volunteer activities as an integral part of Ukraine's defense against Russia's armed aggression after February 24, 2022: it is through international channels that most of the humanitarian and military aid to Ukraine in this war is being provided, and volunteers are taking on the organization of the delivery and distribution of a significant part of this aid in Ukraine.

In the social and political sciences, there is a clear understanding that the choice to volunteer is determined by both personal pro-social characteristics of a person (helpful, active and generous) and favorable circumstances of the social environment (Dekker & Halman, 2003, p. 3). In another scale of motivation, the same factors are defined as egoistic and altruistic, i.e., those that orient a person to act for his or her own satisfaction or for the needs of the community. In their study, Dekker and Halman note that not only values determine the choice of the type of volunteer activity, but also the social institutions and social structure existing in a particular society create certain prerequisites and certain requests for a certain type of volunteer activity, and thus form the values of volunteering:

Depending on economic circumstances and traditions of state care and associational life, needs and opportunities to volunteer and the kind of work to be done differ, and thus relevant values will also be different. People with different values and norms will feel attracted to different organizations and activities... (Dekker & Halman, 2003, p. 7)

These researchers speak, in particular, of the great importance of such values as the spirit of solidarity and engagement (Dekker & Halman, 2003, pp. 7-8). However, freedom reveals itself not only in such broad categories, but also in very specific institutional and organizational manifestations, which are also recorded, studied and developed, first of all, by representatives of social sciences – sociology, political science, economics.

Specifically, Ukrainian researchers of the volunteer movement draw attention to its importance in the development of civil society in general in a given country. For example, Ukrainian sociologist Oksana Pankova and her co-authors see volunteering as "a manifestation of the activation of social resources of civil society" (Pankova, Kasperovych, & Ishchenko, 2016). The practical, theoretical and methodological contribution of advanced religious organizations to the

development of the volunteer movement cannot be dismissed. An example is the work of the Greek Catholic organization Caritas Ukraine (Bondarenko & Vdovtsov, 2021).

Philosophical understanding of the importance of the volunteer movement values

From a philosophical point of view, the key values of a person are those embodiments of freedom that trigger the processes of self-reproduction – of the individual, community, and society. However, if such self-reproduction of one of these levels occurs autonomously from other levels, or even at their expense, i.e. by means of their oppression, then such freedom will not have great prospects. After all, suppression of other levels of implementation of freedom will mean, if not their restriction (at least), then in the worst case their gradual destruction (at most). An important role in assessing the values of volunteering is played by an ethical analysis of the virtues inherent in volunteers (Shaw & Dolan, 2022).

We can take such a value as "courage" that is common to many volunteers and show its self-centered and communicative variants. Obviously, a "daredevil" can hardly benefit the community or society, and even himself or herself, it is only a desire to look as a "swashbuckler" for his or her own pleasure, first and foremost. Whereas "bravery" already implies following certain positive values recognized in the community or society, for the sake of which conscious and organized courage is needed, which is what bravery is. Finally, if courage appears as a manifestation of patriotism in extremely risky circumstances (for example, in an enemy-occupied territory) or as a manifestation of higher humanistic values in conditions of class, ethnic, gender, or other intolerance, then such courage begins to weigh already at the social level and acts as a component of the reproduction of social systems.

Of course, courage is far from the only value that can be seen as a manifestation of personal freedom. The values of empathy, helping others, career development, gaining recognition in small groups, solidarity, and loyalty were mentioned earlier. The hierarchical subordination of these values is different for different volunteers and in different social situations. However, there is no doubt that there is a clear relationship between these values and a clear strategic focus on the public good – not abstract, but quite concretely accepted by volunteers. Volunteering is never an attempt to realize utopian ideas, although there is a lot of idealism and romance in the work of volunteers.

Dutch researchers of the phenomenon of volunteering set out to destroy myths about it, both those that seek to create an image of "pure" volunteering and those that give various "hybrid" definitions of volunteering. In particular, they draw attention to the fact that volunteering, despite its declared autonomy, is still influenced and has an impact, particularly in the field of politics and economics: "...political and market interests are not external to the realm of volunteering but play a constitutive role in its creation" (Shachar, Essen, & Hustinx, 2019, p. 258). A striking example of the fact that such influences are not only inevitable, but also allow people to show their best traits and demonstrate their best values in volunteering is the research of Ukrainian philosophers Olesia Pankiv, Oksana Onyshchuk, and Oleksandra Stebelska (2023) on volunteering in war, when collectivist and social values clearly come to the fore instead of self-realization values: "The main motives include the protection of state sovereignty and helping Others" (p. 178). Also, other emergencies in public life, such as a pandemic, necessitate non-standard and spontaneous responses from citizens (Blikhar & Hren, 2021).

Another interesting observation of these authors is that volunteering is not the only way for people to freely realize themselves in public life:

...instead of seeking to be included in the realm of "volunteering", those who are not part of this realm may wish to depict their experiences in alternative manners, and potentially bring to the fore different ways of mutual support and participation in public life that can be promoted and expanded. (Shachar, Essen, & Hustinx, 2019, p. 258)

Indeed, a person may not be recognized as a volunteer, but in fact perform volunteer work, sometimes even in a rather unexpected capacity, such as an intellectual (Kubalskyi, 2023). This suggests that the values of volunteering have an impact beyond volunteering itself – on those members of society who are not identified as volunteers, who may be sporadically involved in volunteering, or who may show volunteer qualities outside the activities of volunteer organizations or even outside the volunteer movement.

Originality

Volunteering changes and concretizes the meaning of freedom as a value, and thus gives new meaning to the values that are already present in society. Freedom is realized not as a pure value in itself, but through the desire of people engaged in volunteer work to achieve other values, in which they consciously see the embodiment of their freedom. Another important and characteristic sign that other values appear as the embodiment of human freedom is that the self-reproduction of the individual, community and society acts as their main purpose.

Conclusions

When studying the phenomenon of volunteering, representatives of various humanities and social sciences focus on different values inherent in volunteers. All of these values, however, act as a disclosure and concretization of the realization of volunteers' freedom as members of a certain society and certain communities within that society. For example, personal self-realization (emphasized by psychology), the desire to be recognized by peers and other small social groups (studied and developed by social work), as well as patriotism and other civic virtues and values (studied by sociology, political science and other social sciences) appear as key values of volunteerism. However, only social philosophy sees this as a common desire for all volunteers to contribute to the public good, and philosophical anthropology points out that volunteering reveals the best social intentions inherent in all members of society, and accordingly, the values of volunteering act as a motivator of behavior not only for volunteers themselves, but are also inherent in all other members of society to a greater or lesser extent.

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Свобода як ключова цінність волонтерського руху

Мета. У статті передбачено з'ясувати основний зміст та шляхи втілення свободи як цінності волонтерського руху в контексті аналізу соціальної мотивації поведінки людини загалом. **Теоретичний базис.** Дослідження ґрунтується на філософсько-антропологічному розумінні свободи як творчого подолання людиною перешкод для встановлення своєї ексцентричної сутності. Таке бачення закладене, зокрема, у філософії екзистенції Карла Ясперса, філософії позиціонування у світі Гельмута Плеснера та філософії розумного вибору життєвого шляху Поля Рікера. **Наукова новизна.** Значущість свободи як цінності, а також інших суспільних цінностей розкрито й конкретизовано через аналіз цінностей волонтерського руху. У прагненні людей, які займаються волонтерською роботою, досягнути свободи через інші цінності розкривається змістове наповнення свободи як підстави для самовідтворення особистості, спільноти і суспільства. **Висновки.** Представники різних гуманітарних та соціальних наук мають відмінні дослідницькі інтереси в аналізі цінностей, притаманних волонтерам. Як члени певного суспільства і певних спільнот у цьому суспільстві, волонтери діють не поза економікою, політикою та іншими сферами суспільного життя, а розкривають свою свободу через творче й нестандартне вирішення економічних, політичних тощо проблем. При цьому дослідники-психологи зосереджують увагу на особистій самореалізації людини, теоретики і практики соціальної роботи досліджують прагнення волонтерів здобути визнання серед однолітків та в інших малих соціальних групах, а представники соціології, політології та інших соціальних наук концентрують увагу на таких суспільно значущих цінностях волонтерства, як патріотичність, солідарність тощо. Завданням соціальної філософії є обґрунтувати прагнення сприяти суспільному благу, яке є спільним для всіх волонтерів. Представники філософської антропології шукають у волонтерській діяльності кращі соціальні інтенції, властиві людині як члену суспільства. Аналіз цінностей волонтерства як мотиватора поведінки людини дає знання соціально значущих цінностей, властивих більшою чи меншою мірою кожному члену суспільства.

Ключові слова: свобода людини; волонтери; волонтерський рух; цінність свободи; соціально значущі цінності; цінності самовідтворення

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The Significance of Philosophical Anthropology in Determining the Methodology of Modern Scientific Research

Purpose. This research involves revealing the methodological significance of the anthropological understanding of values for conducting modern scientific research. **Theoretical basis.** Philosophical anthropology acts as an epistemological basis for answers to ontological questions that are part of the structure of such problems in modern science as the construction of a scientific picture of the world, the ordering of data of natural attitude, and anthropocosmism. The ontological basis for the formation of the anthropological theory of values is the teaching of Wilhelm Leibniz, Immanuel Kant, Rudolf Lotze, and Martin Heidegger. **Originality.** The creation of a scientific picture of the world, the research of natural attitude, and an anthropological approach to cosmology carried out from the viewing angle of the philosophy of values show the close mutual conditioning of these scientific issues. A successful determination of one's value positions by a scientist-researcher is impossible without his/her agreeing with his/her picture of the world with the prevailing ideas about the world in their society. Such ideas are studied by anthropocosmism, which researches not so much the world in itself, but a view of this world from the standpoint of the existing state of society and the main intentions of its development. **Conclusions.** The value attitude of scientists at a certain stage of the development of scientific knowledge forms their picture of the world, which has the form of self-explanatory scientific provisions. The facts of modern physics must always, one way or another, receive their legitimation through the world of the human natural attitude. Even the unobservable characteristics of the microcosm are explained by appealing to knowledge about the observable characteristics of the world. The anthropocentric nature of cosmology is determined by the fact that in modern philosophy, the values of a person explain not only the way of one's cognition but also the way of one's inclusion in the world.

Keywords: philosophical anthropology; methodology of modern scientific research; scientific picture of the world; natural attitude; anthropocosmism; values

Introduction

Carrying out scientific research is always a meeting of two realities – the material world external to a person and the ideal world of knowledge. Man appears as a communicator between these two worlds.

Even Immanuel Kant (1781) not only established but also systematically justified the fact that the world of knowledge about the material world accessible to men is largely determined by men themselves: our sensibility, reason, and intuition in their joint action determine the main characteristics of what natural science calls the phenomenon of nature. On the other hand, the founder of philosophical phenomenology, Edmund Husserl (1960), showed how pure phenomena become specific in human consciousness, intertwining into the meanings of a person's empirical consciousness: the world of everyday consciousness of specific people turns out to be the carrier of the ideal world of knowledge. However, some researchers still offer alternative versions of what the principles of scientific research are, which should provide strictly evidentiary and empirically confirmed knowledge and at the same time perceive the world in the current mode of naive consciousness. For such naive everyday consciousness, the world remains geocentric and self-sufficient, not heliocentric and constructed by human cognition). Phenomenology calls such a world of everyday consciousness the world of natural

attitude. Such an attitude is not so much devoid of any rationality, but is the embodiment of a specific practical rationality of common sense (Reid, 1997).

Is such a dual position of combining common sense with theoretical thinking a manifestation of a kind of scientific "doublethink" by analogy with George Orwell's (1949) novel "1984"? That is, is it not a manifestation of a peculiar ability to hold directly opposite beliefs at the same time? Or does a person, as a scientist, not engage in self-deception, but rather have special means to harmonize the material and ideal worlds? Classics of philosophical anthropology considered values to be such means. Encyclopedia "Britannica" also considers philosophical anthropology to be a science of values, defining it as "discipline within philosophy that seeks to unify the several empirical investigations of human nature in an effort to understand individuals as both creatures of their environment and creators of their own values" (Olafson, 2019).

However, modern science still has poorly developed axiological tools for cognition, and such a deficit is especially acute in the field of scientific research methodology.

Purpose

Perhaps the insufficient axiological certainty in the appeal to philosophical anthropology is explained by the insufficient methodological elaboration of the three mentioned approaches: construction of a scientific picture of the world, arrangement of the data of natural attitude, and anthropocosmism. Such processing should be done from the standpoint of the philosophy of values. *The purpose* of this research is to reveal the methodological significance of the anthropological understanding of values for conducting modern scientific research.

Statement of basic materials

Anthropological foundations of constructing a scientific picture of the world

The outstanding German philosopher Martin Heidegger (2002) provided the classic definition of the scientific world picture in his special work "The Age of the World Picture", in which he shows the anthropological basis of the scientific view of the world.

For Heidegger, the scientific picture of the world is a product of the culture of its time, it is literally a person's vision of the world through the eyes of one's epoch: as long as this epoch exists, the picture of time is true in its time. The scientific picture of the world does not exist by itself but is constantly produced by a person as a scientist-researcher who creates in line with the clearly defined method according to the procedures defined and accepted in the scientific culture of his time.

Science becomes research through the projected plan and through the securing of the plan in the rigor of procedure. Projection and rigor, however, first develop into what they are in method... If the projected region is to become objectified, then it must be brought to encounter us in the full multiplicity of its levels and interweavings. (Heidegger, 2002, p. 60)

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Therefore scientific procedures must be free from prejudices to operate with the changeableness in its subject. Only from within this perspective, the science could deal with facts of nature as if they reveal themselves.

Ukrainian researcher Valeria Honcharenko (2019) stressed that for Heidegger "the acts of becoming of the world as a picture with the transformation of the man into a subiectum" (p. 38).

"Following the Kant's idea of a man as an active subject that constructs the world, Heidegger considers that the human being as a carrier of action and rationality meditates on its own existence that articulates itself in hermeneutic self-interpretation within Being-in-the-world" (Honcharenko, 2019, p. 38).

Therefore for Heidegger (2002) "understood in an essential tray, "world picture" does not mean "picture of the world" but, rather the world grasped as a picture" (p. 67).

The modern age is no exception: what appears to our contemporaries to be absolute truth is actually to a large extent that part of the truth that has received sufficient empirical justification in our time. Decades will pass, and perhaps even centuries – and the scientific picture of the world will inevitably change again, and then other facts about the world will appear as final and basic. They will look like that, but they will never be like that in reality, because the world is changeable, and even more changeable are people's ideas about it. Only human nature is unchanging, which connects our cognition with the nature of the world, of which man is an integral part.

The anthropological character of the natural attitude

Every person and a scientist are no exception, they see the world as it appears in his/her everyday perception. The scientist accustoms him/herself to see behind this everyday perception the signs of the hidden essential characteristics of the world, which are not observable. All modern physics of matter, for example, uses terms that denote probabilistic objects – bosons, quarks, etc. This creates a certain dilemma: on the one hand, from the standpoint of quantum mechanics, the influence of the observer should always be included in the description of reality, and on the other hand, there are physical phenomena that cannot be observed in principle.

Considering the effect of observability as part of the researched phenomenon has become a requirement in almost all-natural sciences. Even in bio-psychology, the principles of quantum mechanics are involved. Thus, the French physician, biologist and physicist Franz Klaus Jansen (2018), who has been dealing with issues of the philosophy of science for the past decades, notes: "Quantum mechanics requires a context, yet the context of an observer is rarely considered. On the other hand, in bio-psychology, the observer context is examined to explain superposition and collapse by different mental functions used in everyday life" (p. 1).

Thus, observability is no less explained by the characteristics of the external world than by a person's ability to perceive it in a certain way. Actually, this is one of the natural confirmations of the philosophical thesis developed by Kant, Heidegger, and their followers.

However, physicists also confirm the observability of the world as its own fundamental characteristic – even in terms of the so-called "unobservable phenomena". If at first physicists prove that such phenomena are not just a fantasy of theorists, but real physical phenomena, then there is detailed proof of a special way of their indirect observation. Thus, the Swiss philosophers Dustin Lazarovici, Andrea Oldofredi, and Michael Esfeld (2018) first claim that despite their unobservability, "the microscopic objects *tout court* have a position independently of them being observed". But, this rule should also apply to the observer him/herself, which

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leads to an unexpected conclusion about the dependence, or rather the interdependence of the world and the person who explores it.

However, as it is trivial that physical objects have positions, so it is trivial that in order to access these positions, we have to interact with these objects and thereby change their positions. Generally speaking, for one particle configuration, say a macroscopic object, to contain information about the positions of other particles, there must be a correlation between them, which is, furthermore, reliable in the sense of being reproducible. This applies in particular to correlations between particle configurations in human brains and particles outside the brains, assuming that all the perceptual knowledge that persons acquire passes through their brains.

(Lazarovici, Oldofredi, & Esfeld, 2018)

This means that modern physicists do not exclude the physical reality of the world of natural attitude. But they perceive it as a certain inertial system in the world of total relativity. In this inertial system, certain physical characteristics – corpuscularity, positioning in space, other physical characteristics familiar to the inhabitants of the planet Earth – do not just seem real, but are real, albeit within a rather limited time-space framework.

Indeed, if we evaluate two possible alternatives to this position from the viewpoint of philosophical anthropology, then both of them will turn out to be questionable. Thus, Lazarovici and his colleagues claim that two options are most often proposed to be chosen to explain the observability of the physical properties of the microcosm: the first – these properties cannot be observed at all, and the second – they can somehow still be observed, but partially. However, according to these authors, both options are unsatisfactory: according to the first, the physical ontology turns out to be devoid of empirical proof, and according to the second, it turns out that without sufficient explanations, for some reason, some physical properties can be proven, and others cannot (Lazarovici, Oldofredi, & Esfeld, 2018).

Thus, the unobservability of the facts of the physical microcosm is conditional and looks like this only in comparison with the direct observability of the facts of the physical macrocosm.

Philosophy of values from the standpoint of anthropocosmism

At the end of the 19th century, the German philosopher Rudolf Hermann Lotze (2017) wrote a three-volume fundamental work "Microcosmos", in which he substantiated the existence, next to the world of things and the world of ideas, of a world of values, which acts as an intermediary between these two worlds, while remaining self-sufficient.

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Actually, it is Lotze who should be considered the founder of philosophical anthropology, and not only because he wrote a corresponding extensive special research back in the middle of the 19th century, but primarily because it was his idea to focus attention on values that influenced the strategic development of philosophical anthropology. Thus, almost a century later, Martin Heidegger (1961) in his work "Nietzsche" returns to the defining role of values in ontology and epistemology.

Anthropocentrism in modern Ukrainian philosophy has both its supporters, such as Vasyl Kremen and Volodymyr Ilin (2022), who develop the ideas of anthropocentrism in education, and its critics, who, in particular, criticize technocentrism as one of the key manifestations of anthropocentrism – these are researchers such as Mykhailo Boichenko (2021), Volodymyr Melnyk and Ulyana Lushch-Purii (2022).

In general, philosophical anthropology in each case – whether from the standpoint of anthropocentrism or the standpoint of its criticism – advocates the defense of some values while criticizing others. But in each case, these are values that are created by the people themselves, or rather the human way of life: criticism of anthropocentrism is also in a certain sense a manifestation of anthropocentrism, but in a different version of it. Thus, the philosophy of values is the epistemological resource that philosophical anthropology uses for its own methodological goals, creating alternative versions of the human explanation of the world and the role of man in it (Kubalskyi, 2022; Kubalskyi, 2023).

If the first versions of anthropocosmism still included a significant share of theocentrism (even in the monadology of Gottfried Wilhelm Leibniz (Strickland, 2014)), then modern cosmology increasingly turns to the principle of anthropology – and not only in defining the foundations of cognition of the world, not only in recognizing the way of human inclusion into the world but also in determining the characteristics of the world as it is in itself. But at the same time, the world appears human-dimensional. This approach is embodied largely in the concept of the Anthropocene as a defining characteristic of evolution on planet Earth for tens of thousands of years. In this way, the main direction of the methodological direction of philosophical anthropology is the arrangement of the world as the ecumene of humanity. Thus, a research team consisting of management theorists from France and Sweden, led by Emmanuel Bonnet, claims that "the Anthropocene challenges any hegemonic attempt to conceive and manage the world as a project" in such a way that "the common ground for design and management can be found in the organized world, that is, a world made up of organizations, management and design processes, whose main actors are humans" (Bonnet, Landivar, Monnin, & Navarro Aguiar, 2022, p. 10). The whole world is seen as a kind of organization that needs proper "management". And such an approach is common among some management theorists and some philosophers. In management theory, the value approach leads to anthropological pragmatics, namely, to the application of axiology to the improvement of a person's social environment. Hence, a researcher of management philosophy from Indonesia Harry Yulianto (2021) notes: "the value in management science was not only intrinsic as an art, but also extrinsic value as a science to examine the basics of possible action in practice through controlling for negative influences and increasing positive influences in organizational management" (p. 161).

Of course, such interpretations of philosophical anthropology already go beyond the scope of empirical verification applied by special sciences but are also conceptually unjustified. At the very least, taking into account environmental issues, we must be very cautious about such theoretical claims for the practical "reshaping" of the world by men at their own discretion and

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according to their own values. Thus, American philosopher Seth Sivinski and New Zealand philosopher Joseph Ulatowski (2019) rightly note in their joint article: "Since the world is complex and diverse, we cannot increase the scale without also seriously considering what would happen if we decreased the size of the scale too" (p. 15). However, one cannot completely exclude the need to take into consideration one's own experience in cognition – both social-humanitarian and natural. Thus, the Canadian specialist in Adult Learning Benedict Kojo Otoo (2020) nonetheless truly states: "A researcher may construct knowledge socially as a result of his or her personal experiences in life within their natural settings" (p. 67). In this way, there must be a certain balance in how deeply to involve one's values in the subject of research or to refrain from it.

After all, human values do not always express the interests of all that breathes, and some of them contradict the interests of humanity itself. The values of nihilism, for example, cannot direct practical sciences to anything good. At the same time, if a person, with the help of philosophical anthropology, more clearly methodologically outlines the boundaries of his/her practical influence, this can have better consequences both for the person him/herself and for his/her environment. Anthropocosmism expresses to a greater extent the values of the society in which the research scientist lives, and not just his/her own preferences. The scientist's task is to give these values a clearer functional application.

Originality

Consideration from the angle of the philosophy of values for constructing a scientific picture of the world, ordering the data of natural attitude and anthropocosmism revealed their close mutual conditioning. A scientist's reflexive approach to determining one's own value positions requires their correlation not only with a possible scientific picture of the world but also with a certain version of anthropocosmism, which expresses both the current state of society and the direction of its development.

Conclusions

The scientific picture of the world is an expression of the value attitude of scientists at a certain stage of the development of scientific knowledge, but it is usually perceived as a set of self-explanatory scientific propositions generally accepted at that time. The unobservability of the characteristics of the microcosm does not deny that the facts of modern physics belong to the world of man's natural attitude since these characteristics receive their explanation based on the observable characteristics of the world or do not receive it at all. Modern cosmology increasingly acquires an anthropocentric character from the viewpoint of epistemology and ontology, because the person's values explain not only the way of his/her cognition but also the way of his/her inclusion in the world.

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Значущість філософської антропології у визначенні методології сучасних наукових досліджень

Мета. У цьому дослідженні передбачено виявити методологічну значущість антропологічного розуміння цінностей для проведення сучасних наукових досліджень. **Теоретичний базис.** Філософська антропологія виступає епістемологічним підґрунтям для відповідей на онтологічні питання, які входять у структуру таких проблем сучасної науки, як конструювання наукової картини світу, упорядкування даних природної настанови та антропокосмізм. Онтологічним підґрунтям для формування антропологічної теорії цінностей виступають вчення Вільгельма Ляйбніца, Іммануїла Канта, Рудольфа Лотце, Мартіна Гайдегера. **Наукова новизна.** Створення наукової картини світу, дослідження природної настанови й антропологічний підхід до космології, здійснені під кутом зору філософії цінностей, показують тісну взаємну обумовленість цієї наукової проблематики. Успішне визначення науковцем-дослідником власних ціннісних позицій неможливе без погодження ним своєї картини світу з панівними в його суспільстві уявленнями про світ. Такі уявлення вивчає антропокосмізм, який досліджує не стільки світ сам по собі, скільки погляд на цей світ із позицій наявного стану суспільства та основних інтенцій його розвитку. **Висновки.** Ціннісна настанова науковців на

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певному етапі розвитку наукових знань формує їхню картину світу, яка має вигляд самозрозумілих наукових положень. Факти сучасної фізики завжди так чи інакше мають отримати свою легітимацію через світ природної настанови людини. Навіть неспостережувані характеристики мікросвіту отримують пояснення завдяки зверненню до знань про спостережувані характеристики світу. Антропоцентричний характер космології зумовлений тим, що в сучасній філософії цінності людини пояснюють не лише спосіб її пізнання, але й спосіб її включення у світ.

Ключові слова: філософська антропологія; методологія сучасних наукових досліджень; наукова картина світу; природна настанова; антропокосмізм; цінності

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UDC 323.26V. Y. KRAVCHENKO^{1*}, Y. V. KOLDUNOV^{2*}^{1*}Dnipro State Medical University (Dnipro, Ukraine), e-mail politologdma@gmail.com, ORCID 0009-0000-8393-2097^{2*}Dnipro State Medical University (Dnipro, Ukraine), e-mail ykoldunov101@gmail.com, ORCID 0009-0003-6637-8807**Philosophical and Anthropological Understanding of the Nature of Collective Violence**

Purpose. The purpose of this research is to analyse and systematize modern philosophical and anthropological ideas about the nature, essence, causes and sources of collective violence. **Theoretical basis.** Given the complexity and multifaceted nature of the phenomenon of violence, the authors used a range of philosophical and general scientific research methods. In particular, the comparative method helped to identify the main advantages and disadvantages of using philosophical and anthropological approaches to studying the nature and patterns of violence in the social environment. The use of the systemic and structural-functional methods contributed to a better understanding of the structure, features, mechanisms and criteria for ethical justification of the permissibility of collective violence. The psychological approach made it possible to analyse the role of social dissatisfaction, disappointment, relative deprivation and frustration in the process of radicalization of individuals and their readiness to use violence.

Originality. The originality of this research lies in the application of modern analytical approaches to the study and philosophical understanding of the phenomenon of violence. It has been proven that at the current stage of social development, the following non-traditional forms of violence are becoming widespread: structural, symbolic, cultural, and psychological. It has been established that the main sources of collective violence are value, cultural, ideological and structural contradictions, as well as socio-psychological dissatisfaction, economic inequality and discrimination. **Conclusions.** Throughout history, violence has been an integral part of spiritual, social, value and economic transformations. The study of such a complex phenomenon requires the creation of an effective interdisciplinary theory that would take into account various anthropological, social, philosophical, psychological, physiological and biological dimensions and forms of its use. That is why there is a need to further improve scientific theories and approaches to studying the nature, forms and sources of violence. Taking advantage of a comprehensive approach, we have been able to establish that violence is a form of social influence that involves the use of physical force against individuals, social groups or institutions to cause physical, mental or moral harm and to subordinate their behaviour and will.

Keywords: human nature; coercion; justification and rationalization of violence; values; dehumanization; suffering; dignity; domination; injustice; structural violence; collective violence; exploitation

Introduction

For a long time, the phenomenon of violence has been the subject of important theoretical and practical socio-philosophical discussions. Modernity demonstrates that there is an urgent need for philosophical understanding of the nature, essence and mechanisms of violence in the system of social relations. The study of the ontological features, causes, forms and principles of violence increasingly requires the creation of effective interdisciplinary socio-psychological, philosophical and anthropological approaches that would focus on the patterns of violence in power relations, state-building processes and social conflicts. Despite the destructive and disruptive nature of violence, it continues to be perceived as an element of human nature. This is a complex and controversial phenomenon, and the experts from various anthropological, social, philosophical, natural and psychological directions are trying to explain its origins. It is worth noting the desire of researchers in their works to start theoretical discussions about the role of philosophical approaches to studying the nature of violence and classifying various forms of armed struggle, conflicts and destructive behaviour (Janzen, 2016). Some scholars have focused their efforts on identifying the main mechanisms and patterns of aggressive and destructive behaviour within

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individual and social relations (Dyrstad & Hillesund, 2020). Some of them have tried to overcome the theoretical limitations of previous studies and find universal approaches to a broader definition of violence that would take into account not only acts of physical harm, war or terrorism, but also various forms of non-traditional violence, such as structural and symbolic violence, inequality, discrimination and exploitation (Hartmann, 2017). However, there is still a lack of modern comprehensive scientific theories able to offer universal approaches to defining and explaining the nature, causes and dynamics of collective violence.

Philosophical understanding of the nature of violence is intended to reveal the main social, ethical and anthropological dimensions of its functioning. The dominant scientific paradigm continues to be the study of the value components of justifying the permissibility of violence, as well as determining the level of legitimacy of physical coercion against individuals. It is moral and ethical values and attitudes that allow us to identify situations and events in which the use of force is a tool to counteract evil and injustice. Adherence to such principles and standards contributes to an objective and impartial assessment of violence as an element of the biological, social and spiritual nature of human beings. The study of the nature of violence should be based on a variety of philosophical, psychological, anthropological and social theories, which together form a new approach to understanding the mechanisms and causes of this phenomenon. That is why our research aims to better understand the nature of violence, which will further reveal why certain actors prefer destructive behaviour to peaceful methods and strategies of conflict resolution. The use of interdisciplinary approaches to studying the nature, causes and forms of violence can serve as a basis for creating effective mechanisms for conflict prevention and resolution.

Purpose

Given the relevance of the phenomenon under study, the purpose of the article is to provide a philosophical and anthropological understanding of scientific and theoretical approaches to determining the nature, causes and sources of collective violence.

Statement of basic materials

Interpersonal relations have always been a sphere of conflict and competition for the distribution of scarce resources, values, influence and power. Throughout history, violence has been perceived as an inherent element of the imperfect nature of man, their instincts and psyche. This explained its prevalence and questioned the possibility of social relations that would completely exclude conflicts, cruelty and power struggle. The existence of deep disagreements that could not be resolved peacefully led to the use of various forms of collective violence and armed struggle. The emergence of new manifestations of violence has prompted researchers to test different approaches to studying the sources and factors that lead to its use. From the point of view of philosophical anthropology, the study of this phenomenon allows us to better understand the diverse nature, motives and beliefs of a person, to comprehend their values and worldview. The majority of research hypotheses identify economic inequality, psychological discontent, ideological, political, ethnic and religious contradictions as the main causes of the escalation of violence. In particular, in the broad anthropological dimension, V. Slyusar (2015) characterised violence as "the use of coercion by one social group against another, for the purpose of domination, struggle to obtain, use and maintain power and influence" (authors' transl.) (p. 246). In our opinion, this gave grounds to perceive violence as a manifestation of deliberate and conscious destructive behaviour towards individuals with the intention of causing them physical, spiritual or psychologi-

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cal harm. That is why, depending on the context and meaning, violence can be perceived as a destructive element that negates the human right to dignity and freedom and turns people into a means to achieve collective goals.

Identifying and studying its causes, forms and mechanisms of use plays an important scientific and analytical role for philosophical and anthropological understanding of the nature of collective violence. The scientific community is still debating the terminological characterisation of this phenomenon and the definition of its main components. Most attempts to describe the essence of violence have ended with the study of its causes, forms and consequences. The dominant practice is to describe violence by defining it as physical, psychological, material or spiritual unlawful harm that results from its use. Traditionally, the scientific community has been dominated by approaches that see the main sources of violence in the egoistic nature of man, human instincts, inclinations, needs, desire for power and domination, as well as a set of social, economic, psychological, cultural and ideological factors that can provoke violent conflict. In general, most existing approaches recognise that an important feature of any violence is the use of physical force and coercion to gain or maintain power, authority, influence and social resources. In particular, we can agree with the statement of C. Sousa (2013) that most forms of collective violence involve "the deliberate use of power and force to achieve personal goals, gain or maintain power through intimidation, coercion and physical harm to individuals or social groups" (p. 170).

An analysis of the scientific literature has shown that the vast majority of scholars describe collective violence as "a set of actions with the use of physical coercion and harm to influence decision-making" (Daase et al., 2022, p. 4). This interpretation of the essence of violence is noteworthy, as its use involves a wide range of forceful actions that result in physical, psychological or symbolic harm in order to influence the will of a person and achieve social, cultural, economic and ideological goals. Within this scholarly tradition, M. Wajzer and M. Cukier-Syguła (2020) define violence as "the deliberate use of force and power to maximise economic benefits and achieve intended goals" (p. 144). Such violence can take the form of physical coercion, intimidation, murder, destruction of property, blackmail or threats. Definitions of this type aim to describe violence as a type of misconduct that causes physical harm, suffering and impairment of human freedom.

In turn, L. Levchenko (2012), summarising the main approaches to defining the phenomenon of collective violence, noted that most of them include "the use of physical force and coercion, causing material or spiritual damage, restriction of rights and freedom of choice, as well as intimidation of individuals or social groups" (authors' transl.) (p. 12). We can agree with such arguments because without taking into account the role of physical coercion, it is impossible to understand the nature of various manifestations of violence that take place in modern interpersonal and intergroup relations. There is also a consensus among different scientific fields that the distinguishing feature of acts of violence is "consciousness and intentionality of actions" rather than the random use of force (Bardall, Bjarnegård, & Piscopo, 2020, p. 919). For example, D. della Porta (1995) believes that violence "is the organised and deliberate use of physical force in order to damage, destroy or intimidate opponents" (p. 2). Sharing this point of view, T. Kho-mykh (2012) describes violence as "the deliberate use of physical coercion directed against an individual or social group and involving physical, psychological or moral harm" (authors' transl.) (p. 4). The undoubted practical value of such widespread statements is that it is the intentions of the subject of violence to cause harm that characterise the nature of this phenomenon and determine its focus on dehumanising the object against which it is used. However, such a

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minimalist approach to understanding the nature of violence takes into account only cases of physical coercion that causes bodily or material harm. This view of the nature of violence has some weaknesses, in particular, it does not take into account the broader social context of violence and the non-pecuniary damage it can cause. It should be remembered that violence is always part of socio-cultural relations and can take on various forms of psychological, ideological and spiritual coercion.

The long-term systemic and structural consequences of the use of violence almost always lead to a decline in public trust, social, humanitarian and ideological crises, instability, degradation of social institutions and economic decline of entire regions. In this regard, one can increasingly find a description of violence as "a destructive ontological form of social interaction that always leads to a reduction of being of the actors against whom it is directed" (Hartmann, 2017, p. 3). Such statements reflect a widespread desire to minimise the unjustified use of force and to find effective social mechanisms that would deter individuals from such destructive behaviour and minimise manifestations of aggression. This is what K. Krause (2016) was guided by when he described violence as "the illegal use of physical force that directly undermines and challenges the state's legal monopoly over the legitimate use of force, or implicates the state and its repressive apparatus" (p. 120). A similar model of philosophical understanding of the patterns of collective violence is followed by V. Slyusar (2016), who defines it as "violent actions of certain social groups against individuals or society as a whole in order to achieve their own goals, access to the distribution of scarce resources, accelerate social transformations and fight against opponents" (authors' transl.) (p. 128).

A brief analytical review of current approaches to the study of collective violence has shown that there is a tendency in the scientific community to describe this phenomenon as the use of physical coercion against an individual or his/her property or as a means of struggle for the acquisition, retention and maintenance of power for the purpose of political and socio-economic domination. The advantages of such theoretical constructs are the unambiguity and ease of identifying violence as the direct use of physical force that results in visible bodily harm. Such definitions are ethically neutral and do not contain moral condemnation or justification of the use of force against individuals or their property. However, this approach overlooks an important part of non-physical violence (psychological, emotional, spiritual), which also causes subjugation of the will, suffering and restriction of human autonomy.

Creating an effective theory of violence requires a combined approach to explaining and clarifying not only the physical manifestations of this phenomenon, but also its non-traditional forms that have a destructive impact on the inner world of a person. In this regard, there is a need to get acquainted with the experience of psychological theories that explained the nature and forms of violence and aggressive behaviour by feelings of discontent, frustration and relative deprivation. The proponents of these theories were convinced that "such a predicament is unfair and may lead to the experience of personal relative deprivation, which then evokes feelings of anger or resentment and provokes the use of violence to achieve radical change" (Greitemeyer & Sagioglou, 2019, p. 664). Difficult socio-economic conditions caused by inequality, discrimination and unfair treatment can lead to a sense of relative deprivation, which manifests itself in increased levels of aggression, discontent, resentment, antisocial behaviour, hostility, anger and willingness to use violence.

Within the framework of the socio-psychological approach, the well-known American researcher T. R. Gurr (2011) defined relative deprivation as a value discrepancy between what in-

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dividuals or social groups want to get and what they actually get within social relations. In his work, he found a link between the level of deprivation, poverty, unemployment, discontent, economic inequality and the intensity of intrastate violence. In general, relative deprivation can be described as a feeling of frustration and dissatisfaction among members of a particular social, religious or ethnic group due to the existence of artificial restrictions and barriers to access to a fair distribution of resources and power. The particular value of this approach is that it allows us to understand how the feeling of injustice and discontent provokes aggression and violence, which is perceived as a justified means of quickly achieving the desired changes. In such circumstances, inequality, exploitation, poverty, frustration, competition for resources and power become the main factors that provoke the use of various forms of violence.

An attempt by some Ukrainian researchers to analyse the role of relative deprivation as a factor in the intensification of violent conflicts is worthy of note. In particular, R. Kliuchnyk (2017), studying the causes of conflicts, crises, protests and demonstrations, found that "a significant part of acts of collective violence and large-scale protests can be explained by the phenomenon of relative deprivation and feelings of discontent, frustration and alienation among representatives of certain social groups" (authors' transl.) (p. 63). In our opinion, the application of this model of anthropological understanding of the nature of collective violence has provoked an active search for an answer to the question of whether the use of violence can be an ethically justified and acceptable means of self-defence or a tool for fighting injustice. This view of the nature of violence is part of a dialectical perception of the essence of this phenomenon, but we should not ignore the fact that this approach poses a threat of its potential normalisation and rationalisation in the system of social relations.

Another related group of studies is represented by approaches that identify frustration as one of the main sources of violence escalation, which is understood as a state of psychological tension, dissatisfaction, anger and despair due to the existence of significant obstacles that do not allow individuals to achieve their goals or satisfy their needs. This opens up the possibility of a scientific assumption that, under certain circumstances, the main source of violence is frustration, which causes aggression and violent actions against those individuals, social groups and institutions that are considered to be the main cause of such obstacles. In this regard, we find convincing the arguments of P. Lupsha (1971), who saw the causes of violence in feelings of frustration from the gap between what individuals want to get and what they actually get, and he defined the phenomenon of collective violence as "a collective or mass outburst, characterized by excitement, rage, aggression, repression and acts of destruction and disrupting the social stability and tranquility" (p. 89). In other words, in the face of unmet life needs and frustration, individuals begin to feel anger, which can provoke the use of violence against social groups or institutions that they consider to be the source of their personal problems.

We also tend to believe that feelings of frustration lead to a conflict of interest, dissatisfaction with the current situation, increased levels of aggression and motivation to use violence against the object perceived as the source of such frustration and injustice. The intensity of such violence will depend on the level of discrepancy between what a person has and what they expect. In most cases, such conflict turns violent when frustrated social groups have lost confidence in existing social and legal institutions and are convinced that they are unable to protect and fulfil their interests. In such circumstances, frustration, anger, desire for revenge and implicit approval of violence can lead individuals to justify the acceptability of force to punish those responsible for the existence of inequitable distribution of resources and discrimination against certain social

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groups. In our opinion, the weakness of this approach is that it defines violence too broadly, which can make it difficult to understand this phenomenon due to the additional pile-up of psychological, ethical and ideological components. Such an evaluative and moral perception of violence can become a significant obstacle to an objective assessment and interpretation of its main sources and patterns. This is due to the fact that various forms of non-traditional violence are difficult to record and study its long-term consequences. To a large extent, some criticism of this perception of violence is also related to the difficulty of identifying it and the lack of proven mechanisms that would explain how individual discontent can cause frustration and violence at the level of collectives, social groups or states. After all, violence is a very complex and dynamic phenomenon, which is caused not only by psychological but also by socio-political, ideological, economic, religious and ethnic factors. It should also be borne in mind that frustration, disappointment and dissatisfaction do not always lead to aggressive behaviour or violence. Historical experience points to numerous examples of escalation and justification of violence that were not linked to feelings of injustice, grievance, discrimination or exploitation.

However, there are still attempts to explain the causes of violence by the high level of collective or individual discontent in society, which can lead to the radicalisation of certain social groups and justify its use by ethical criteria (Ajil, 2022, pp. 309-310). We tend to believe that this view is based on the assumption that the lack of effective mechanisms of social representation, high levels of corruption, repression and persecution, as well as the loss of general public trust play a significant role in the growth of discontent and escalation of violence. Economic inequality or discrimination can also influence the motivation of certain social groups to use violence to change these conditions. Thus, common causes of such discontent may include income inequality among different social groups, restrictions on access to education or the labour market.

In recent years, scholars have tried to establish whether there is a link between socio-economic inequality, poverty and the dynamics of violence (Dyrstad & Hillesund, 2020; Fearon & Laitin, 2003; Kravchenko, 2015). Common to these studies was the desire to prove that general instability, discontent, conflict and violence are the result of vertical or horizontal inequalities among members of different social, ethnic or religious groups. G. Østby (2013), analysing the specifics of armed conflicts, concluded that "different types of economic, ethnic and religious inequality often cause instability, which increases the possibility of violence and physical coercion" (p. 210). This indicates that violence is always part of social relations that constantly reproduce social injustice, discrimination and human exploitation. A similar assumption about the main sources of collective violence was made by the authoritative scholar C. Tilly (2003) in his research, when he proposed to describe violence as a wide range of social interactions in society that involve the use of force and coercion to protect or expand one's own interests at the expense of the interests or resources of others (p. 4). Within this tradition, Norwegian researchers K. Dyrstad and S. Hillesund (2020) have also suggested that "the risk of violence depends on the level of group solidarity, socio-economic inequality and general grievances" (p. 1727). Such reasonable assumptions are important because they allow us to understand the mechanisms by which deep discontent can turn into overt forms of violent struggle. We tend to believe that the intensity and dynamics of such violence will be high if people have no real opportunity to influence decision-making, and feelings of discrimination, injustice, inequality and exclusion increase the desire to achieve the desired changes by force. These negative consequences can be minimised by effectively redistributing public resources and providing opportunities to influence decision-making, which will reduce discontent, increase overall trust and pave the way for peaceful conflict resolution.

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A special place among modern approaches to the study of the nature of collective violence belongs to theories whose representatives focus on the study of indirect or non-traditional forms of violence (symbolic, cultural, psychological, systemic, informational). Such forms of violence are often impersonal and do not involve physical coercion, but rather affect the emotions, feelings, psyche and consciousness of individuals. In such circumstances, violence takes on structural, psychological or cultural forms, which makes it difficult to identify and study objectively. Unfortunately, the practice of recent decades has shown that sometimes non-traditional forms of violence can have more devastating long-term consequences for a person's spiritual and psychological balance than the direct use of physical force. That is why the identification and philosophical understanding of such forms of violence plays an important role in building a comprehensive theory that would take into account all interrelated biological, philosophical, anthropological, spiritual, ethical and psychological elements of its essence and nature.

One of the most famous authors of the concept of structural violence, J. Galtung (1969), established that it arises due to the existence of inequality of opportunity and artificial barriers that limit access to the distribution of power and resources (p. 171). This is embodied in the creation of such socio-political, economic or cultural conditions under which a certain social group is subjected to various forms of exploitation, constantly experiences harassment and restriction of its rights and cannot meet its basic needs. The specific features of structural violence are its invisibility, difficulty of identification, systematic impact and destruction of personal potential. In the context of structural violence, social, cultural and economic institutions act as instruments of oppression of a certain social group of individuals, restricting their rights and freedoms. Following a similar position, V. Ruggiero (2018) argues that structural violence is a reflection of unjust social, economic, ideological or cultural norms "as they reproduce inequality, immobility, injustice and misery in a society" (p. 44). The results of these studies have allowed us to establish that the main element of structural violence is social injustice, which impedes the realisation of the personal potential of individuals who begin to experience the destruction of social ties, values, collective identity and isolation from the rest of society, as well as lose interest in participating in public life. The greatest threat of structural violence is that, being embedded in existing social institutions, it becomes a daily practice of discrimination, exploitation and socio-economic injustice and can provoke the use of direct physical violence, coercion and restriction of a person's freedom of will. As a result, such violence leads to a deterioration in the quality of human existence and the functioning of social institutions, increased corruption, destruction of infrastructure, and reduced funding for social spending.

Among other examples of indirect violence, J. Galtung (1969) describes in detail its psychological and cultural forms, which are manifested through "threats, intimidation and ideological influence", the ultimate goal of which is to control the behaviour of individuals or social groups and to limit access to power and resources (p. 169). Continuing this tradition, some scholars also analyse the place of structural, cultural and psychological violence in the system of modern interpersonal relations. In particular, O. Balatska (2015) emphasises that structural violence "comes into play where impersonal socio-political or economic institutions create discriminatory conditions for the existence of certain social groups, leading to the stratification and fragmentation of society" (authors' transl.) (p. 173). In its turn, cultural violence is the basis for ideological, spiritual and informational justification and legalisation of the struggle with the use of various forms of coercion. This gives grounds to believe that such violence is a reflection of the prevailing system of value norms and beliefs that become an element of discriminatory practices

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and influence the determination of the level of its acceptability and normalisation in the public consciousness. The existence of such violence is a means of defining and imposing a certain dominant truth that must be shared by the majority of society.

As a result, through critical analysis and comprehension of modern approaches to the study of the nature of violence, we were able to identify and summarise a set of the following main reasons that provoke its use:

- 1) Social discontent – inequality, ethnic, religious or ideological conflicts, discrimination, limited access to the distribution of power;
- 2) Institutional factors – weakness of social and economic institutions, corruption, low efficiency of public administration and systematic human rights violations;
- 3) Psychological factors – a sense of frustration and dissatisfaction with the conditions of existence of individuals or social groups;
- 4) Value contradictions – the existence of deep value and spiritual differences between competing social groups or individuals;
- 5) Economic factors – economic instability, uneven distribution of resources, competition and the desire to seize the economic resources of opponents;
- 6) Cultural, ideological and informational factors that justify the necessity and permissibility of using violence.

Originality

The paper substantiates the scientific value of a comprehensive study of the nature, sources and patterns of collective violence in the context of modern anthropological and philosophical analytical approaches. The role of socio-psychological, economic, cultural and value factors in the escalation of armed struggle with the use of various forms of violence and coercion is determined. It is established that social disappointment, discrimination, relative deprivation, frustration and economic inequality increase the risk of violence in the system of social relations. The distinctive features and peculiarities of the use of non-traditional forms of violence (structural, symbolic, cultural, psychological) are investigated.

Conclusions

The growing role of philosophical and anthropological understanding of the nature and dynamics of contemporary violence makes it possible to streamline the discussion and summarise different points of view on the role of collective violence in the system of social relations, as well as helps to overcome the analytical difficulties associated with the study and assessment of the main mechanisms of influence of this phenomenon on the restriction of human rights and freedom. The conclusions obtained give grounds to assert that the phenomenon of collective violence is part of human nature, their inclinations, instincts and desires. This gave us the opportunity to form a holistic view of the dynamics of violence, as well as to take into account most of the components and characteristics that determine its place in human life and society. A comprehensive approach to the analysis of violence has revealed that the main features of most forms of violence are physical, moral or psychological harm, anti-systemic nature, involvement of a wide range of participants and the desire to justify the permissibility of its use by ethical criteria.

It has been proved that in the vast majority of cases, violence is a consequence of psychological (frustration, relative deprivation, disappointment), socio-economic (inequality, poverty, polarisation of society and demographic imbalance), political (decline in trust and legitimacy, destruction

of the monopoly on the use of coercion, restriction of rights and freedoms, repression), ideological, ethnic, cultural and structural contradictions that provoke conflicts and confrontation among individuals and social groups. It has also been established that, by its etymological meaning, violence implies the use of physical force and coercion to cause injury or harm to a particular object or subject. It can be physical, psychological, individual, institutional, direct, indirect, overt or covert. From the point of view of epistemology, the use of such violence violates the human right to the body and autonomy, destroys, oppresses and disfigures the person both physically and spiritually. Further interdisciplinary research will help to create strategies for conflict resolution and prevention of collective violence in the system of interpersonal and social relations.

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Філософське та антропологічне осмислення природи колективного насилля

Мета. У цьому дослідженні передбачено здійснити науково-теоретичний аналіз і систематизацію сучасних філософських та антропологічних уявлень про природу, сутність, причини та джерела колективного насилля. **Теоретичний базис.** Зважаючи на складність і багатогранність феномена насилля, автори застосували комплекс філософських та загальнонаукових методів дослідження. Зокрема, завдяки порівняльному методу вдалося виявити основні переваги й недоліки філософських та антропологічних підходів до вивчення природи й закономірностей використання насилля в соціальному середовищі. Системний та структурно-функціональний методи сприяли кращому розумінню структури, властивостей, механізмів та критеріїв етичного виправдання допустимості застосування колективного насилля. Психологічний підхід дозволив проаналізувати роль соціального невдоволення, розчарування, відносної депривації та фрустрації в процесі радикалізації індивідів і їхньої готовності до використання насилля. **Наукова новизна.** Оригінальність цього дослідження полягає в застосуванні сучасних аналітичних підходів до вивчення і філософського осмислення феномена насилля. Доведено, що на сучасному етапі суспільного розвитку значного поширення набувають нетрадиційні форми насилля: структурне, символічне, культурне та психологічне. Установлено, що основними джерелами колективного насилля є ціннісні, культурні, ідеологічні та структурні протиріччя, а також соціально-психологічне невдоволення, економічна нерівність і дискримінація. **Висновки.** Протягом усієї історії насилля було невід'ємною частиною духовних, соціальних, ціннісних та економічних перетворень. Вивчення такого складного явища потребує створення дієвої міждисциплінарної теорії, яка б враховувала різноманітні антропологічні, соціальні, філософські, психологічні, фізіологічні та біологічні виміри і форми його використання. Саме тому постає необхідність у подальшому вдосконаленні наукових теорій і підходів до вивчення сутності, форм та джерел насилля. Використовуючи переваги комплексного підходу, автори встановили, що насилля є різновидом соціального впливу, який передбачає застосування фізичного примусу щодо індивідів, соціальних груп чи інститутів, із метою завдання їм фізичної, психічної чи моральної шкоди, а також підкорення їхньої поведінки та волі.

Ключові слова: природа людини; примус; виправдання і раціоналізація насилля; цінності; дегуманізація; страждання; гідність; панування; несправедливість; структурне насилля; колективне насилля; експлуатація

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Determination of Attitude Towards Oneself by Personal and Situational Factors

Purpose. The article presents a descriptive characteristic of the functioning of a person's attitude to oneself, the formation of self-awareness through a combination of one's emotional and creative features with the components of attitude toward oneself, which allows one to study in depth the process of formation and development of a mature, adapted personality. **Theoretical basis.** The existing variety of scientific approaches makes it difficult to systematize the aspect under study and prevents the formation of a clear structure of a person's attitude toward oneself. The study of self-consciousness of the personality remains relevant in connection with a wide range of issues related to the development of knowledge of the mechanisms that act as internal determinants of the individual originality of the personality's life realization. The theoretical and methodological basis of the study is as follows: the principles of determinism of mental phenomena, the activity concept of self-consciousness, the provision on the regulative function of emotions in activity, the concept of creative activity and ideas about the personality's creative characteristics. **Originality.** The author supplemented and expanded knowledge about the phenomenon of self-attitude, the mechanisms of its formation and features of determination based on the systematization of thematic issues; the idea of the determination of attitude toward oneself, in particular, by personal and situational factors, in the context of its functioning in the conditions of activity with creative elements has been further developed. **Conclusions.** Attitude toward oneself, emotional and creative features of the personality have a common problematic aspect with regard to their nature of interaction and the necessity for the expediency of their unification as a subject of interaction with the world.

Keywords: consciousness; self-consciousness; attitude toward oneself; evaluative component of attitude toward oneself; emotional component of the attitude toward oneself; emotions; creation

Introduction

In the problematic field of human research, it is possible to single out methodological concepts denoting the "human world" (attitude toward oneself) and "human in the world": the attitude of a person to the world of things (objective being), the attitude toward another person (social being) and the attitude toward the Absolute (eternal, universal dimension of a person). In unity, they form the existential space of a person. For philosophy, the problem of consciousness is important because it or its interpretation of the essence of consciousness, the nature of the attitude toward existence affects the initial picture of the world and the methodological guidelines of all philosophical trends. Consciousness has regained its legitimacy as an object of scientific research since the end of the last century. The field of consciousness research has developed through interdisciplinary and multimethodological studies that integrate theoretical, empirical, and clinical research. Consciousness has also been studied through the prism of development, life span, comparative and evolutionary approaches. One of the main controversies in contemporary consciousness research is related to the differences between phenomenal consciousness and conscious access, which are highlighted in the works of Ned Block, Peter Fazelkas, and Morten Overgaard, leading to new scientific and philosophical discussions (Raffone, 2021). Phenomenal consciousness is related to personal experience. If we consider phenomenal consciousness to be a natural phenomenon and part of the physical world, we can assume that there is a mechanism that explains the connection between subjective and objective features (Tye, 2017). Thus,

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uniquely realized meaning is in the realm of subjective experience, which includes perception. For example, when we look, listen, touch, smell, and taste, we often experience sensory phenomena, such as seeing colours and smelling odours. It also encompasses bodily awareness, for example, we usually have experiences of our own body temperature and the position of our limbs. Consciousness is primarily concerned with this experiential aspect of our mental life.

Recent scientific research on the nature of consciousness aims to establish whether it is a continuous stream of perception or a discrete one (Herzog, Drissi-Daoudi, & Doerig, 2020). This question has been puzzling philosophers and psychologists for centuries. Michael H. Herzog, Leila Drissi-Daoudi, and Adrien Doerig (2020) reviewed recent research on long-term postdictal effects. Summarizing, they proposed an influential two-stage discrete model that argues that significant periods of continuous unconscious processing precede discrete conscious perception. The visualization and use of models that estimate long-term postdictive effects are promising areas of research in this field, and two-stage discrete models effectively address important issues related to perception and consciousness in the fields of neuroscience, psychology, and philosophy.

If consciousness is a subjective condition for a person's ability to orient oneself in the external world, one's environment, then self-consciousness is one's orientation in the inner world of the individual (Laing, 2022). Self-consciousness is a unique characteristic of a person that determines a person's attitude toward oneself and the surrounding reality. It is formed during the direct interaction of a person with the immediate environment, during the formation of a certain experience. Self-consciousness is the process of knowing oneself, characterized by the creation of one's own product – the "Self-concept", where the personality acts in the process of cognition both as the subject and the object at the same time. Self-awareness is characterized as a complex multidimensional phenomenon that includes different areas of personality and consequences (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020). Self-awareness is the ability to direct one's attention inward. This involves actively recognizing, analysing, and storing personal information. It is worth noting an important distinction: a person can unconsciously perceive and process environmental signals (e.g., color, food) without realizing it (consciousness). Awareness occurs during reflection on the experience of perception and processing of stimuli (O'Brien, 2020). Psychoanalysts and psychologists feel the need for a philosophical understanding of a person, because one's knowledge, as a special form of a functioning and developing special structure, is the same psychological problem on its own scale, which goes beyond the competence of psychological science.

Purpose

In light of the above, the purpose of the article is to reveal the nuances of determining self-consciousness and the specifics of the relationship of its components with emotional and creative features as factors and necessary elements in the formation of a person's self-perception.

Statement of basic materials

The problem of human adaptation to the pace of socio-cultural changes, the expansion of the sphere of forced communication, the replacement of the personal in culture with its systemic foundations, the gap between the existential and instrumental components of the lifeworld, the destruction of the inherent value of life and the loss of meaning again actualize anthropological problems. "Person in the world" and "world of person" are methodological concepts that represent a person as an anthropological integrity in its ontological differences. The "world of person"

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and "person in the world" in their relationship form a single existential space of the personality. It is not learning the essence that comes first, but discovering the fundamental attitude toward self. The attitude of a person toward oneself forms the "world of person" or "Self".

Clearly distinguishing oneself, in other words, the ability to become the object of one's own attention, is the essence of self-awareness. Recent research (Carden, Jones, & Passmore, 2022; Chon & Sitkin, 2021; Rasheed, Younas, & Sundus, 2019) shows that there are several conceptualizations of the definition of self-awareness in the literature. The content of self-awareness includes internal and external components. Internal self-consciousness encompasses our emotions, attitudes, preferences, intentions, and ideas about the meaning of life, while external self-consciousness is related to our perception of our own behaviour and appearance. External self-awareness encompasses the social side of self-awareness, which includes our evaluation of ourselves based on other people's feedback, our interpretations of how we perceive ourselves to be treated, the impact of our actions on others, and our level of awareness and sensitivity to other people's attitudes toward us. The internal and external components of self-awareness are expressed through concepts with subtle variations and can be used to understand and know ourselves (i.e., our awareness of ourselves and our environment), in addition to self-esteem and self-identity (i.e., how we perceive ourselves and how others perceive us) (London, Sessa, & Shelley, 2023).

The process of self-awareness is thinking about oneself in order to understand one's characteristics, maintain this understanding, and use it in behaviour with others. It requires thought processes such as introspection, self-analysis, and self-reflection (Carden, Jones, & Passmore, 2022; Chon & Sitkin, 2021). The authors call these processes reflection, contemplation, metacognition, and mindfulness. Reflective self-awareness involves sustained attention to oneself, with an emphasis on conscious and balanced learning, driven by curiosity and interest in who we are, our potential, and who we can become (London, Sessa, & Shelley, 2023). In contrast, ruminative self-awareness occurs when attention to self is prompted by a perceived threat, loss, or injustice (Itzhakov, DeMarree, Kluger, & Turjeman-Levi, 2018). The capacity for self-reflection, including the ability to identify weaknesses and become aware of one's abilities, attitudes, preferences, and intentions, varies from person to person. These individual differences are marked by a tendency to be intrinsically motivated or to develop the skill to engage in processes that encourage and enrich self-awareness (London, Sessa, & Shelley, 2023).

Self-awareness includes both process and content. We consider the content to be the awareness of beliefs, observations, manifestations of one's inner world, one's capabilities, weaknesses, goals, and other aspects of one's own identity, as well as interaction with society. Dysfunctional consequences can arise when we overestimate or underestimate our abilities compared to objective data on how others perceive us in terms of goal setting and assessing our true level of performance. Self-awareness as a process includes engaging in activities that allow us to pay attention to ourselves. In general, while excessive self-absorption or reflection can prevent us from accurately understanding the impact we have on others, self-awareness has a positive impact on our health and well-being. Becoming aware of our negative traits, such as our own prejudices, can be frightening, leading us to look for ways to mitigate guilt and gain more control (London, Sessa, & Shelley, 2023).

The philosophical significance of everyday self-consciousness lies in the unique form of interpersonal relations that exist between a person who is self-aware and the person who causes this self-awareness. A common approach in this tradition has been to reduce these intersubjective relationships to psychological states that are independent of these relationships. For example, the act of

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observation can be comprehended purely in connection with the perception and realization that one is involved in the intentional content of another's consciousness in a certain way (Laing, 2022).

Our sensitivity to the power of the other to evaluate, and my liability to being conscious of myself as up for evaluation, are two sides of a single form of self-consciousness. Getting the phenomenon right, I argued, also requires us to distinguish between the self-conscious subject's relation to the evaluator, on the one hand, and to the evaluative schema(s) by means of which they are being evaluated on the other. Ordinary self-consciousness makes us poised to be conscious of ourselves relative to both dimensions of an evaluation by another. The occasions and results of being so poised will also depend on the subject's relation to, knowledge of, and weighting of, the evaluator, on the one hand, and the subject's relation to, knowledge of, and weighting of, the evaluative schema(s) on the other (O'Brien, 2020).

Preservation of the integrity of the attitude toward oneself and the expression of the meaning of "Self" in situations that are important for the personality is ensured due to the fact that in some situations the meaning of "Self" can be expressed through self-esteem (evaluative component of self-attitude), and in others – through autosympathy (emotional component of self-attitude). Moreover, these two systems do not compensate each other, but have different hierarchical structures (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

The components of self-esteem ("openness", "self-confidence", "self-management" and "reflected self-attitude") express an assessment of the individual's own "Self" in relation to social normative criteria: purposefulness, will, academic performance, social approval, etc. The main feature of this aspect of self-attitude is its evaluative nature, since self-esteem involves not only comparing, but also evaluating oneself with certain socially significant criteria, norms and standards – the ideas about a prosperous and effective individual contained in the ideal image of the "Self" of the subject (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

Autosympathy consists of "inherent value", "self-acceptance" and "self-devotion". All of them express certain feelings and experiences in the address of the individual's own "Self". Their content includes an emotional feeling of affinity for oneself. The feeling of location, acceptance, and spiritual value of one's own personality does not imply comparison and collation of oneself with certain social data and individually learned rules or standards. The basis of autosympathy is a certain generalized feeling of sympathy that can exist alongside and even in spite of self-evaluation, expressed in the experience of self-esteem. The development of opposite characteristics is possible under unfavourable circumstances. Self-rejection, lack of interest in oneself, disrespect, etc. are integrated into a negative self-attitude or self-abasement. It combines "self-accusation" and "internal conflict" and indicates a negative emotional tone of self-attitude (Kolodyazhna, 2018; Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

Attitude toward oneself gives an individual the opportunity to realize oneself through awareness of one's attitude toward the world, through an objective attitude towards others, and most importantly, through one's own practical activity and its results, through what one considers his or her own. In all the abundance of human relations in the world, objective being occupies a special place, because it is an activity aimed at creating a specific habitat – a culture (second nature). The world of objects of culture surrounding a person is an objectification of human experience and knowledge. Each object is a fixation of the human way of behaviour. To master everything created by people means to learn how to act and live like a human being (Tytarenko, 2003).

The life experience of emotional relationships with important people is at the heart of the emotional and value subsystem of attitude toward oneself. Indirectly a person establishes an atti-

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tude towards self through the attitude toward other people. After all, both of these relations are in the inner space of the personality, in the space where the human attitude toward another individual firstly arises, which then due to the mutual nature of this relation will turn into the same attitude toward oneself, mediated through the attitude toward another, constituting the essence of the personal nature of the individual. For this purpose, according to Carl Rogers, the emotional and value subsystem of self-attitude becomes a style of attitude towards oneself, a general life of a person who develops during his or her formation (Kolodyazhna, 2018).

The emotional and value subsystem of self-attitude does not depend much on the real successes and failures of the personality, since it is formed at the intra-subjective level of evaluation within the framework of the "Self-Self" comparison and reflects the degree of compliance of personal properties with the requirements that the evaluator imposes on oneself. In this case, self-assessment is carried out according to the principle "like it or not", and "I am good" is identical to "I am better than myself". It is more closed, individualized, dependent on subjective evaluation criteria, and as a result, a rather stable personal formation, relatively little inclined to the influence of actual, current experience. Its support at a high positive level is most often carried out through active self-presentation and self-decoration, exclusion from the image of the "Self" features that can even cause a shadow of self-unattractiveness. The emotional component is invariant, invariably present in the structure of self-attitude, rather independent of the character and typological properties of the subject (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

The emotional and value component of self-attitude expresses a generalized, undistorted assessment of the personality of its "Self" as a condition for self-realization and is closely connected with its sensory-forming motives. The integration of emotional self-attitude components into a single system is based on the principle of semantic integration. The hierarchy of the components of the emotional and value self-attitude is set by their personal content in relation to the motives of self-realization (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

To assess the affective component, it is necessary to determine the psychological hierarchy of emotional assessments, to find out which of them are central for the subject, integrating and influencing the global affective self-attitude, that is, determine their subjective significance (Kolodyazhna, 2018).

The highest degree of personality's development and its attitude is determined by the level of conscious attitude toward the environment and self-consciousness as a conscious attitude toward oneself. The emotional component contributes to the formation of the emotional attitude of the individual to the objects of the environment, people and oneself. Cognitive (evaluative) one contributes to the perception and evaluation (awareness, understanding, explanation) of environmental objects, people and oneself. The behavioural (conative) component contributes to the implementation of the choice of strategies and tactics of the individual's behaviour in relation to the objects of the environment that are significant (valuable) for them, people and oneself. They represent a conscious psychological connection based on experience with various aspects of objective reality, expressed in actions, reactions and experiences of a person. Emotional, value-based attitude to oneself can be embodied in a system of meanings produced by society to fix emotional relations. If the emotional and value attitude towards oneself is a real attitude towards oneself as towards another one, then the speech of emotional manifestations will be the most adequate for its expression (Kolodyazhna, 2018).

Integrating the model of personality as an attitude, the triad of personality's attitude toward the world, other people, and oneself, the modern psychologists single out a system of personali-

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ty's life relations. The basis for the development of such a triad is a reflexive attitude toward oneself as a subject of life. The basis of the attitude of the individual to his or her world is in the experience. The personality changes as a whole through experiencing. The personality is active thanks to the conscious Self, and becomes the subject of practical and theoretical activity and experiences what happens to them. It relates in a certain way to the surrounding, and the experience of this relationship of a person is the sphere of feelings and emotions (Kostytsky, Kushakova-Kostytska, Glavinska, Kit, & Leonova, 2020).

In everyday life a person does not think as much as feels, and does not explain as much as evaluates. In the real processes of activity and the mechanisms of interpersonal perception and self-perception woven into it, moderate attempts at explanation and understanding are less important than hot acts of evaluation and experience. When cognitive analysis processes occur, emotional factors strongly and consistently influence their course and outcome (Mykhaylyshyn, 2020). When we describe someone as shy, we mean that they experience self-awareness in a certain way, through experience. Thus, any manifestation of typical identity awareness is a manifestation of "self-awareness" in the philosophical sense (O'Brien, 2020).

The features of emotional response arise during certain activities and behaviour. The internal mental content of behaviour, which develops in a situation significant for the individual, turns into stable properties of the person, and the properties of the individual, in turn, determine his or her behaviour and activities. The mental properties of a person are predetermined by real being, the real life of a person and are formed in a specific activity (Mykhaylyshyn, 2020). The evaluative subsystem of self-attitude implemented in the categories of openness, self-confidence, self-government and reflected self-attitude, which reveal the inner world of a person and are the basis of introspection, helps to reveal oneself in activity, to compare oneself with other people and to set a goal for oneself. It is open for self-observation, expressed through socially desirable characteristics (success in activities, achievement of the set goal, status positions of the person), since its basis is self-efficacy, opinions of the environment and self-assessment of achieving the goal.

The assessment of the subsystem of attitude toward oneself depends on the actual life experience, is subject to transformation and is quite easily maintained at a relatively stable level. You can maintain a high level of self-esteem after failing, for example, in establishing business contacts, and take revenge by proving your high professional competence. It is much more difficult to continue to consider yourself a good, decent person, having betrayed a friend, but taking care of one's old parents (Kolodyazhna, 2018).

When analysing the evaluative subsystem of self-attitude, the question arises of what mental functions and personality traits are used to implement the subject's attitude toward oneself in this subsystem. The idea of oneself is a necessary condition for self-regulation and self-control of behaviour at the personal level of human activity. "Self" represented and evaluated by the subject oneself, is correlated with the tasks of a particular activity and compared with it, on the basis of which the subject develops a certain strategy of action. Complex processes of giving oneself certain properties, motivating one's own behaviour, explaining to oneself and others the reasons for a certain act are included in the comprehensive process of self-knowledge.

The life world of a person, like any world, has its own coordinates, its own space and time. The space of our world can only be a more or less dense network of significant relationships, and sometimes – an attitude toward the flow of time of one's life, to the degree of self-realization based on deep knowledge, developed self-awareness and possession of a system of means, methods, programming and design technologies. Our psychological space consists of long-realized

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likes and dislikes, which we are not aware of. All these complex, variously nuanced attitudes structure our life path and influence its comprehension. Personal choice is the essence of personal self-determination and simultaneously an attribute of human existence and serves as a starting point for the logic of the development of further events in a person's life. The ability to enrich personal time in this way is inherent in a creative person who, by mastering his or her own individual time transsperspective, reaches a higher level of personal regulation of time, which contributes to his or her self-realisation as an individual. Through the creativity of something a person learns to create oneself, to self-actualise, to self-develop, to become the subject of his or her life and destiny. Self-knowledge, self-attitude and self-esteem play an important role in the creative design of life. Life and creative paths are thus synthesised, combined in this creation, the construction of the self by the individual (Tytarenko, 2003).

Human creativity is the construction of a subjective creative world with its own space and time, which becomes an integral part of the individual's life world. A person's psychological spatio-temporal world can be divided into a world reflecting one's own life events, based on biographical time, and into worlds acquired in the course of life and assigned by a person, comprising events of the outside world that do not belong to the person. The appropriation of other's life worlds can have different levels of interiorization: from a simple reflection of events in the cognitive sphere of a person to the experience of these events, which is an appropriation in the sense of the word. At the same time, the value attitude toward them is close to the value of human life events (Tytarenko, 2003).

The very act of creativity can be regarded as a subjective manifestation of the individual. Creativity is an exit, a way, a direction of movement of the personality in the development from dependence to independence, autonomy and activity. This is the way of discovering your own potential and self-realization (Moliako, 2022). Therefore, the problem of the connection of this phenomenon with other mental phenomena is important. Cognition of such connections, allowing to reveal multidimensionality of creativity, to penetrate into its essence, lies in the basis of stimulation of creative features of the personality.

Most scientists (philosophers, pedagogues, psychologists, culturologists) generally admit inability to resolve the issue of creativity within the framework of separately taken sciences.

Philosophers have frequently conceptualized creativity as a value, and sometimes even as a virtue. Today the most accepted definition of creativity in the philosophical literature is the so-called standard view of creativity. The standard view says that there are two necessary, and jointly sufficient, conditions for creativity, namely novelty and value. That is, creative objects and ideas are both novel and valuable, while creative individuals are those with the ability or disposition to create novel and valuable products.

Advocates of the standard view of creativity sustain that the value condition is indeed fundamental in the definition, because, as a matter of fact, we attribute a form of merit or value to the instances we call creative in everyday situations. When we praise someone (as creative) after having come up with a novel, previously unimagined solution to a difficult task at hand; when we admire an artwork (as creative) for its revealing novel use of colour or form; or when we celebrate a scientific invention (as creative) for the new technical possibilities it advances, we are ascribing some form of value to those people, artworks, and inventions. Without a value condition in the definition of creativity, we would not be able to capture typical distinctions we make between things that are just novel (including those that are novel but in a conventional, uninteresting way) and things that are creative (Sánchez-Dorado, 2023).

Returning to the problem of creativity, it should be noted that it is impossible to solve the problem of creativity within the framework of each of the mentioned directions, taken separately. It can be done only by uniting them (by integration). Absence of unified concept of creativity, analysing the problems of creativity in modern philosophical and psychological and pedagogical literature, we can conclude that "all researchers of creativity problem, regardless of belonging to any field of knowledge, unanimously note common properties, typical for creativity such as individuality, uniqueness, novelty and originality" (transl. by A. K.) (Sabadash, 2022).

Elements of creativity are inherent in all types of human activity, and therefore it is expedient to consider creativity not as an independent type of activity, but as its specific qualitative characteristic (Sabadash, 2022). That is, it will be more expedient to speak about creative actions, creative achievements, creative manifestations in a certain kind of activity, as a measure of activity of the subjective factor, separate kinds and forms of which can be characterized by more or less high level of creativity. The process of creativity is experienced subjectively, the very creation of something new for a given subject is important, i.e. we are talking about subjective novelty. Creative self-expression is understood as a person's ability to build his or her inner world, his or her worldview, and himself or herself in this world. Moreover, creative actions are activated by emotional processes (Moliako, 2022).

It specifies possibility of existence of interrelation of creative displays of the personality with subsystems of self-attitude, as the personality as the subject of activity is reflected in it. The subjective side of creative activity consists of features of perception of a certain situation, its reflection in consciousness. In the course of ontogenesis, thanks to the development of consciousness, first of all, awareness of own personal properties and possibilities, the level of human subjectness grows (Tytarenko, 2003). The complex interaction of external (situation of creative activity, its certain direction) and internal factors (degree of formation of components of self-attitude, comprehension of creative process, level of creativity) leads to formation of subject formations that find their expression, first of all, in the emotional sphere of the personality, the person's own inner world is realized through experiences, with their help the process of self-cognition proceeds. Creative activity is usually the main source of positive emotions. The emotionally coloured meanings arising in creativity are realized and interact with the components of attitude toward oneself.

Originality

The author has proved the need to take into account the consideration of emotional and creative properties as a determinant of development and formation of attitude toward oneself. Emotions reveal the attitude of a person to reality and to himself. Creative manifestations of the personality can also be considered as a determinant and conditions for the development and formation of self-consciousness, since they reflect the personality as a subject of activity on the way to revealing one's own potential and self-actualization.

Conclusions

Despite great efforts in considering the problem of self-consciousness by philosophy, psychology and other sciences, it is far from the final solution. Self-awareness is the understanding of one's own characteristics, maintaining this understanding and using it in behaviour with others; it is a combination of its components that are developed through concentration, evaluation and feedback. They give an individual an understanding of his or her internal state (emotions,

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knowledge, physiological reactions), the driving forces behind his or her behaviour (attitudes, preferences, intentions, and ideas about the meaning of life), and how these factors influence others and affect him or her directly. Although the formation of self-consciousness is directly related to the reflection of a person, i.e. with one's understanding and assessment of one's mental, spiritual and psychic abilities. The spiritual world of a person, depending on social circumstances and individual characteristics, can be developed both in a positive and negative direction. This is explained by the fact that it can be a socially positive and socially negative personality, which is objectively reflected in a person's activities to achieve one's goals. Therefore, it is considered possible to state that the components of the attitude toward oneself are connected with the emotional and creative characteristics of the personality, which can act as the main basic characteristic of one's determination and form the same "world of person" or "Self".

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Детермінація ставлення до себе особистісними та ситуативними чинниками

Мета. За основну мету статті автор ставить подання описової характеристики функціонування ставлення до себе людини, виявлення специфіки формування самосвідомості особистості через поєднання її емоційних і творчих особливостей із компонентами ставлення до себе, що надає можливість поглибленого вивчення процесів формування та розвитку зрілої, адаптованої особистості. **Теоретичний базис.** Наявне різноманіття наукових підходів ускладнює систематизацію досліджуваного аспекту та перешкоджає формуванню чіткої структури ставлення особистості до себе. Вивчення самосвідомості особистості зберігає актуальність у зв'язку з широким колом питань, пов'язаних із пізнанням механізмів, які виступають внутрішніми детермінантами індивідуальної своєрідності життєвої реалізації особистості. Теоретико-методологічною основою дослідження стали: принципи детермінізму психічних явищ, діяльнісна концепція самосвідомості, положення про регулятивну функцію емоцій у діяльності, концепції творчої діяльності та уявлень щодо творчих особливостей особистості. **Наукова новизна.** Доповнено та розширено знання про феномен самоставлення, механізми його формування й особливості детермінації на основі систематизації тематичної проблематики. Отримало подальший розвиток уявлення про детермінацію ставлення до себе, зокрема особистісними та ситуативними чинниками в контексті його функціонування в умовах діяльності з творчими елементами. **Висновки.** Ставлення до себе, емоційні й творчі особливості особистості мають спільний проблемний аспект, що стосується їх природи взаємодії та необхідності й доцільності їх поєднання в одному ланцюгу творення та самотворення як суб'єкта взаємодії зі світом.

Ключові слова: свідомість; самосвідомість; ставлення до себе; оцінна складова ставлення до себе; емоційна складова ставлення до себе; емоції; творчість

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Artificial Intelligence as a Socio-Cultural Phenomenon: the Educational Dimension

Purpose. The study aims to understand artificial intelligence as a socio-cultural phenomenon and its impact on education, where the spiritual sphere of humanity, moral norms, values, and human cognitive abilities are preserved, transferred as well as reproduced. A new discourse on the interaction of artificial and authentic human intelligence becomes inevitable, which has led to a situation of uncertainty. Changes in the socio-cultural environment under the influence of artificial intelligence increase potential threats to the educational space, which stimulates to find the ways to eliminate them. **Theoretical basis.** Various approaches of classical and postmodern philosophical heritage were taken as a theoretical basis for the research. **The originality** of the study is in the interpretation of artificial intelligence as a modern form of alienation of essential human characteristics in the socio-cultural context of information technology. The expansion of artificial intelligence raises awareness of the existential threat to the basic socio-cultural, moral and ethical principles of humanism. It is proved that various forms of alienation in the current existing socio-cultural space are typical of our reality, which changes the system of values, moral principles, and social organization of the community. **Conclusions.** In conclusion, it is proved that AI is a natural stage of scientific and technological progress, which reflects its secondary, derivative nature from human (authentic) intelligence. Human intelligence will always have advantages over AI due to its ability to create, communicate socially and culturally, and be emotional. The dilemma of the counterbalance between human and artificial intelligence is perceived mainly at the emotional level of people. The millennial understanding of the primacy of the creator over his creation can traditionally overcome this contradiction. The universality of human thinking is an undeniable advantage of human intelligence and a guarantee of its, i.e. our, priority.

Keywords: human; alienation; freedom; creativity; artificial intelligence; authentic intelligence; socio-cultural space; education; chatbots

Introduction

Modern technologies have the potential to change dramatically the structure of the workforce and the way people live. They free up time and resources to spend on civic and social activities. Today marks the beginning of a new and unprecedented information and technology revolution that humanity has never seen before in its history. Its consequences will lead to solutions to the world's most complex problems, such as climate change, the development of new energy sources, nuclear safety, poverty and disease. However, the scale of these events leads to an expansion of the sphere of uncertainty of human activity results, which becomes obvious at the socio-cultural, moral and ethical level.

The rapid spread of information technology (IT) gives hopes to overcome monotonous and routine work, reduce working hours and change the structure of the workforce. Later, the dominance of digital technologies, which was presented as an expansion of human mental abilities, faced technological limitations not only in the process of communication, but also in the content

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characteristics of information. The alienation of a person from its emotional component began with the introduction of digital information transfer, while "the transfer of the emotional component of communication, which reproduces the integrity of the subject, is lost" (Floridi, 2017). Modern communication, generated by social and technological progress, has an high impact on the socio-psychological state of a person, determining not only subject-object but also subject-subject relations. The process of alienation manifests itself as a contradiction between the inner world of a person as a subject of communication and information technologies that turn him or her into an object.

Spontaneously this problem was solved with the help of various symbolic and schematic images – emojis (Khmil, 2021), but in fact, this was one more evidence of the alienation of the emotional and volitional components of a person in the field of communication. The alienation process expanded to the algorithmisation of intellectual processes with the emergence of an absolutely new level of information developments in neural networks, artificial intelligence (AI), as a powerful technology with far-reaching moral, ethical, socio-cultural and cognitive consequences. It should be noted that various chatbots can pose cognitive threats to the development of a person, his or her ability to be creative, to work in team as the value orientation of cognitive activity. This, in its turn, raises a number of questions about the methodological and methodological principles of learning in education.

Purpose

The aim of the study is to investigate and understand the theoretical foundation of the interaction of artificial and authentic intelligence as phenomena of socio-cultural development, to identify threats and prospects for their interaction in education.

Statement of basic materials

Since the end of 2022, the OpenAI concern, together with I. Mascombula, has created the artificial intelligence (AI) technology ChatGPT. This has led to a discourse on the global discovery of the century, which can radically change economic, political as well as intellectual activities of the mankind. Due to this high uncontrolled impact of artificial intelligence on all spheres of life, there is a danger of a sharp decline in the intellectual and creative potential of generations. The new discourse implies the revision and formation of a complex, 'multi-layered' approaches to the educational process in terms of its reorganization, based on the interaction of authentic consciousness and intelligent chatbots, whose number is constantly growing. The threat of artificial intelligence is so great that there are already opinions about the need to create a single scientific and regulatory centre to coordinate this process at the UN level.

AI not only replaces the emotional and cognitive sphere, but also becomes a serious obstacle to critical and analytical thinking with various algorithms that are very difficult to recognize because they are integrated into our thinking and behavioral patterns. Algorithms already dictate to us what to read, listen, and watch, and they quickly respond to any of our preferences, changing them with additional suggestions. All of this leads to the illusion of choice and loss of subjectivity in conditions of information chaos, where the spiritual sphere of society is turning. In this situation education has a special mission to develop intellectual independence, critical thinking, emotional and psychological balance as a condition for the socialization of the modern personality (Harari, 2016).

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What negative social consequences are expected from the implementation of AI? First of all, this technological phenomenon can get out of control, which will lead humanity into a zone of social and political instability.

Recently, a quite optimistic evaluation of the use of AI has been replaced by extremely pessimistic, even apocalyptic ones. We can witness how our emotions go towards radicalism – from confusion and danger to anxiety and horror: ChatGPT is a disaster, a plague on education, a tsunami. Such reviews are now abundant in journalism and beyond. English professor Stephen Hawking, American scientist Eliezer Yudkowsky (the ideologist of artificial intelligence), Elon Musk and other well-known IT authorities bear evidence to the global threat of ChatGPT to the very existence of humanity. There is a paradox – humanity wants to get rid of what it has dreamed of for centuries. Having achieved the desired goal, it is terrified for its future because of the possibility to lower the intellectual and spiritual level of entire generations. Therefore, it is extremely important that "digital technologies are introduced into the modern educational process, and students learn to find necessary information, be able to analyze and compare it", as Ukrainian authors Lokareva and Bazhmina (2021, p. 188) point out, defining its value.

At the same time, working with a highly intelligent tool has a negative impact on uncreative thinking, which can make students dependent on technology and block their ability to think creatively and critically.

Prolonged work with the logically verified 'language' of artificial intelligence inevitably becomes a habit, the 'norm' of emission-free machine communication, i.e. a formal and logical way of thinking opposed to the authentic human mind.

It is appropriate to illustrate the 'beauty' of philosophical analysis, where truth is achieved through the ambivalence of human consciousness – the assumption of mutually exclusive ideas, opposing value systems, and the powerful influence of personal worldview rather than arguments. It is like a paradox that the most significant ideas about human beings are not found in the rational thinking of the fundamental sciences and logic, but in irrational, intuitive, religious, philosophical insights and anthropological metaphysics. Creative thinking here looks 'illogical' because it is always determined by the logic of the proper.

On the other hand, we should not forget that there is "a furious onslaught of an 'absolutely correct' position... capable to destroy even ingenious demands to optimise people's lives through adherence to the line of measure" (Stezhko & Shalimova, 2022, p. 202).

It should be remembered that AI 'thinks' while processing information, when the brilliant discoveries of scientists have already been transferred to the pages of textbooks from already written articles and monographs. This means that an intelligent programme is unable to have that creative human foresight of subjective and emotional expectations of the future.

Unlimited use of AI in the educational process poses a fundamental threat to human cognitive abilities. The speed and ease to obtain a result does not contribute to the ability to understand the process, the way of cognition, which blocks the further development of mental cognitive structures. The speed of achieving a cognitive goal absorbs the process, mental connections turn into a one-time, almost magical act, reduced to a set of procedures and negatively affects creative abilities, restricts a person from contradictory statements, which result in the truth.

The fallacy of this approach, inherent in the mechanistic materialism of the 17th and 18th centuries, was criticized by G. W. F. Hegel. He argued that cognition is not a single act, but a process in which we gradually approach the understanding of reality, "Truth is not a result, but a

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process. It is not something ready-made, but something that is achieved in the process of knowledge. This process is infinite, since reality itself is infinite" (Hegel, 2021, p. 96).

It can be argued that AI not only conceals the complex, contradictory nature of cognition, but also underestimates the role of the subject and his or her ability to make intellectual efforts.

However, this technological revolution of the spirit can realize the best dreams of mankind if human intelligence is not influenced by formal logical thinking.

Therefore, the authors insist that AI has a significant creative potential for transformation in education. To create effective forms of learning, it is necessary to develop new educational technologies for personalized learning that can make the process of acquiring knowledge efficient, high-quality and productive.

With the use of intelligent systems of a very high level, the role of the teacher does not diminish, but increases, because a good specialist can implement a problem-solving method based on dialogue and paradox thinking like Socrates' dialogues. There is no doubt that authentic intelligence must be under the collective emotional influence, which will always distinguish a machine from a human being.

No matter what level of 'intelligence' a neural network reaches, it will never be better than human thinking, because it cannot go beyond the limits of the programme. In this case, it is necessary to create special teacher training programmes that would teach problem-solving thinking skills as opposed to its artificial analogues.

It should be noted that the appeals to ban the use of artificial intelligence or to stop learning it are completely unrealistic.

One of the shortcomings of today's approaches is in the correlation between creativity and logic: we are always offered a dilemma – either the logic of a machine or the creativity of thought. This is not entirely true. It is known that creativity means the ability of a person to create something new but with some value – both aspects are equally important.

We need to pay attention to the dangers of mass radicalism of emotions, as they affect the mental health of the world's population on a global scale. The danger of the artificial intelligence importance comes from us. The brains of an ordinary person are looking for the shortest and simplest solutions to the most complex problems while distorting both the problems themselves and the ways to solve them.

The absolutisation of opposing opinions about artificial intelligence shows obvious things – a massive disregard for the line of reasoning. It is important to listen to F. Nietzsche who expressed these thoughts in an emotional form:

Proportionateness is strange to us, let us confess it to ourselves; our itching is really the itching for the infinite, the immeasurable. Like the rider on his forward panting horse, we let the reins fall before the infinite, we modern men, we semi-barbarians – and are only in OUR highest bliss when we – are in most danger. (Nietzsche, 2009)

This is not advice but a serious warning to us, which neither the elite nor a person of 'common sense' has the right to ignore.

Originality

It is important to note that the technological power of human development always takes on alienated forms, which are a part of the existing socio-cultural space. It is worth noting that this process is ambivalent, changing the system of values, moral principles, and social organization. The forms and pace of these changes may vary, depending on current socio-cultural conditions.

Conclusions

The anthropological approach to the study of artificial intelligence allows us to interpret it as a modern technological form of alienation from essential human characteristics, which acquires the features of a cultural and civilization phenomenon. The expanded application of artificial intelligence leads to understanding the existential threat to the basic socio-cultural, moral and ethical principles of humanism. These challenges can be reflected at two levels – emotional and psychological and cognitive and rational, expressed in the information chaos that needs to be ordered with the help of AI, falling into 'stupid infinity'.

When analyzing AI as a socio-cultural phenomenon, we should accept that any attempts to ban or cancel it are unproductive, as AI is a natural stage of scientific and technological progress, reflecting its secondary, derivative nature from human (authentic) intelligence. Authentic intelligence will always have advantages over artificial intelligence due to its ability to create, communicate socially and culturally, be emotional and contradictory. These are the qualities that ensure human cognitive potential, which is reproduced and expanded in education. With the emergence of AI as a more powerful intellectual system, there is a danger of changing the function of education in terms of preserving and transferring knowledge. In general, humanity can balance the danger of chatbots created by AI with the benefits of their use. The main focus in practical work should be on education, with a shift in the learning paradigm towards personalization, individual educational programmes, and the development of new criteria for monitoring and assessing knowledge. In the competition with artificial intelligence and its elements, the role of the teacher should increase. On the one hand, the logic of increasing information implies deeper specialization of chatbots, their commercialization and technological dependence of the consumer. On the other hand, the speed of achieving the cognitive goal absorbs the process, mental connections turn into a one-time, almost magical act and are reduced to a set of technological procedures. A person verifies his or her own subjectivity, avoids contradictory statements, and thus achieves the truth. Overcoming algorithmic thinking requires personal communication like Socrates' dialogues, and requires emotional intelligence, imagination and common sense. The dilemma of counterbalancing artificial intelligence with human intelligence is dangerously perceived mainly on an emotional level. The millennial understanding of the primacy of the creator over his creation can be traditionally overcome.

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Штучний інтелект як соціокультурний феномен: освітній вимір

Мета. Автори спрямували це дослідження на осмислення штучного інтелекту як соціокультурного феномену та його впливу на освітню практику, де забезпечується збереження, трансляція та відтворення духовної сфери людства, моральних норм, цінностей, когнітивних здібностей людини. Необхідність формування нового дискурсу щодо взаємодії штучного та автентичного інтелекту людини призвела до ситуації невизначеності. Зміни соціокультурного середовища під впливом штучного інтелекту збільшують потенційні загрози освітянському простору, що є стимулом для пошуків шляхів їх усунення. **Теоретичний базис.** Досягнення зазначеної мети здійснено на основі осмислення різноманітних підходів класичної та постмодерністської філософської спадщини. **Наукова новизна.** Автори дослідження трактують штучний інтелект як сучасну форму відчуження сутнісних характеристик людини в соціокультурному контексті формування інформаційних технологій. Розширення сфери застосування штучного інтелекту викликає усвідомлення екзистенційної загрози базовим соціально-культурним та морально-етичним настановам гуманізму. Установлено, що різні форми відчуження компенсуються вбудованістю в наявний соціокультурний простір, що впливає на зміну системи цінностей, моральних настанов, на соціальну організацію спільноти. **Висновки.** Доведено, що штучний інтелект є закономірним етапом науково-технічного прогресу, який відображає його вторинний, похідний характер від людського (автентичного) інтелекту. Людський інтелект завжди буде мати переваги перед штучним інтелектом завдяки здатності до творчості, соціокультурної комунікації, емоційності. Дилема протизаги людського інтелекту штучному сприймається переважно на емоційному рівні. Ця суперечливість традиційно долається тисячолітнім розумінням первинності

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творця перед його творінням. Універсальність людського мислення – це безумовна перевага людського інтелекту і запорука його, тобто нашої, пріоритетності.

Ключові слова: людина; відчуження; свобода; творчість; штучний інтелект; аутентичний інтелект; соціокультурний простір; освіта; чат-боти

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UDC 130.2:316.334.56I. V. HUROVA^{1*}, Y. V. SHKUROV^{2*}^{1*}Dragomanov Ukrainian State University (Kyiv, Ukraine), e-mail i.v.hurova@npu.edu.ua, ORCID 0000-0002-9709-7405^{2*}State University of Trade and Economics (Kyiv, Ukraine), e-mail yevhen.shkurov@gmail.com, ORCID 0000-0001-5947-599X**Man in Digitized Urban Socio-Cultural Space**

Purpose. This article seeks to analyze the transformation of culture and social relations in cities amidst the digital transformations of space and everyday practices. **Theoretical basis.** The research is anchored in the theoretical foundations provided by Manuel Castells and Marshall McLuhan, both of whom delve deeply into the intricacies of the information society and the interactions between humans and technologies. Our analysis also relies on contributions from urbanists and experts in the "Smart Cities" domain, augmenting our study with practical facets of how digital innovations influence the urban milieu. We endeavor to understand how the interplay between humans and technologies within urban environments reconfigures one's self-perception, their place in the world, and their interactions with their surroundings. **Originality.** The study evaluates the impact of digital transformations on urban settings, drawing from the theoretical notions of Manuel Castells and Marshall McLuhan, modern urbanistic principles, and empirical analysis of the urban environment. We emphasize that digitalization reconfigures concepts of time, space, and interpersonal interactions in cities, culminating in the emergence of a distinct social identity that manifests within a globalized and digitized urban existence. We illustrate the effects of digital innovations on social and cultural practices, and underscore the significance of striking a balance between individual freedom and technological control in urban landscapes. **Conclusions.** Our findings indicate that digital transformation, which bridges the tangible and the virtual, reshapes the identities and daily experiences of urban inhabitants. They engage in an existential struggle to preserve their sociocultural essence. In a networked society where the local and global intermingle, novel social practices arise that obscure boundaries between the individual and collective, and between the tangible and virtual. The urban milieu becomes a crucible for experiments in the social, economic, and cultural realms, with technologies introducing both conveniences and challenges. Digital transformation modifies societal interactions and has profound implications for the sociocultural fabric.

Keywords: urban anthropology; personality; identity; urban identity; urban everyday life; cultural practices; urban socio-cultural space

Introduction

Within the framework of the philosophical anthropology of the city, the modern information paradigm, built on the principles of networked interaction and continuous digital innovation, implies a new understanding of human existence. Urban anthropology aims to analyze the relationship between humans and the environment, which forms a specific mentality in the urban environment (Merylova & Sokolova, 2020). Progress in the field of information and communication technologies is causing profound cultural transformations that affect the foundations of our existence, our perception of the world and our own place in it. The relevance of this work is due to the fact that in the modern world, the digitalization of cities has become one of the most important factors shaping the socio-cultural dynamics of human life.

The concept of "Smart Cities" does not just make cities "smarter" from a technical point of view, but also raises the question of how technology affects not only culture, social structures, but also human existence in a modern city. A city cannot be truly "smart" based on technology alone (Winkowska, Szpilko, & Pejić, 2019). Its functioning is based on people, their needs, ambitions, aspirations, and pains. Citizens and their well-being are in focus, and any technological innovations should be aimed at serving human society (Winkowska, Szpilko, & Pejić, 2019). Smart cities are the integration of technology into the daily lives of citizens, creating new oppor-

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tunities for interaction, learning, work, and communication (Lv, Shang, & Guizani, 2022). The digital smart city is not only a technological initiative, but also a social, cultural, and political endeavor (Kyvelou, Bobolos, & Tsaligopoulos, 2021). Today, an individual is not only an integral part of the urban environment, but also an initiator of its formation and a product at the same time (Merylova & Sokolova, 2020). Living in a smart city means existing in real and virtual city landscapes that are constantly changing under the influence of a continuous flow of events that occur in real time (Kyvelou, Bobolos, & Tsaligopoulos, 2021).

Our study focuses on the dialectical process of socio-cultural changes caused by the digitalization of the modern city and their impact on the identity and social ties of urban residents. In the philosophical and anthropological context, the idea of a digitized smart city is a response to the current challenges of urbanization, which arose from the desire for a harmonious combination of innovative approaches and information technologies to optimize the lives of citizens (Nooringsih & Susanti, 2022). This concept, which has become widespread in the modern world, is based on the desire to create a space where technological innovations are integrated into the fabric of urban life, guiding and improving the lives of citizens (Nooringsih & Susanti, 2022). We will explore how digital innovations affect the social dynamics and cultural practices of modern citizens, and on the other hand, identify the role of humans in creating the digitalized space of the city.

The article examines cultural practices and human problems in the digitalized urban socio-cultural space, taking into account the concepts of Marshall McLuhan (McLuhan & Powers, 1989) and Manuel Castells (2010) on the interaction between humans and technology, as well as rethinking human experience in the context of comprehensive digitalization, in particular its impact on the cultural and social patterns of urban life.

The introduction of digital technologies into urban infrastructure and the daily lives of citizens has led to profound and rapid changes in social interactions, perceptions of space and time, and the definition of personal and collective identity. Digitalization and the movement towards the formation of a smart city is becoming an inevitable direction of urban development (Lv, Shang, & Guizani, 2022). In the context of such global changes, it becomes necessary to philosophically and anthropologically understand the new realities that arise at the intersection of human existence and digitalized urban space. A digitalized smart city is not just filled with digital technologies and communication, but is perceived as a projection of a person's desire to harmonize living space, where quality of life is combined with modern infrastructural and technological advances (Snis, Olsson, & Bernhard, 2021). Although many studies have already drawn attention to the issue of technological impact on humans, the emphasis on human cultural practices and their connection to the digitalization of cities is of particular interest. Analyzing these changes from the perspective of the concepts of thinkers such as McLuhan (McLuhan & Powers, 1989) and Castells (2010) will not only enrich the understanding of contemporary urbanism and digitalization, but will also help identify the main trends and challenges that humans face in the era of rapid digital transformation.

The impact of digitalization on the everyday practices of its inhabitants requires comprehension of the key trends in understanding the urban digitalization. Researchers note that for urban space to truly become "smart", it must harmoniously incorporate such aspects as smart economy, smart people, smart life, smart environment, smart governance, and smart mobility (Winkowska, Szpilko, & Pejić, 2019). Some studies in the journal "Anthropological Measurements of Philosophical Research" are also devoted to the analysis of humans in the modern urban environment,

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in particular, the problems of humans in the urbanized space of the modern global world (Merylova & Sokolova, 2020). Ukrainian researchers also study the impact of global communication on the evolution of values (Zernetska, 2019), and the network society as a new global project of human development (Hurova, 2022).

However, despite the diverse research in this area, some aspects of socio-cultural transformation remain insufficiently studied. In particular, there is a need for a more detailed analysis of human existence in the digital urban socio-cultural space. Our study seeks to fill this gap by offering a philosophical and anthropological analysis of human cultural practices in the context of digital transformation of socio-cultural urbanized space.

Our research is based on theoretical and conceptual analysis combined with consideration of the realities of the modern urban environment. We deconstruct the concepts of M. McLuhan and M. Castells to theorize the processes of digitalization and socio-cultural change in cities. We analyze a number of scientific works related to the topic of urban digitalization and the interaction between humans and technology. In order to understand how digital technologies affect the individual perception of oneself in the city, we turn to the existentialist approach. Consideration of structural changes in urban culture and social dynamics caused by digitalization necessitates the use of a structuralist approach. The comparative approach is applied to identify unique features in the use of digital technologies based on the philosophical optics of M. McLuhan and M. Castells, as well as to analyze the features of digitalization in different cultural contexts. The method of systematization is used to organize a philosophical and anthropological model of the city, which will represent a generalized and holistic understanding of the results of the urban space digitalization.

Purpose

The purpose of the study is to analyze the socio-cultural existence of a person in the situation of digital transformations of urban space and everyday practices, based on the concepts of M. McLuhan and M. Castells.

The object of the study is human cultural practices in the context of digitalization of the urban environment.

Statement of basic materials

Cities are becoming the main loci for the introduction of new technologies, such as smart city systems, autonomous vehicles, or digital platforms for e-democracy. They attract people of different cultures, social and economic backgrounds, creating conditions for cultural exchange, innovation and new forms of social organization. Multicultural communities of cities contribute to the emergence of new cultural trends, from cooking to contemporary art.

The philosophical anthropology of the city explores the relationship between humans and urban space, as well as the specific living conditions that are formed in the city and affect human existence. With the development of urbanization in the 19th century, interest in the philosophical anthropology of the city became extremely popular. In the 20th century, the philosophical anthropology of the city focused on human interaction with urban space, architecture, and technology. In the context of anthropological understanding of technological evolution, the emphasis on combining the capabilities of artificial intelligence and the Internet of Things is particularly noteworthy. It is this techno-anthropological concept that has led to the idea of the world as a global smart information space, which has led to the formation of the notion of Smart Cities as a

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projection of this concept on the urban space (Lv, Shang, & Guizani, 2022). In digitalized cities, people use network structures and information technology to optimize governance, solve various urban problems, and communicate on a daily basis. This allows for increased transparency, intelligent decision-making, and coordination of city resources, giving leaders the control over the overall state of the city (Lv, Shang, & Guizani, 2022). In an urban digital environment, data is collected and standardized through the city's infrastructure. At the same time, information is collected and analyzed by commercial entities to improve the transmission of information, such as social media content, marketing, and the underlying trading processes. In a digital urban environment, every resident is included in a constant stream of standardized data generated by the city's infrastructure and digital marketing mechanisms. This information directly affects the daily practices of citizens, such as choosing a vehicle, buying goods, or visiting public places. Digital influence determines people's daily routines and decisions, changing their urban behavior and interactions. In the modern urban environment, a citizen becomes both a participant and an object of information flow. Every action, every choice of a person is subject to analysis, forecasting, and sometimes manipulation.

In our article, we primarily refer to the concepts of Marshall McLuhan (2013), a Canadian philosopher and media theorist who studied the impact of electronic communication on the formation of individuals and society. Also important for us is the optics of the research of Manuel Castells (2010), a Spanish researcher, one of the founders of the new sociology of urbanism, who proposed a cross-cultural theory of urban social movements, and emphasizes the communication and technological nature of man in the information age, the importance of information flows and networking. Marshall McLuhan and Manuel Castells are two prominent thinkers whose ideas relate to the interplay between humans and technology. Their approaches and emphases differ, but a synthesis can offer a deeper understanding of the dialectic of the relationship between humans and the modern information society. Marshall McLuhan argued that communication media not only transmit information, but also shape the way we think and perceive. He analyzed how different media, from literature to television, influence human consciousness and change culture (McLuhan, 2013). The researcher also predicted the emergence of a "global village" where information technology would make the world more connected and integrated (McLuhan & Powers, 1989). He showed that each new communication medium changes us not only in the way we communicate, but also in the way we perceive the world (McLuhan, 2013). In this context, Internet communication, social networks, and other realities of the information society certainly modify our reality. The modern city is becoming timeless, and its borders and space are conditional. Urban residents can communicate in real time while being in different parts of the city. Moreover, the city has become part of a global network, and thus its inhabitants are in constant communication with the whole world.

In the era of digital transformation, the ideas of M. McLuhan and M. Castells are becoming especially relevant. With the development of the Internet, social media, and mobile technologies, the world is becoming increasingly networked, interconnected, and globalized. According to Ukrainian researcher O. Zernetska:

The key point in the creation of a globalized world is the accelerated development of a global-scale information and communication infrastructure, which, thanks to digitalization, computerization, and informatiza-

tion, compresses time and space, allows for real-time operations, and thus makes it possible to raise the question of global communication.

(authors' transl.) (Zernetska, 2019, p. 6).

In other words, the result of a person's "omnipresence" in space and, to a large extent, the "omnipresence" of people in time is emerging and consistently unfolding through their ability to move through the Internet not only to the present but also to the past. It is as if a person acquires some transcendental qualities that yesterday were defined only in God.

Thanks to their integration into the global network, megacities play a key role in the global economy and culture (Sassen, 2005; Shkurov, Yenin, Kolomiets, & Laundra, 2021). Global cities are becoming its nodal points (Shkurov, Yenin, Kolomiets, & Laundra, 2021). They attract people from all over the world, creating a cultural space where traditions and ideas from different parts of the world meet and mix. Such cities are usually at the forefront of technological progress, integrating the latest information and communication technologies into their infrastructure, creating a socio-cultural space. Megacities are becoming a place where aesthetic and moral norms are constantly clashing and redefined, as they are home to representatives of a wide variety of cultural and social communities. Global cities can be seen as a special modern form of objectification of the spirit in the material world, where different cultures, ideas and technologies are combined into new forms, where the local and the global interact and integrate, in particular through a developed and adaptive communication system. In modern cities, different opposites have collided and integrated, creating new forms of social and cultural life. Researchers note that in the 21st century, Asian megacities will play a key role in the development of digital smart cities (Kim, Hong, T. Lee, A. Lee, & Park, 2022).

As digital technologies become tools that connect people on a global scale, the experience of social and cultural interaction is changing. Global cities such as London and Singapore have become prime examples of this transformation. For example, London, with its world-class universities and multinational composition, has become an international hub where knowledge, culture, and ideas are instantly transmitted and popularized. Singapore, thanks to its strategic location and economic openness, integrates various cultural and commercial flows into one digitalized multicultural urban context.

Man in a digitalized city becomes an active participant and co-creator of their environment. Thanks to digital communications, urban residents can interact with people from different parts of the world, participate in global events and cultural practices without leaving their city or even their homes. Thanks to digitalization and the functioning of the world as a "global village", entrepreneurs and startups are integrating into the global economy, using digital platforms to promote their products and services on the global market. In the digitalized "global village" of today, cultural, economic, and social boundaries disappear. Music, film, literature, and other cultural forms are almost instantly accessible to completely different audiences representing different cultures, leading to the mixing and adaptation of various cultural practices, traditions, and ideas, as well as the birth of new socio-cultural concepts. From art to gastronomy, everything is being adapted and transformed by digital culture in everyday practices.

The modern person, increasingly immersed in the digital world, is changing the everyday reality of the digitalized city, and urban residents are adapting global trends to their local context,

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creating unique cultural and social practices. For example, modern citizens often combine eating with watching content on platforms like YouTube, TikTok, or Telegram. Many cafes and restaurants provide screens for watching videos during lunch. Modern big cities such as New York, London, or Kyiv have become places where public spaces are expanding thanks to virtual platforms and social networks. For example, city squares and parks are complemented by virtual spaces on social media, where opinions, discussions, and social actions take place. Even a small restaurant can be reviewed on social media or on Google Maps, where anyone can share their own photos of the place and their impressions. The use of digital maps can also influence the routes and places that citizens choose to visit. Virtual exhibitions, digital art and architectural projects based on digital technologies are becoming increasingly popular. Art, music, and literature are being transferred to the virtual space, freeing them from physical limitations. This leads to wider access to cultural products, but also raises questions about their authenticity and preservation.

Under the influence of digital technologies, people are creatively transforming urban public spaces, for example, cafes and restaurants are becoming places of work for freelancers, apps and educational platforms are becoming part of the educational process, which changes not only the dynamics of the classroom but also the relationship between students and teachers. Professions related to digital technologies are creating new social strata, while traditional professions are becoming less in demand. In this way, digital technologies allow urban residents to interact with the city's infrastructure, participate in decision-making through e-democracy tools, and shape its cultural landscape. Thus, the dependence of a modern city dweller on technology affects everyday urban practices, from work processes to recreation and leisure.

In the contemporary urban space, digital media and social networks play a key role in shaping identity. They determine which practices of urban life become visible and emphasized, and which remain in the shadows. This can lead to a distorted perception of reality, where certain socio-cultural phenomena or groups of people go unnoticed or underestimated. For example, advertising campaigns can focus on certain goods or services, creating the illusion of their popularity or necessity for people, while other, perhaps more important, components of the lives of citizens remain in the shadows. At the same time, it can be assumed that urban space itself is becoming a special media. Advertisements on billboards and social media, interactive screens, art objects – all of these become part of the city's media landscape, influencing the perception, experience, and behavior of city residents.

Every new media brings not only convenience, but also new challenges, new ways for citizens to interact, and new forms of culture. Events or places that are actively discussed on social media attract more visitors or participants. For example, a restaurant or park that has become popular on Instagram often becomes a place where young people gather. The introduction of technologies, such as free Wi-Fi in public spaces, such as the Kyiv subway, or interactive information stands, affect the behavior of citizens. People can spend more time in parks or squares with Internet access, thus changing the socio-cultural dynamics of these places. Online grocery ordering platforms are rapidly changing the purchasing habits of citizens while supporting local production and businesses.

Some city institutions and cultural attractions may become more popular due to high ratings or recommendations from visitors in digital applications. In particular, popular bloggers influence the perception of certain places or institutions. For example, a restaurant recommended by a popular blogger can become very popular among his or her followers. Access to digital resources

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and online events can expand the cultural space of a city, making it more inclusive and accessible to all residents. The use of projectors or other digital technologies to create dynamic graffiti or murals turns city walls into living canvases that reflect cultural trends and significant events.

The information age is characterized by a certain alienation of culture from the material foundations of our existence (Chaparro-Domínguez & Repiso, 2020). In the context of accelerated technological development and digitalization, the cultural elements of urban life are becoming less tied to traditional material forms and the environment. As M. Castells (2007) rightly noted, "the current culmination of a historical process is the separation of location and sociality, as a new form of community is emerging that brings people together online around shared values and interests and forms ties of support and friendship that can extend to interpersonal interaction" (authors' transl.) (p. 145).

Technology and media determine not only the ways in which we interact with the world, but also our own nature. M. McLuhan formulates the well-known expression "The medium is the message", emphasizing that each new technology changes not only the way information is transmitted, but also the content of information itself, as well as our relationship with the world around us. M. McLuhan (2013) points to the "media shift effect". This means that the introduction of a new technology or media form leads to a change in the balance of consciousness, values, and social relations in society. Aspects of urban identity are also emphasized and supported by the media, while others may remain out of sight due to the limitations of distorted perception.

At the personal level, media culture means the ability of a person to interact effectively with the media and behave adequately in the information environment (Naidonova & Baryshpolets, 2006, p. 71). With the advent of digitalization, there are many new chances and choices for individuals. This raises the question of how free a person is in their choice and what is one's responsibility for the decisions made in conditions when algorithms and machines can influence our preferences and, moreover, constantly change them through marketing and propaganda. Our culture, thinking, interactions, and perceptions of reality are influenced by mass media, which create a special communication environment (Chaparro-Domínguez & Repiso, 2020). For example, at music festivals, traditional genres are combined with modern ones and adapted with the help of computer effects.

In the age of the "global village", where information is spread instantaneously, we are faced with the need to rethink how we interact with each other. The question of how rapidly changing technologies affect our ability to think critically, our autonomy, and our understanding of ourselves as individuals and as citizens of cities is becoming more and more acute. The introduction of new technologies can radically transform the perception of the world around us. M. McLuhan (2013) emphasized that every new media contributes to a change in human perception, which in turn affects socio-cultural processes. Not only information but also technology changes cultural identity.

The works of M. Castells (2010) comprehend the concept of the "information age", which covers the transition of society from an industrial model to a model based on information technology and knowledge. He analyzes how this age affects the power structure, economy, culture and social relations (Castells, 2010). According to M. Castells, information technologies, such as the Internet and mobile communications, do not just accelerate processes, they radically change their nature.

Modern cities are becoming places where physical and virtual spaces are intertwined. We live in the age when the boundaries between the individual and technology are becoming less dis-

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tinct. Social networks have become an extension of our central nervous system, and this is changing human psychology, behavior, and culture. Systematic technicalization is turning the life world of a modern person into an artificial environment, where, as Ukrainian researchers correctly note:

Bodies are being prepared for digital uploading, where 'seeing' involves artificial optics, where 'hearing' is attention to the high-speed world of format culture, where travel turns into nomadic wandering in MUDs (Multiple User Dungeons), where communication dissolves in the high-speed fiber "frame" of the Internet. In virtual reality, flesh evaporates into virtuality as twentieth-century bodies are reformatted into twenty-first-century cybernetic nervous systems for accelerated runs through the electronic frontier. (authors' transl.) (Hurova, 2022, pp. 51-52)

The current stage of historical development, according to M. Castells (2010), is characterized by the disconnection of spatial location and social ties. This radical transformation is due to the replacement of traditional spatial communities with network structures, which, according to M. Castells, are becoming the basis of modern sociality. The transition from industrial society to the network structures of post-industrial society appears as a dialectical process where old social structures and new technologies collide, giving rise to a new type of reality. Traditional neighborhood relations are being supplemented or replaced by virtual communities and network groups. A new system of social interaction is emerging in which the individual is at the center.

M. Castells emphasizes the role of network structures in modern society, singling out information as its central element and asserts that information flows are important for structuring social relations and influencing various aspects of life. At the same time, the city becomes one of the key elements of the network society, where information and communication become vital for people (Castells, 2010). This complements M. McLuhan's idea of the "global village" where media make the world more interconnected.

In a networked society, urban dwellers form new types of social ties. At the socio-cultural level, this means that large metropolitan areas such as London, Singapore, or Shenzhen are becoming hubs in the global network, attracting innovative companies and highly skilled professionals. Culturally, such cities are becoming a place of mixing ideologies, ideas, and identities, transforming the global into the local and vice versa. Traditional forms of production and consumption are being replaced by digital models, where knowledge and information become key resources.

Culture in the information age is becoming globalized and multifaceted. Network technologies allow cultural practices and ideas to spread rapidly and be adopted in different contexts. M. McLuhan focused on the adaptation of people and society to new technologies, and M. Castells examines how the world is facing innovations and adapting to the rapidly changing infor-

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mation landscape, particularly in urban realities. In an era when media and technology are changing the perception of time and space, M. Castells (2010) shows that cities are becoming the places where these reconfigurations are most noticeable. This can manifest itself in changes in work rhythms, real-time interactions, and other social practices.

The change in the structure of social relations reflects the profound transformations in modern society caused by the rapid development of information technology. Cities are becoming increasingly globalized, and traditional borders and spatial restrictions are disappearing. In this context, the importance of the individual and their ability to express and identify themselves in a networked society is increasing. In the age of information society, traditional hierarchical structures give way to horizontal network ties. These ties are formed not only on the basis of geographical proximity, but also on the basis of common interests, values, and information flows. In this context, cities are becoming key nodes of the global network, where cultures, ideas and economic interests are actively interacting, as Sassen (2005) notes. Rapidly developing information technologies change the way people communicate, which leads to a radical transformation of the perception of the world, transformation of values and norms. In this context, a person in the socio-cultural digitalized space of the city experiences globalization and the disappearance of spatial boundaries as a result of the fact that new media technologies "compress" space and time, making the world and events in it more connected and simultaneous.

Originality

The study focuses on how people change the physical and virtual spaces of the city, which intertwine to create new cultural practices, new forms of sociality and cultural interaction. By combining the ideas of M. Castells and M. McLuhan with empirical analysis of the contemporary urban environment, we propose a new theoretical framework for a better understanding of the digitalized urban space. We demonstrate that humans, using digital technologies, transform our understanding of time and space in the city, transforming them from static and absolute categories into dynamic and relative ones. The study emphasizes that the transition to a digitalized city has not only a technological but also a deep socio-cultural dimension. We present a multi-level approach to analysis that combines different visions of globalization and digitalization, providing a comprehensive understanding of the issues under study. The article also focuses on the analysis of the interaction of contemporary cultural practices in the digital environment, which is especially relevant in the context of contemporary social processes.

Conclusions

This paper examines human cultural practices in the digitalized socio-cultural space of the city. We used the theoretical ideas of M. Castells and M. McLuhan as a starting point for discussing the current changes in the anthropology of urbanized space. Man in a modern city is at the intersection of the physical and the virtual, the local and the global. Urban residents become simultaneously members of local communities and global network structures. This creates new forms of sociality, where individual expression and self-identification become central, and the boundaries between personal and public, real and virtual become increasingly blurred. The urban environment provides unique opportunities for experimentation in the social, economic and cultural spheres. New forms of housing, transportation solutions, cultural initiatives – all of these are taking place primarily in cities, where ideas and practices can be quickly tested and adapted.

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The modern digitalized space of the city provides new opportunities for self-expression and creativity, as technological innovations create many conveniences, improve the quality of life and enrich communication opportunities, and constantly provide new challenges that require creative solutions, adaptation and the acquisition of new skills. Citizens of a digitized city strive to preserve their own identity and to creatively resist conditions in which they seem to have no opportunity to act at their own discretion. Thus, preserving one's own socio-cultural identity in the context of digitalization and globalization is becoming an existential challenge.

The analysis shows that a modern person in the digitalized socio-cultural space of the city significantly transforms the culture of cities, changes communication, and gives a leading place in social interaction to digital platforms. If earlier the spatial boundaries of the city determined social interaction, now, thanks to online technologies, instant communication is possible on a global level. In the context of the ideas of M. Castells and M. McLuhan, the city becomes a place where local cultural practices and identities interact with global information flows.

In a networked society, an individual is given the opportunity for deep self-expression and self-identification, but is constantly under pressure from the network. Everyday experience and its reflection are interpreted by the individual under the influence of network technologies. With the development of digital technologies, traditional concepts of time and space are being radically redefined. While time used to be perceived as linear and sequential, in a networked society it becomes a flow. Information, cultural practices, and social interactions are constantly altering and adapting, creating a dynamic and changing reality.

Further research could focus on a more in-depth analysis of the impact of digital transformation on the formation and change of cultural practices and identities in specific countries and cities. This could include studying specific cultural initiatives, platforms, and communities that are emerging in the networked society and their impact on socio-cultural dynamics. In addition, an in-depth consideration of the balance between individual freedom and control by digital technologies in the urban environment is possible. Finally, related research could also look at the ethical and social aspects of digital transformation, such as privacy, security, and the relationship between the local and the global in the context of contemporary Ukrainian cities.

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Людина в диджиталізованому соціокультурному просторі міста

Мета. Стаття покликана проаналізувати перетворення культури та соціальних відносин у місті в реаліях цифрових трансформацій простору та повсякденних практик. **Теоретичний базис.** Дослідження фундується на теоретичному підґрунті робіт Мануеля Кастельса та Маршалла Маклюєна, які докладно аналізують питання інформаційного суспільства та взаємодію людини й технологій. Наш аналіз також базується на роботах урбаністів та експертів у сфері "Smart Cities", доповнюють дослідження практичні аспекти впливу цифрових інновацій на міське середовище. Ми прагнемо збагнути, як взаємодія людини й технологій у міському середовищі переорганізовує розуміння себе, свого місця у світі та взаємодії з довкіллям. **Наукова новизна.** У дослідженні проаналізовано вплив цифрових трансформацій на міське середовище на основі теоретичних концепцій Мануеля Кастельса та Маршалла Маклюєна, положень сучасної урбаністики та емпіричного аналізу міського середовища. Ми підкреслюємо, що цифровізація переорганізовує поняття часу, простору та міжособистісної взаємодії в місті, обумовлюючи появу особливої соціальної ідентичності, що реалізується в умовах глобалізованого та цифровізованого міського буття. Ми показуємо вплив цифрових інновацій на соціальні та культурні практики, а також підкреслюємо важливість балансу між індивідуальною свободою і технологічним контролем у містах. **Висновки.** У результаті дослідження ми виявили, що цифрова трансформація, яка об'єднує реальне та віртуальне, трансформує ідентичність і повсякденний досвід людини. Містяни вступають в екзистенційну боротьбу за збереження своєї соціокультурної сутності. В умовах мережевого суспільства, де локальне та глобальне переплітається, виникають нові соціальні практики, що завуальовують межі між індивідуальним та спільним, реальним та віртуальним. Міське середовище стає полем експериментів у соціальній, економічній та культурній сферах, а технології привносять як зручності, так і виклики. Цифрова трансформація змінює суспільну взаємодію і впливає на соціокультурне поле.

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Ключові слова: міська антропологія; особистість; ідентичність; міська ідентичність; міська повсякденність; культурні практики; міський соціокультурний простір

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The Concept of Anthropotechnics in the Social and Humanitarian Dimension

Purpose. This research defines the conceptual foundations of anthropotechnics as a science that studies modern processes of interaction between humans and technologies in the socio-humanitarian dimension. **Theoretical basis.** The authors use the method of anthropological analysis, which allows generalizing the approaches of anthropotechnics in the socio-cultural context in the "human-technology" system. **Originality.** Based on the results of the research, the understanding of the essence of anthropotechnics as a science that studies human interaction with technologies and technical systems has been clarified. The idea of implementing anthropotechnical approaches to the management of the educational process gained further development, in particular in the context of practical training of applicants for education, distance learning, and dual education forms. The concept of professional activity and professional self-realization of the individual is taken into account, and promising directions in the development of anthropotechnics in the context of the application of artificial intelligence are determined. **Conclusions.** Considering anthropotechnics in a philosophical and sociocultural dimension is an important approach to understanding the interaction of technologies, people, and society as a whole, where technologies affect human perception of the world and interaction with it. The range of approaches chosen by the authors, the disclosure of their principles and categories allows for considering the object of this research – anthropotechnics as a modern science – in a multifaceted and holistic way, to interpret the results of the research based on the use of the basic categories of approaches: a person, equipment, technology, activity, development, personality, system.

Keywords: a person; management; education; anthropotechnics; technologies; civilization; culture

Introduction

The interaction between a person and equipment is a complex and important aspect of modern life. This relationship covers the spheres of economic, social, and spiritual existence, ensuring the process of reproduction of society in its cultural and civilizational dimensions. The influence of equipment on humans, as well as how humans influence and use equipment, induce to scholarly discussions and the development of new methods for managing such interactions, which have been the subject of research by scientists and philosophers for many years.

Thus, Martin Heidegger, a German philosopher, dealt with the problem of equipment and its influence on human existence. He thought about how equipment changes the way we perceive the world and our understanding of our existence. In his works, especially in the essay "The Question about Equipment" ("Die Frage nach der Technik"), the philosopher raised the question of how equipment changes our attitude to the world, to nature and ourselves, he noted: "*We remain involuntarily chained to technologies, whether we passionately affirm or deny it*" (Heidegger, 1954). Heidegger emphasized that equipment is not just a tool, but also a way of transforming the world, which forms our perception and interaction with it. He argued that equipment involves a special form of relationship with nature that differs from traditional ways of interaction. The philosopher warned against forgetting one's native "earthly" existence in chasing technological progress, understanding oneself in the world.

Lewis Mumford, an American historian and social critic, studied the influence of equipment on culture and society. His works reveal the themes of technological development and its consequences for a person (Ford, 1958). He viewed the process of equipment's influence on the

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lifestyle, cultural values, and human perception of the world. Mumford (1934) studied the evolution and influence of technologies on the development of human civilization, paying attention to the cultural and social consequences of technological progress, since "*...equipment and civilization are one, certain aspects of the machine, such as its relation to architecture, and certain aspects of civilization which may ultimately affect the development of the equipment should be carefully considered in the future*".

Don Ihde, an American philosopher, specialized in the phenomenology of equipment. He researched human interaction with technology and the influence of this interaction on our understanding of the world. He researched the influence of mass media, electronic devices, and technical means of communication on our perception and interaction in the social environment. Carrying out a phenomenological analysis of the interaction in the "person-equipment" system, he introduces the "*techno-scientific visualization*" concept (Ihde, 2009). The research on how a person interacts with high-tech systems (artificial intelligence) and how these systems affect our understanding of reality is considered the most important in the context of the modern philosophy of technology and phenomenology (Ihde, 2019).

Marshall McLuhan, a Canadian researcher of media and communications, analyzed the influence of mass media and technologies on human consciousness and culture. McLuhan researched how the media (television, radio, and print) affect people's ability to perceive and interpret information. He developed a concept according to which the media do not just broadcast information, but deeply influence the cultural and social aspects of society, forming an environment that has its characteristics and influence on people's lives. He introduced the concept of a "global village", anticipating the possibilities of global communication and interaction thanks to media and technologies, and noted that "*... electromagnetic discoveries have recreated a simultaneous 'field' in all human affairs so that the human family now exists in the conditions of a 'global village'*" (McLuhan, 1962).

M. McLuhan was the first in the research of interaction between equipment, media, and people, and his works are of great importance in the field of media theory and cultural anthropology.

Purpose

Thus, the problem of interaction between a person and equipment for several decades focused attention on individual aspects, but a holistic view of the interaction of these phenomena has not been given. We believe that "anthropotechnics" itself can provide a new meaning, expand the scope of research in modern cultural and civilizational dimensions.

Statement of basic materials

Modern technologies have a profound and multifaceted influence on the formation and development of human existence, ensure sustainable development, and significantly change our everyday lifestyle. They simplify many aspects of our activities, providing new ways of communication, entertainment, work, and even health care, changing how we interact with nature and the environment.

For example, the use of electronics and transport affects energy consumption and environmental pollution, medical technologies contribute to the improvement of diagnosis and treatment of diseases, prolonging life expectancy and improving the quality of medical care,

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information technologies expand access to knowledge and education, and also create new forms of cultural expression and exchange ideas. Technologies affect the organization of work and create new areas of the economy.

Technologies shape cultural norms and human values, influence the way of communication and solving problems in the organization of society, etc. A person's use of technology significantly affects self-awareness of the world, because they open up new opportunities for realizing one's potential. Technologies affect human nature, and social and individual processes, which is an important aspect of modern technological civilization.

Robert Rosenberger (2022) in his works conditioned the perspectives of studying specific relationships between a person and technologies and based on the post-phenomenological concept of Don Ihde noted "...the idea that technologies are always open to multiple uses and meanings" may play a useful role in efforts to combine with the concept of local stabilization of the relationship between a person and equipment.

The interesting question for us is the emergence and development of anthropotechnics, as a field of science that is a branch of anthropology and deals with the study of human interaction with equipment in the context of cultural and civilizational development. It is anthropotechnics that is the intersection of anthropology and technical sciences, and directs us to understand the interaction between a person and technology in the modern world.

Considering that the genesis of anthropotechnics in the human being is based on the development of technologies and their influence on the evolution of human society and the individual himself/herself, we should note some key aspects of its scientific justification.

Let us outline the key stages and events of the Ancient World. Even in ancient times, there were primitive anthropotechnical solutions, such as tools for hunting and gathering food, adapted to human physiology. In the Middle Ages, specialized tools and devices began to appear, such as orthopedic devices and architectural solutions taking into account the convenience of people. In the era of the Industrial Revolution, the development of technology took place, which led to the creation of various devices designed with regard to the anatomical features of a person, as well as tools for medical and engineering practice. The 20th century is the emergence of ergonomics as a science dealing with the adaptation of equipment to people. At this time, increasingly complex anthropotechnical solutions began to be developed and applied. Modernity is the heyday of anthropotechnics with the development of modern technologies. This involves the creation of adaptive technical devices and technologies for people, for example, with disabilities, as well as the development of complex special technical means.

"Never has humanity been as enthused by the prospect of a total and permanent transformation as in our age" (Roney & Rossi, 2021).

For our research, we are interested in the works of Peter Sloterdijk, a German philosopher known for his work in the field of social philosophy and cultural theory. In his works, anthropotechnics occupies an important place, he developed the concept of anthropotechnics as a way of anthropological reflection on the interaction of a person with equipment. The philosopher analyzes how technologies affect the formation and development of human existence. We agree with the findings in his research concerning the reflection on how technologies change the ways of human perception, interaction, and self-understanding, especially as it raises questions of ethics and responsibility in the context of anthropotechnics. He analyzes what moral and ethical issues arise in the creation and use of technologies, and how humanity must be responsible for

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the consequences of their technical decisions (Sloterdijk, 2009). His statements, assumptions, concepts, and theories are relevant in the present and the future.

In our opinion, anthropotechnics of human existence is a field of research dedicated to the adaptation of technologies to various aspects of human life, which involves the development of technical solutions and systems given the physiological, psychological, social and cultural characteristics of a person. Patrick Roney and Andrea Rossi (2021) defined anthropotechnics as "...the technological, the ascetic and the immunological constitution of humanity", where the human being, whose essence is technological, and whose technological essence prompts him/her to ascetically go beyond oneself, is at the same time sub an object that, with the help of practice, should shape the world it inhabits.

Let us take a bold step and define several aspects of anthropotechnics of human existence aimed at creating technical solutions that maximally meet the needs, capabilities and characteristics of a modern person, improving his/her quality of life and comfort in various areas:

- medical anthropotechnics contributes to the development of medical devices adapted to the anatomy and physiology of patients for optimal efficiency and safety;
- anthropotechnics in interior design and architecture creates comfortable and ergonomic devices for life and work, taking into account the needs and characteristics of people;
- technologies for the elderly contribute to the development of adaptive technical solutions to improve the quality of their life, as well as medical devices, simplified interfaces, etc.;
- social anthropotechnics necessitates the development of technical means to improve interaction in society, as well as means of communication, adaptive technologies for people with disabilities, etc.;
- anthropotechnics in sports involves the development of technical means and equipment for athletes, taking into account their physical parameters and requirements;
- the development of adaptive technologies for children involves the creation of educational and developmental devices adapted to the age and physiological characteristics of children.

However, if we consider "anthropotechnics" as a philosophical direction, then we can highlight several main aspects and determine reflection regarding the influence of technologies on man and humanity in general. The philosophy of technology helps to analyze the moral, sociocultural, and philosophical aspects of the use and development of technologies in the context of human existence. Namely, the humanization of technologies involves considering how technologies can be developed and applied given human values and needs, where the reflection of moral and ethical issues related to the development and application of technologies, directs the person's attitude towards the technological world.

Let us consider the philosophy of anthropotechnics as an area of philosophical thinking devoted to reflection over the influence of technical means and technologies on people, society, and culture as a whole. It is aimed at understanding ethical, moral, sociocultural, and philosophical issues related to the development, use, and influence of technologies on human existence. Let us define some key aspects of the philosophy of anthropotechnics:

- ethics and technologies – analysis of moral dilemmas arising in connection with the creation and use of technical means, examination of questions about the rules, goals, and consequences of the use of technologies;
- a person in a technological world – research of how technologies affect human self-awareness, socio-cultural identity, relationships, as well as the meaning and values of human existence;

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- the phenomenon of technological civilization – a reflection on the nature and essence of modern technological civilization, its influence on culture, society, and human relationships;
- philosophy of artificial intelligence – study of ethical and philosophical issues arising in connection with the development and application of artificial intelligence;
- anthropological aspects of technologies – reflections on how technologies shape our ideas about men, their abilities, and limitations;
- the future and technologies – a reflection on possible scenarios in the development of technologies and their influence on the future of humanity.

Let us define the main place for anthropotechnics in human beings and present the relationship between equipment and a person, as a branch of philosophy, then it should be devoted to thinking about nature, the significance of the influence of equipment on human life, and vice versa. The following aspects can be defined here:

1. Ethical aspects – reflections on how equipment affects moral and ethical norms, as well as how a person should behave in the context of technological progress.
2. The philosophy of artificial intelligence – consideration of issues related to consciousness, ethics, and responsibility in the context of the creation of intelligent systems.
3. An anthropological view of equipment – an analysis of how the use of equipment affects a person's self-determination and self-awareness.
4. Technical consciousness and culture – reflections on what cultural and social changes occur under the influence of technological progress.
5. Sustainability and ecology – reflection on issues of sustainable development and the influence of technical processes on the environment.
6. The meaning of equipment in human life – consideration of the philosophical aspect of the significance and meaning given to equipment in human life.

The philosophy of human interaction with equipment and technologies helps us to understand and realize how equipment and technologies form the cultural, social, and spiritual aspects of human life, what basic values are formed in a person, which motivates a person to introduce technologies into various spheres of social life.

So, in our opinion, the concept of anthropotechnics in the philosophical and sociocultural aspects should have the following components:

- anthropotechnics seeks to create technologies adapted to the physiological, psychological, and social characteristics of a person to facilitate his/her life and activities;
- anthropotechnics involves the analysis of ethical issues that arise during the development and use of technologies, as well as the assessment of their socio-cultural consequences;
- research in anthropotechnics showed the influence of equipment on the psychophysiological state, habits, and behavior of people;
- anthropotechnics also involves the development of sustainable technological solutions, with regard to the influence on the environment;
- the anthropological aspect, formed in the field of studying how technologies affect self-determination, self-awareness, and the person's way of life;
- social anthropotechnics deals with the research of the influence of technologies on social relations, culture, and organization of society;
- the anthropotechnical approach to education is accompanied by the development of technological solutions that contribute to the improvement of the educational process and support of educational goals.

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Using the concept of anthropotechnics proposed by us, we can carry out our analysis of the interaction between a person and equipment, as well as the influence of technologies on human existence in the conditions of technological progress.

Reflection of anthropotechnics helps a person to understand how technical solutions can be adapted to the physiological, psychological, and socio-cultural characteristics of a person aiming at more efficient and comfortable use. What exact ethical issues arise during the development and application of technologies, and how do they relate to social and cultural norms, how does technology affect health, comfort, and the general condition of a person? We have to assess the influence of technologies on the environment and social relations and realize that it is a person who influences the development of equipment and is responsible for the technical decisions made.

So, we can confidently say that the reflection of anthropotechnics is an important tool for more conscious, responsible human development, the use of equipment, and technological projects. It helps us manage this process, evaluate potential pros and cons, and find a balance between the development of equipment and ensuring the well-being of people and society as a whole. Robert Hughes (2021), researching the philosophy of anthropotechnics, noted that *"...anthropotechnics is properly conceived as a management of the subject's automatic processes to trick or repurpose or redirect them to work in concert or coincidence with the anthropotechnical project"*.

Today, anthropotechnics encompasses many areas: from medical technologies and machinery to the design of interfaces in education, economics, and engineering, – to create a comfortable environment for human life and work. Its goal is to ensure the best compatibility between a person and equipment for maximum efficiency of his/her work, safety, and comfort.

The tools of anthropotechnics include various technical devices, machinery, and technologies, created taking into consideration the characteristics and needs of humans. They are designed to facilitate and improve human interaction with equipment and the environment, namely, ergonomic furniture and accessories – adjustable chairs and tables, special chairs with back support, adjustable stands for monitors; mobility devices – wheelchairs of various types, derivative devices, for example, canes and walkers; technical assistants – modern medical devices, for example, electric wheelchairs with automated functions, specialized prostheses and orthoses; adaptive devices for communication – voice control systems, devices for alternative and additional communication; accessibility technologies in electronic devices – screen readers and programs for audio playback, enlarged fonts and adaptive input systems; specialized vehicles – transport for people with limited mobility, equipped with lifting facilities; special means for education – technical devices and programs for teaching people with special needs.

These tools help to improve the quality of people's lives, in particular, with various physical and cognitive limitations, providing them with greater independence and the possibility of self-realization in society. During life, a person goes through various stages of personal development, which is reflected in society. Therefore, we can confidently say that the realization of one's own potential will take place under the condition of a conscious idea of the best future in the professional sphere.

If we consider the professional component of an individual's life path, priority is given to the initial phase, which is important in a person's life, the line of development – choosing a profession. Moreover, the emphasis, as a rule, is formed on the importance of the "right" choice as opposed to the "wrong" one. However, today there is an urgent issue of a person's further

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construction of a professional path, where the psychological mechanisms of growth and success, as well as anthropotechnical means in education, remain without the attention of researchers.

For our research, it was interesting to consider the anthropotechnics of education in the conditions of universities, colleges, and professional (vocational-technical) educational institutions in Ukraine, where the application of the principles of this science contributes to the creation of an environment that best meets the needs and characteristics of applicants for education regarding the development of their abilities and professional skills.

We will define some aspects of anthropotechnics that, in our opinion, can be applied to the educational environment: the distribution of education seekers by categories and their accounting – the development of methods and materials that take into account different forms of education, interests and needs of students; convenience and efficiency of the educational environment – development of teaching methods that take into account ergonomic principles for optimal comfort of students; technological adaptation – providing access to modern technologies, software and equipment in view of the technical needs of students; development of adaptive programs – creation of courses, programs and materials that provide additional support for students with special needs; assessment and feedback – using assessment methods to objectively assess students' knowledge and skills, as well as providing constructive feedback; development of communication skills and social adaptation – creation of conditions for the development of communication skills and interaction with fellow students and teachers; information management and availability of educational content – creation of educational materials and software tools taking into consideration the principles of convenience and accessibility for all students; support for teaching staff – training teachers in anthropotechnical methods and supporting them in creating an adaptive educational environment.

Anthropotechnics in the education system contributes to the creation of an inclusive, accessible, effective, and comfortable educational environment, giving the individual needs and characteristics of each student.

Let us pay attention to the educational environment, which provides practical training for applicants due to the appropriate methods and techniques of practical training provided by educational programs.

The process of practical training is associated with the use of certain technologies, machinery, and tools, thanks to which students acquire new knowledge, develop intellectually and develop personal qualities necessary for cognitive activity.

Anthropotechnics in the context of practical training of students is considered by us as a set of principles of this science applied to ensure the comfort of participants in the educational process and the efficiency of using the educational infrastructure. This involves the use of technical means and methods that take into account the peculiarities of students and facilitate the learning process.

We will define several anthropotechnical approaches in the practical training of students: ergonomic teaching aids – adjustable tables and chairs, so that each student can adjust the height and angle for an optimal position during work; technical means of accessibility – the use of software with the functions of demonstrating the performance of certain exercises, voice input and other means of adaptation; audio recording and visualization systems – providing recordings of lectures or materials in audio and video formats for repetition and study; adaptive technologies for different needs – use of specialized devices and programs for students with special needs, such as hearing or visual prostheses; information management – organization of

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materials and courses taking into account the principles of convenience and accessibility; educational programs and pedagogical methods – the use of methods that contribute to the active participation of all students, regardless of their characteristics; special educational materials – development and provision of educational aids that meet the various needs of students.

Understanding the role of anthropotechnics in the educational process helps us determine the place of the head of an educational institution in conditions where a student should learn and develop as effectively as possible.

Let us consider the head of an educational institution, who acts within his/her managerial competencies, like a technician who possesses knowledge and skills, and has a set of tools and mechanisms that affect the production of certain products. As in education management, the head of an educational institution has a certain set of management tools – methods, and techniques, with the help of which s/he influences the educational process, where the object of study is a student who develops as a person and is formed as a specialist. In fact, the head of an educational institution can be called an anthropotechnician, which directly affects the management process, and the development of a student as an individual.

Let us determine the approaches used by the anthropotechnician in the management of the educational process and how s/he affects the interaction of the participants in the educational process thanks to technologies and technical systems and define their effectiveness. Thus, an anthropotechnician-head develops and implements technological solutions that take into account the peculiarities of the human factor. The anthropotechnician-head conducts analysis and assessment of ergonomic aspects in the educational processes and environment, introduces innovations and technological solutions into the educational process, considering the needs and characteristics of education seekers, ensures the training of employees in the correct use of educational techniques and equipment in the aspect of anthropotechnics. In this way, s/he creates more convenient and safe conditions for the implementation of the educational process and contributes to the improvement of the daily activities of the teaching staff.

For example, today a complicating factor in managing the educational process in educational institutions of Ukraine is the quarantine restrictions and the martial law in the country. In such a period, the education system must be adapted to the special conditions of existence and the needs of applicants for education. A concept must be applied that has a special management toolkit. Flexible techniques and accessible methods are used, where the issue of the safety of participants in the educational process comes first, namely safety – development of evacuation plans, provision of shelter and security measures to protect participants in the educational process; organization of the learning process – the creation of flexible schedules, distance educational platforms and alternative methods of using educational material, introduction of dual form of education, etc. Psychological support also be applied in providing help to students and teachers to cope with emotional stress caused by military actions, etc.; training, survival, and first aid – introduction to educational programs of disciplines that teach basic survival skills and first aid, especially in crises; access to information – providing communication with students and their parents, as well as providing up-to-date information about events and preventive measures; assistance to persons with reduced mobility – development and application of adaptive methods for students with physical limitations or psychological injuries; organization of evacuation and shelters – planning and preparation for evacuation in case of need, as well as creation of safe shelters for temporarily displaced persons; social support – assisting in obtaining material and psychological support for students and their families who may have suffered from military actions.

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One of the forms of organizing continuous education in crisis conditions is a distance one, which actually allows you to continue the educational process despite restrictions on access to education, lack of constant communication and electricity, etc. Anthropotechnics of distance learning involves the application of the principles of this science to improve the accessibility, convenience and efficiency of the educational process in the online environment.

Here are a few aspects that can be included in the anthropotechnical approach to distance learning:

- accessibility of web platforms and applications – ensuring that platforms for distance learning provide access to educational content to all students, even those with significant territorial limitations, and special educational needs;
- convenient interface and navigation – using existing ones or developing new ones and introducing a convenient, intuitive interface for students with different levels of training;
- modern means of communication – use of means for video and audio conferences, chats, and other tools that ensure effective interaction between participants in the educational process;
- adaptive technologies – provision of alternative options for access to educational materials, for example, audio recordings of lectures, notes, methodical guides, etc.;
- opportunities for interactivity – implementation of interactive elements, tasks, and tests to support the active participation of applicants for education;
- technical compatibility support – analysis of differences in students' technical equipment and provision of alternative options, if necessary;
- feedback and support – providing an effective feedback mechanism between teachers and students, as well as providing support on technical issues;
- educational materials – creation of educational resources taking into account the diversity of students' needs and teaching methods.

Therefore, the anthropotechnics of distance learning forms the conditions of accessibility to education, which allows all students to obtain quality education in the online environment, regardless of their characteristics and shortcomings.

Let us define artificial intelligence (AI) as a promising direction in anthropotechnics. Human interaction with AI and its application in various fields have significant potential to improve the quality of life and complex tasks associated with the creation of machines that can reason, understand, and learn like humans. We offer several aspects that demonstrate the prospects of AI in anthropotechnics:

- automation and optimization of tasks, where AI can automate many everyday and professional tasks, freeing up human time for more creative activities;
- medicine and health care – AI can improve the diagnosis and treatment of diseases, helping doctors make more accurate decisions based on the analysis of large volumes of medical data;
- personalization of education – the use of AI allows creating the individualized educational programs and approaches, taking into account the level of knowledge, learning styles, and interests of each student, and improving users' interfaces can significantly improve the usability of technical devices, programs and applications, making them more intuitive and adaptable to the needs of users;
- scientific research – artificial intelligence can solve complex problems and process large volumes of data, carry out complex analyses in the field of science, technology, etc.;
- autonomous systems and robotics – artificial intelligence is the basis for the development of autonomous systems and robots capable of performing various tasks in environments where it is difficult or dangerous for a person to work;

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– management and decision-making systems – artificial intelligence can analyze data and offer optimal solutions in various fields, from business to urban infrastructure management.

Artificial intelligence has significant potential to transform the educational process. Thus, in the field of individualized learning, AI can analyze data about each student, determine his/her level of knowledge and advantages in learning, offer personalized materials and tasks. Adaptive learning platforms can be involved here, by which the difficulty level of tasks can be controlled depending on the success of the applicant for education, providing more effective learning. Artificial intelligence can serve as a virtual assistant, helping students with assignments by providing hints and explanations, and can help in learning foreign languages by providing an opportunity to practice conversational skills.

It is important to note that the implementation of AI in education can help with the automation of administrative processes, freeing up teachers' time for better interaction with students.

The issue about the widespread use of AI contains a proviso about the danger of AI itself for humanity and requires careful consideration, during which it is necessary to take into account the possibility of creating a powerful AI that will surpass human intelligence in all aspects of human existence. New security threats may emerge, including the possibility of using AI in cyber attacks, the creation of autonomous military systems, and other potentially dangerous scenarios. The introduction of AI into the economy can influence the labor market, creating new jobs, but also excluding some traditional professions. The development of AI may raise questions about how it will interact with humanity in the ethical sphere. For example, how to ensure fairness and impartiality in AI algorithms, and how to resolve ethical dilemmas that arise in AI decision-making which are important, especially when decisions relate to health, safety, and other critical areas.

So, although AI represents a huge potential for positive changes in many areas of life, it also causes several serious problems and potential threats. Partha Pratim Ray and Pradip Kumar Das (2023) in their research point out the *"necessity for a multidisciplinary, collaborative approach to chart an ethical, beneficial, and sustainable AI future, enabling society to harness the potential of AI responsibly while mitigating the associated risks"*. Therefore, it is important to consider mechanisms of control and transparency in the development and application of AI to avoid the unauthorized use of such a tool as AI by humanity.

The synthesis of anthropotechnical concepts and approaches in education determined in our research allowed us to combine technical and human resources to formulate optimal technological solutions that take into account the needs and characteristics of the human subject.

So, the main step here is the analysis of human needs, which requires a thorough study of one's needs and requirements. This may involve observation, surveys, analysis of human behavior, etc. When developing technologies, it is important to take into account the individual characteristics of the human body and mentality, where the generalization of anthropotechnical approaches determines the process of creating convenient and ergonomic interfaces for interaction between people and technology. In our opinion, the process of developing modern technologies should contain ethical norms and cultural features in order to avoid a negative influence on society because of the rapid changes in technology and social needs.

Therefore, the synthesis of anthropotechnical approaches as a complex process allows us to take into account various aspects of human existence under the influence of technological progress, the main goal of which is to create technologies that best meet people's needs.

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Based on our research of anthropotechnics as a science, we will define several key problems and challenges facing contemporary society.

1. Ethical issues – advances in technologies require careful attention to ethical aspects, in particular in the areas of privacy, security, and moral standards.
2. Security – protecting against malicious use of equipment and technology is important, especially in the context of cybersecurity and cybercrime.
3. Environmental aspects – the development of technologies can be accompanied by a negative influence on the environment, which requires careful attention to the problems of ecology and sustainable development.
4. Social inequality – inequality in access to technologies can arise if some groups of the population are given more opportunities while others remain underdeveloped.
5. Job displacement – the development of automation and robotics may lead to job losses in some areas.
6. Influence on health and well-being – technologies can have an influence on physical and mental health, especially if used incorrectly.
7. Data privacy and security – with the growing volume of personal data, it is important to ensure its confidentiality and protection from illegal use.
8. Legality and regulation – it is necessary to create effective legal and regulatory mechanisms to control technological development and its influence on society.

Eliminating these problems requires the joint efforts of scientists, engineers, educators, legislators, and society as a whole. This will allow the creation of more harmonious and mutually beneficial interaction between a person and equipment in an anthropotechnical context, where the priority should be understanding and feeling the needs, emotions, and experiences of people in the process of using the equipment. This is an important component in the development and implementation of technical solutions since they often affect the quality of life and well-being of people.

Originality

Based on the results of the research, we clarified the understanding of the essence of anthropotechnics, as a science that studies human interaction with technologies and technical systems. The ideas of implementing anthropotechnical approaches and aspects of educational process management gained further development, in particular, in the context of practical training of applicants for education, distance learning, and dual education. The role of the head of the educational institution as anthropotechnics, which directly affects the individual, is determined. The concept of anthropotechnics of education in the conditions of martial law has been developed. The concept of professional activity and professional self-realization of the individual is taken into account. Prospective directions for the development of anthropotechnics in the context of artificial intelligence are determined.

Conclusions

The study of modern technologies and their influence on society, psychology, and human physiology is an important part of finding a person's place in the modern world, where it is the analysis of the technologies' influence on social structures and relationships helps us understand how they shape our society. An important part of the search for patterns in the existence of

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anthropotechnics is to study the moral issues associated with the use of technologies. It helps to define what is right and fair in the context of anthropotechnics. The consideration of anthropotechnics from a philosophical viewpoint highlights the basic principles and values underlying the interaction between equipment and a person, where people themselves create equipment and technologies, which allows them to better understand the meaning of their existence. The development of anthropotechnics is dynamic since technologies are constantly evolving, and their influence on society and the individual is constantly changing.

So, we defined the philosophical and socio-cultural dimension of anthropotechnics, which is an important approach for understanding the interaction of technologies, people, and society as a whole, where technologies affect the very existence of people, their perception of the world, and their interaction with it. The range of approaches we have chosen, and the disclosure of their principles and categories allows us to consider the object of our research – anthropotechnics as modern science – in a multifaceted and holistic way, to interpret the research results based on the use of the basic categories of these approaches: a person, equipment, technology, activity, development, personality, system. The essential characteristics of these categories are understood by us in their interconnection and interaction, which arise in the process of implementing the basic principles of human-technology interaction.

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Концепція антропотехніки в соціально-гуманітарному вимірі

Мета. У цьому дослідженні передбачено визначити концептуальні засади антропотехніки як науки, що вивчає сучасні процеси взаємодії людини і технологій у соціально-гуманітарному вимірі. **Теоретичний базис.** Автори застосовують метод антропологічного аналізу, який дозволяє здійснити узагальнення підходів антропотехніки в соціокультурному контексті в системі "людина – технології". **Наукова новизна.** За результатами дослідження уточнено розуміння сутності антропотехніки як науки про взаємодію людини з технологіями та технічними системами. Подальшого розвитку набули ідеї реалізації антропотехнічних підходів до організації управління освітнім процесом, зокрема в контексті практичної підготовки здобувачів освіти, дистанційного навчання та дуальної освіти. Враховано концепцію професійної активності та професійної самореалізації особистості, визначено перспективні напрями розвитку антропотехніки в контексті застосування штучного інтелекту. **Висновки.** Розгляд антропотехніки у філософському та соціокультурному вимірі є важливим підходом для розуміння взаємодії технологій, людей і суспільства в цілому, де технології впливають на сприйняття людиною світу та взаємодію з ним. Обраний авторами комплекс підходів, розкриття їх принципів і категорій дозволяє багатоаспектно й цілісно розглядати об'єкт цього дослідження – антропотехніку – як сучасну науку, інтерпретувати результати дослідження на основі використання базових категорій цих підходів: людина, техніка, технології, діяльність, розвиток, особистість, система.

Ключові слова: людина; управління; освіта; антропотехніка; технології; цивілізація; культура

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The Interpretation of Husserl's Time-Consciousness in the Reconstruction of the Concept of Anthropic Time. Part Two

The purpose of the article is to comprehend the Husserlian model of constituting temporal modes through the ability of intentional "retentional-protentional" consciousness, as well as to clarify the possibility of interpreting its positions in the reconstruction of the concept of anthropic time. **Theoretical basis.** The theoretical framework of the research includes: 1) the interpretation of the phenomenological reflection of "time-consciousness" by E. Husserl in the context of solving the problem of phased-differentiation of this form of temporality; 2) the concept of anthropic time (V. Khanzhy). **Originality.** For the first time in the research literature, the possibilities of applying the ideas of Husserl to the reconstruction of the concept of anthropic time are considered through the interpretation of the phenomenological solution to the problem of temporality, proposed and specified in Husserl's "time-consciousness" concept. **Conclusions.** According to Husserl, the structure of human time-consciousness is instantiated in three spheres of passivity: prereflective cogito, embodiment, and intersubjectivity. Within the framework of the problem of phase differentiation of phenomenological time, an analysis of the potencies of consciousness in constituting the phases of time-consciousness, namely protentional and retentional potencies, has been proposed. In the context of the reconstruction of the concept of anthropic time, several aspects of Husserl's model of time-consciousness have been interpreted, including the paradoxical reconciliation of two quasi-incompatible ideas: the idea of the vagueness of the boundaries between temporal modes and the thesis of the formal capacity of preserving temporal units within their respective temporal phases. The property of multilevel complexity in the system of human temporality accounts for the diversity in the relationship of unique temporal units based on formal and content-related criteria ('temporal matryoshka').

Keywords: Edmund Husserl; anthropological paradigm of time; passivity; prereflective cogito; self-consciousness; embodiment; intersubjectivity; relationship of human and non-human consciousness; human time; human consciousness; 'grasping-from-now'; epoché; intentionality of consciousness; temporal phases; retention; recollection; perception; protention; anticipation; concept of anthropic of time; 'temporal matryoshka'; free will

Introduction

As can be seen from the title of the article, a certain two-stage process is assumed in the implementation of the research purpose. The first stage of the work was revealing the problem of phase-by-phase differentiation about the phenomenological time in the context of the time-consciousness model interpretation from Edmund Husserl. The first part of the article (Khanzhy & Lyashenko, 2023) clarified the functions of such abilities of consciousness as retention and memory (which substantiate the constitution of the past and its connections with the present), as well as perception (which lays the foundations for the mode of the present itself). In this (second) part of the article, we continue the development of the specified problem – it reveals the essence and role of the abilities of protention and anticipation (on which the constitution of the future and its connections with the present are based). In the future, the second stage of the research will be

implemented, which is aimed at clarifying the possibility of interpreting the key provisions of Husserl's model in a new reconstruction of the concept of the anthropic time. However, the stated must be preceded by some more receptions regarding the fundamental provisions of Husserl's teaching, in particular those relating to the structure of consciousness, as well as its core principle – temporality. For this purpose, we will make an excursion into the sphere of transcendental (pre-reflective or passive) components of human consciousness highlighted by Husserl.

Passivity and inner time-consciousness

A contemporary researcher of Husserl's legacy D. Zahavi (2003) notes: "Husserl consequently operates with three different types of temporality. The objective time of the appearing objects, the subjective or preempirical time of the acts and experiences, and, finally, the prephenomenological absolute streaming of inner time-consciousness" (p. 87). The main challenge lies in reconciling the relationship between subjective time and absolute time without encountering a temporal equivalent of the 'Bradley regress'. This challenge can potentially be addressed by invoking the notion of passivity, which can be referred to as "...a primordial regularity of sense-genesis in which the ego does not participate; it characterizes a pre-reflective dimension of the experience of pre-giveness of objectlike formations; a dimension that is founding for activity" (Husserl, 2001, p. xliii). As was elucidated in the first part of our article, extensionalists (Almäng, 2021; Huang, 2022) view time-consciousness as a component of objective or cosmic time. In contrast, Husserl, through the phenomenological epoché, disputes this and asserts that the subjective experience of time is fundamentally grounded in absolute prereflective inner time-consciousness.

Husserl's understanding of passivity and passive synthesis developed alongside the development of his philosophical system (Rump, 2021). Passivity has many aspects and functions correlated to those aspects (e.g. passive synthesis, passive genesis). Integrative and grounding aspects have already been mentioned in Part 1: passive synthesis is responsible for important aspects such as the unity of consciousness, stability, and the identity of experience through the synthesis of the parts of inner time consciousness, i.e. impression-retention-protention which "...are invariant structural features that make possible the temporal flow of consciousness as we know and experience it. In other words, they are a priori conditions of possibility of there being 'syntheses of identity' in experience at all..." (Gallagher & Zahavi, 2012, p. 87). Thus, the dynamic relations between 'cogito' and 'cogitatum' involve a horizon structured by the threefold system of inner time-consciousness of the transcendental Ego. In other words, consciousness possesses a ternary structure of time-consciousness. From this, it can be stated that, for a phenomenologist, consciousness exists only when there is time-consciousness.

A question arises: Whose time? And consequently: Whose consciousness? Human? Considering that, for a phenomenologist 1) consciousness is not just another object of study isolated from everything else (Gallagher & Zahavi, 2012, p. 28), and 2) phenomenologists are presupposed to be humans (at least traditionally), and 3) the conditions of apodicticity of the phenomenological stance do not free a phenomenologist from being human; it follows, that time-consciousness is, by definition, human time-consciousness.

What about animals or machines, for that matter? If 'machine consciousness' is possible, what would be its relation to time? Is there a phenomenology of 'machine-time consciousness'? Of course, the answer considerably depends on the definition of consciousness, delineating the necessary and sufficient conditions for its existence. For example, based on the criteria of the system

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study of consciousness and the criteria of existence developed by Lyashenko (2015, 2021), it follows that if some complex system (of any nature) is somehow embodied and has a differentiated ability for perspectival detection (e.g., can refer to itself, differentiate itself from non-itself), then we can talk about its specific conscious states (i.e., consciousness) as existing. Moreover, from a functionalistic point of view, we can even discuss a thermostat's consciousness (Chalmers, 1996), let alone something more sophisticated. Thus, what is the phenomenologically possible answer? First of all, we conjecture that humans possess something of animal nature that distinguishes them from machines (machines just do not need those aspects to function). Second, at the higher levels of realization of those 'animal' capacities, humans are different from animals.

Several aspects of passivity could help us here. Put simply, we could suggest that Husserl's understanding of the transcendental (prereflective) aspects of human consciousness involves a threefold temporal structure, which is synchronically divided into several substructures. These include the cogito and 1st person agency ('self-consciousness'), the living body, and different levels of intersubjectivity. We are arguing that these prereflective or passive aspects could distinguish humans from machines, but not entirely from animals.

*Overview**Prereflective cogito and machine "self-consciousness"*

In his 1979 book, Hofstadter, while considering the possibility of 'machine consciousness', wrote:

Awareness here is a direct effect of the complex hardware and software..., this way describing awareness – as monitoring of brain activity by a subsystem of the brain itself – seems to resemble the nearly indescribable sensation which we all know and call "consciousness"... it is quite plausible that a computer program with this kind of structure would make statements about itself which would have a great deal of resemblance to statements which people commonly make about themselves. This includes insisting that it has free will, that it is not explicable as a "sum of its parts", and so on. (Hofstadter, 1999, p. 388)

Theories of consciousness that focus on self-consciousness (related to self-reference, self-detection, awareness, etc.) are sometimes referred to as higher-order theories of consciousness (Turner, 2020). According to these theories, it is crucial that consciousness involves active self-referential self-consciousness (Gallagher & Zahavi, 2012, pp. 58-64).

However, phenomenologists mostly disagree with this perspective (Gallagher & Zahavi, 2012, pp. 51-75). For example, when I'm reading an interesting book or captivated by a fascinat-

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ing movie, I'm not completely unconscious of the experience (not in a coma or a dream). Even if my attention is entirely absorbed by the plot, I am still conscious (but prereflectively). If someone were to ask me what I'm doing, I would be able to answer: 'Reading a book' or 'Watching a movie'. The very possibility of such an answer in humans is possible because of the specific structure of time-consciousness. In short, in humans, consciousness presupposes prereflective self-consciousness (Husserl, 2001; Zahavi, 2003, pp. 87-93, 2017, pp. 108-111). That is, in humans, prereflective self-consciousness is a necessary but not sufficient condition for consciousness.

Connected to this prereflective self-consciousness is the 'phenomenological sense of agency and ownership' – a pre-reflective form of experiencing oneself as the author of movements, actions, etc. This sense, at higher levels of its genesis, may transform into the self-conscious agency needed for performing more sophisticated deliberate actions. "The first-order experiences of ownership and agency are embodied, non-conceptual experiences, and are closely tied to the temporal structure of consciousness" (Gallagher & Zahavi, 2012, p. 180).

Regarding machine consciousness, it raises an intriguing question: can we truly introduce a notion akin to 'pre-reflective self-consciousness' to a machine's mind? We think that this notion presents a clear contradiction for a 'machine-mind'. Thus, machine 'self-consciousness' does not necessitate prereflective consciousness for its functioning, and it is doubtful that it could even possess it (Hall, 2020; Turner 2020). Another side of this question, with a similar answer is related to the possibility or impossibility of some kind of machine agency or ownership. Machine agency refers to the ability of a machine to act independently, make decisions, and carry out actions without direct human intervention. Aside technicalities it's essential to recognize that machine agency differs significantly from human agency, as machines operate based on programmed algorithms and data rather than conscious intent.

As for the phenomenology of machine time consciousness, it remains uncharted territory. Investigating how a machine perceives and experiences time, if it does so at all, will require a deep understanding of the machine's cognitive processes and how they relate to the passage of time. For now, it is clear that machines do not need a threefold structure of time to function.

In essence, the threefold structure of time-consciousness governs the subjective temporal progression of our (human) experiences, a progression realized through the mechanism of passive synthesis. Machines, however, do not need passivity and lack the prereflective threefold structure of self-consciousness as the foundation for their 'consciousness' or 'self-consciousness' (or whatever constitutes their cognitive processes).

Embodiment

Another intrinsic aspect of passivity is related to the specifics of the prereflective grounding of human consciousness and human time within the bodily experience. In his *Ideas II*, Husserl (1989), long before Merleau-Ponty and the second wave of cognitive science (Lakoff & Johnson, 1999), analyzed the peculiarities of the embodiment of consciousness. Briefly and in complete alignment with recent discoveries in cognitive science, Husserl (1989) argues that the body (much like consciousness itself) is not just another object of investigation for phenomenology; it is the precondition for experience, imbued with attributes forming a unified volitional structure, including specific activities, effectiveness, mobility, and kinaesthetic properties. This implies that Husserl distinguishes between the so-called living body (a fundamental part of human experience through which experience is structured and felt) and the specific object of study of specialized sciences (corpse). The latter can, in turn, be studied phenomenologically.

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Husserl's phenomenology is neutral to the famous mind-body problem (in terms of natural ontology (Lyashenko, 2022)). "Each thing that appears has *eo ipso* an orienting relation to the Body, and this refers not only to what actually appears but to each thing that is supposed to be able to appear" (Husserl, 1989, p. 61).

Structurally-ontologically it can be said that Husserl emphasizes the constitutive role of the embodiment for the human consciousness – consciousness is specifically formed and structured by a given body and its embeddedness or embodiment into or with the given environment (Gallagher & Zahavi, 2012, pp. 147-170; Husserl, 1989; Lakoff & Johnson, 1999; Varela, Rosch, & Thompson, 2017). In short, humans don't merely possess bodies; they exist through their bodies. In this sense, it would be interesting to compare the relationship of temporality to spatiality from different perspectives: phenomenology and cognitive science. While the latter posits that time, comprehension is derived from spatiality (Lakoff & Johnson, 1999, pp. 137-169), the former, considering phenomena through the phenomenological stance, delves into how time-consciousness, experienced through bodily (both dynamic and static) experiences, is constitutive to spatiality: "...the Body, in virtue of the constitutive role of the sensations, is of *significance for the construction of the spatial world*" (Husserl, 1989, p. 62).

What about machines? If we define consciousness as a result of the dynamic and symmetric relations between "the past, the present, and the body image" (Rosenfield, 1993, p. 84) we would not be able to differentiate vacuum-bot's 'consciousness' from the human one. Human-like embodiment is not a necessity for machine 'consciousness'. Certainly, a machine is not just an abstract program (e.g., a tuple with inputs, outputs, states, and transition functions, etc.). It must be implemented somewhere in some 'object' (we could say 'body'), but there is no requirement for this object to have any kind of constitutive relation to the program itself (Turner, 2020). In short, according to the multiple realizability principle, 'machine consciousness' is, for the most part, independent of the 'object' (including environmental relations of the 'object'). This aligns with a simple Cartesian perspective. From this standpoint, 'machine-time consciousness' clearly shares an extensionalistic perspective on time.

Intersubjectivity and the lifeworld

Another intrinsic feature of human consciousness, grounding it in the animal world (yet paradoxically forming the basis for its transcendence from nature), is intersubjectivity. Following the transcendental epoché, the transcendental ego discovers itself within a specifically structured primordial consciousness. Through further contemplation and appresentation, this consciousness evolves into an intersubjective 'space' where communities of transcendental egos collectively constitute reality (Husserl, 1960).

There are several levels of this collective intentionality; some are intrinsically passive (e.g., the lifeworld), while others involve sophisticated symbolic activity (science, religion, etc.). The basis of this intersubjective feature of human consciousness is natural, and hence, it can be and is studied biologically (Pankratova, 2023). Animals of all varieties live and function in populations. This implies that intersubjectivity is not merely reducible to subjectivity; subjectivity emerges as being partly intersubjectively structured. In essence, human consciousness is a partly collective, intersubjective phenomenon (Husserl, 1960, 1970, 2019). "The form that my collective intentionality can take is simply 'we intend', 'we are doing so-and-so', and the like. In such cases, I intend only as part of our intending. The intentionality that exists in each individual head has the form 'we intend'" (Searle, 1996, p. 26).

Machines do not require anything akin to this for their functionality. We can program them to cooperate with other machines, but this interaction does not possess any constitutive properties. It's simply redundant for 'machine consciousness' (it has even less to do with the supposed 'inner *time-consciousness* of machines').

Human time: narrative and freedom

Human intersubjectivity is naturally linked to temporality. From simple biological foundations, humans collectively develop a cultural reality with normativity, historicity, traditions, and narratives. Some phenomenologists (Gallagher & Zahavi, 2012), following Husserl's (1970) later work, have developed a concept of Human time as a specific outcome of the functioning of higher-order intersubjectivity within the historicity of sociocultural interactions. Human time is viewed as a particular bridge between subjective inner time-consciousness and extensionalistic cosmic time (Gallagher & Zahavi, 2012, p. 95, p. 223). It represents the time of our narratives, the stories of our lives, constructed through different levels of socio-cultural legitimations (Berger & Luckmann, 1991, pp. 110-122). In the synchronic and diachronic overlapping of the subjective time with the time of others, humans consider themselves as humans.

The symbolic universe also orders history. It locates all collective events in a cohesive unity that includes past, present and future. Concerning the past, it establishes a 'memory' that is shared by all the individuals socialized within the collectivity. With regard to the future, it establishes a common frame of reference for the projection of individual actions.

(Berger & Luckmann, 1991, p. 120)

At higher levels of intersubjectivity, individuals are endowed with the meaning of all kinds of human phenomena. Everything is encompassed within narratives – ranging from myths to philosophy and science – covering aspects such as life and death, dreaming and wakefulness, freedom and non-freedom, etc. Interestingly, throughout most of his foundational works, Husserl seldom delves into discussions about free will, freedom, and similar themes. It's as if he sees himself as a natural scientist who simply gathers facts from the far reaches of human consciousness. We could argue that humans possess the freedom to perform the epoché across its various levels, allowing them to access the transcendental aspects of human existence and liberate themselves from a naturalistic attitude. Isn't this a sign of freedom? Some followers of Husserl, especially from the existential camp, have embraced this approach. However, while performing an epoché (including the transcendental one), humans discover different levels and aspects where they are not free. Humans can't help but perceive phenomena through the temporal modes of consciousness, which are necessarily embodied and intrinsically shared and constituted with others. At the higher levels of sociocultural legitimation, everything we passively sense and actively know about ourselves is the result of various aspects of passive genesis and social construction. Freedom thus becomes a philosophical concept, a part of a sociocultural narrative, the condensed

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version of which is actively utilized by different social institutions. In the concept of anthropic time (about which – below), intersubjectivity is considered a way of objectifying meanings through the deployment of free will in the structure of temporal units associated with subjects of activity at various levels of human existence.

Purpose

The purpose is to comprehend the Husserlian model of constituting temporal modes through the ability of intentional 'retentional-protentional' consciousness, as well as to clarify the possibility of interpreting its positions in the reconstruction of the concept of anthropic time.

Statement of basic materials

In further explorations that stem from Husserl's phenomenological reduction, which showed the demarcation ('bracketing') of what is not the subject matter of the concept of time-consciousness, we return to the interpretation, stated in the introduction, of such capabilities of consciousness as protention and anticipation, as well as to clarification of their potential in the constituted modes of time and the 'monolithization' them into an integrated time-prolongation.

Protention and anticipation

According to Husserl (2018), the inherent ability of consciousness to perceive activity allows us to establish the necessary conditions for the constitution of an "expectant" orientation to the future. This is embodied in the special property of "retention-in-grasp" not only of temporal features that are formed in primary consciousness and retention but also of those that are based by the *protentional* vector. In the first part of the article, it was demonstrated how the past is joined to the present in a single structure of consciousness, and the key role of retention in such processes was shown. Similarly, through the awareness of the present, the horizon of "throwing for the future" is constituted – "...primary, albeit completely empty expectation, initially purely passive expectation (protension)" (Husserl, 2018, p. 99). Protentional "grasping-from-now" provides the grounds for volumizing several "now" moments in the future vector. In turn, the circumstance of multi-vector perception allows the formation of a picture of a temporal object precisely as a whole. Interpreting the specified Husserlian provisions and using them as a foundation for research on the phenomenon of social expectations of the individual, modern Ukrainian researchers V. V. Khmil and I. S. Popovych (2019) rightly point out that the expectations of a person (meaning an adult, mature person) "...outline the perspective lines of his development, shape the life, project his future" (p. 59). And – a little bit further: "Expectation is existence. Existence is life", the authors conclude.

It should be especially emphasized that protention is closely (one might even say genetically) connected with memory, since the latter is paradoxically also imbued with the intentions of expectation. Therefore, we believe that the previously repeatedly emphasized key function of "now", the function of mediating time phases, can be presented here in a more fundamental way: it conceptualizes the constitution of *duration* as such. Therefore, given what has been shown, the present time acts as an actualized synthesis in which the past, which is represented through recollection, is intentionally intentionalized by the prediction of the future. The perspective as a vector into the future (in Husserl's terminology – "[pre-] laid (gesetzter) horizon"), which opens up in the process of reproduction, turns out to be possible precisely because of the presence of

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the attribute of expectation in recollection. The concretization and "revival" of the horizon in the process of approaching the actual "now" occurs through the enrichment of what is being reproduced with new eventful colors and details. Events that were only predicted before (at a time earlier) turn into "quasi-actual" (Husserl, 1994, p. 56).

At the same time, Husserl (1994) also points out important points of difference between expectation (protention) and recollection (pp. 59-60). First, a distinctive feature lying on the surface points to ways of comparing "now-intentions" with two variants of intuitive experience: recollection is characterized by the fact that in it the "now-limit" follows the process, while in expectation – the conditional antipode of recollection – there is a precession of "now-intentions" regarding the process. Accordingly, the "temporal environs" that are formed in the indicated modes of intuitive experience are constituted in a diametrically opposite manner. The second (and probably the most important) difference is as follows. Recollection anticipates and allows only the path of revealing the uncertainties of the *past*, which is being reconstructed, and the gradual increase in the mass share of the definite against the background of the uncertain due to the reproductive transformation of the second into the first. In turn, expectation (protention), being actualized in the *present* perception, necessarily includes the vector of *future involvement in the present*: in this process, the arrival of the expected in the "now" automatically displaces *the state of expectation in the past*.

The above-mentioned idea of the horizon and its role in the process of constituting time must be addressed a second time, analyzing such a human ability as anticipation (a form of imagination). In any experience, as the German phenomenologist points out, together with the so-called "core" – that which is an immediate given that is "grasped" here and now, there is a certain potentiation of the future, a constitutive "throwing" on it in the form of a spectrum of possibilities: "...Every experience has its core of actual and determinate cognition", the thinker notes, "its own content of immediate determinations which give themselves, but beyond this core of determinate quiddity, of the truly given as "itself here", it has its own horizon" (Husserl, 2018, p. 31). So, taking precisely the property of its continuity as the concept analysis of the experience, we get the following model: one or another link of a specific experience that was expected in the previous phase (at that time was potentially assumed), being actualized, acts as a valid synthesis of the core (given here and now) and the horizon (a certain range of potential future implementation options). It is clear that as we approach actualization "here and now", the spectrum of the predictable narrows, and what was possible only in the abstract is rejected, which was much further from realization than what remains as a result in a truncated circle.

It is necessary to distinguish between internal and external types of the horizon. The presence of a horizon in the first sense means that the experience is attributed to primary anticipation (Husserl often replaces this term with the concept of induction), thanks to which consciousness can be intentional about going beyond the core of a concrete given. It is very important that this mode of intentionality must allow one to go "...beyond the boundaries not only in the sense of anticipating the definitions whose appearance in this subject of experience is now expected", but also "...to the other side of this thing itself with all its anticipated possibilities of future further determination" (Husserl, 2018, p. 32). Now we are talking about the perspective of the external horizon, that is the one that is formed in the connections and relations of the perceived thing with other objects. The outer horizon (horizon of the second degree), in contrast to the inner one, is thought by the philosopher as actually infinite. Anticipation, obviously, allows not only to constitute the differences of the object perceived in concrete experience from the external

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background but also to realize the commonality of things, their properties, and relationships. Therefore, thanks to this ability of consciousness, a "pre-given throwing" is also carried out in the form of a typification of the objects of the universe, its categorization according to the existing genera and types of things. The maximum possible level of generalization ("meta-generalization") is grasped by the concept of reality, the objects of which coexist in a single space-time horizon.

The concept of anthropic time

As can be seen from the title of the article, we aim to apply Husserl's ideas analyzed in both of its parts, interpreting them in such a way that it provides new grounds for the next stage in the development of the concept of anthropic time. In the works of the past years (Khanzhy, 2014; Zaporozhan, Donnikova, & Khanzhy, 2020), the concept of anthropic time was proposed, which, in turn, was presented as the author's contribution to the reconstruction of the anthropological paradigm of time. In the mentioned concept, a special form of temporality was recorded in the concept of *anthropic time* – a system that expresses human activity both in formal (duration and order parameters) and in content (semantic charge) aspects. The first two parameters reflect the natural side of anthropic time, akin to the time of other objects in the world. Its substantive saturation, which has an existential-activity character, presents human temporal conditions as something unique against the background of other temporal objects. The formation of meaning allows overcoming the "atomic discreteness" of various acts in human activity and gives anthropic time a continuous, "fluid" essence. It is fundamentally significant that free will was put forward as a dynamic semantic principle and a mover of anthropic time. The shown essential interdependence of human temporality and freedom of will is conceptual because it is freedom of will with its development that lays the fundamental principles of the existence of a person and humanity. Through the understanding of anthropic time as a kind of formal-substantive unity created by people themselves in the process of active entry into the world, it is also possible to identify and understand the synthetic property of activity – intensity, that is, the degree of semantic saturation of a unit of duration.

The presented idea of anthropic time as a system was implemented based on the general parametric theory by systems of A. I. Uyemov (1999) and his followers, within which the system, being considered in three different aspects, is defined through three relevant descriptors: concept, structure, and substrate. The interpretation of these provisions in the methodological foundation of the concept of anthropic time made it possible to formulate the following. The concept of the system of the anthropic time was chosen to be the existential-activity content of its formation and self-organization, which means: 1) the formation of each subsystem of the anthropic time is based on the activity uniqueness of its carrier; 2) objectification of this singularity is connected primarily with the free will of the subject in the anthropic time. The structure of the anthropic time is understood to mean relations that are formed between units of the anthropic time of the same level, as well as inter-level relations that correspond to the existential-activity system-forming concept. Finally, the substratum of the anthropic time is the aforementioned units of the anthropic time, which are founded "in-der-Welt-Sein" (M. Heidegger) of one or another subject of human activity.

Based on the fact that activity in terms of duration, sequence, intensity, and, what is especially important, semantic saturation, determined by free will, is realized fundamentally differently at different levels of human existence, from the personal to the universal. It was stated

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that there are corresponding multi-level times (a conceptual model "whole-in-whole" by I. V. Yershova-Babenko (Andrushchenko, Yershova-Babenko, Kozobrodova, Seliverstova, & Lysakova, 2022, p. 192). Moreover, since each level is heterogeneous, we get a situation where single-order time units are also self-sufficient and autonomous.

In representing the system of human temporality, the use of figurative-schema modeling using the matryoshka metaphor was naturally suggested, which, we should add, contributed to the understanding of the provisions of the concept of the anthropic time. As a result, the rationalization of the shown imagery was embodied in the introduction of the special "temporal matryoshka" concept, which became a key category for expressing the structure of anthropic time (Khanzhy, 2014, pp. 220-221; Zaporozhan, Donnikova, & Khanzhy, 2020, p. 127). The structural relations of the system of anthropic time have two obvious vectors of the constitution (we do not exclude the presence of other, latent vectors, but their analysis requires separate research): the vertical axis demonstrates the relation of temporal "matryoshka" from concrete-personal to large-scale social levels, and horizontal one – interactions between different time units within the same level.

The research on the key characteristics of the human form of temporality allowed us to determine its belonging to a specific class of systems – complex, self-organizing systems. Anthropic time, presented in the mentioned perspective, is characterized by the following components of complexity and self-organization: 1) multilevel and coevolutionary nature of the subsystems interaction; 2) nonlinearity; 3) openness; 4) the presence of feedback (negative and positive) in the relations between its units ("matryoshka dolls"); 5) stochasticity and the possibility of forecasting only with a certain probability; 6) the presence of two "arrows of time" in different directions; 7) ambiguity of time phases. So, this circumstance made it possible to conceptualize the system of anthropic time on the methodological basis of synergy as a theory of self-organization of the complex. At the same time, it should be recognized that in addition to the *immanent* mover of anthropic time, freedom of will, *external* determinants are no less significant and effective – attractors of history, which are understood as objective programs that direct the development of the system of human temporality to themselves as goals.

The 'matryoshka's' principle of modeling and the vagueness of temporal modes

Even at the earlier stages in the development of the concept of anthropic time (as discussed above), it was clear that the structural relations of human temporality are capable of preparing and generating temporal phases – past, present, and future – as naturally variable and ambiguous. Moreover, this ambiguity is fundamentally resulting from such key properties of anthropic time as the multi-leveledness and complexity of structural relations (Khanzhy, 2014, pp. 231-232; Khanzhy & Buchko, 2023, pp. 28-29). The following material will be devoted to the question of the possibility of using Husserl's model in the interpretation of this feature.

If we consider Husserl's model through the prism of our research interest, then it appears ambivalent in this regard. On the one hand, the German author traces the idea of the conventionality of the past, present, and future, the blurring of their boundaries due to the genetic intertwining of "now" and "exit from the present" in the constitutive intentionality of consciousness. But, on the other hand, if we are talking about discovering temporal components in the structure of consciousness and clarifying the principles of correlation and interconnection of the corresponding time phases, then in Husserl's constructions one can also see the "matryoshka's" principle of modeling.

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Thus, analyzing the ability of retention (primary memory), the philosopher notes that it, being in the current "now", retains a certain past duration as content. The level of retention systematization of the next order is formed when the retention that recedes into the past becomes the content of the retention that changes it. Since the next retention does not simply modify the previous one, but includes in its content the entire retention series (it acts as a "meta-retention"), then, nesting into each other, the "matryoshkas" of retentions build a complete and ceaseless "continuum of retentions". A similar type of modeling can be observed with recollection (secondary memory). Through the representation of sensations that have gone into the past, the connection of the past and present phases of time is constituted: the present grasps and reconstructs the past, so that later (already as the past) it will also be subject to reconstruction in the "matryoshka" of the next "now". Here, as in the retention mode (but exclusively in the mode of reproduction, without joining past sensations to perception in the act of "now"), the shown sequence of reconstructions flows into a continuum, this time – of the "meta-recollection" plan. In the context of the above, the question of the relationship between "matryoshkas" of mega-continuums – meta-retention and meta-recollection is also seen as quite intriguing.

Clarifying the temporal functions of perception, Husserl, once again, turns to the idea of the heterogeneity of the sphere of his direct orientation – "now". Considering this constitution precisely according to the "matryoshka" type, of course, will face significant difficulties, since the German philosopher fundamentally insists on the ideality (and, therefore, the blurring) of the boundary between "now" and "not-now". Nevertheless, the very idea concerning the heterogeneity and complexity in the structure of the present is attractive and one that potentiates the possibility of a whole palette of interpretations. After all, in perception the results are synthesized in a triune way: 1) the primary-actual activity of consciousness; 2) retention content; 3) expectations (protentions) as an orientation towards the future. This perceiving complex provides a holistic temporal-continuous picture of the object.

The possibility of constituting continuous temporal prolongation through the mediation of time phases by the "now-matryoshka" is interpreted by Husserl in one more aspect. Putting forward the ability of protention as the basis of "retention-in-grasp" of future (anticipated) intervals (in the same way as in retention "grasp" in the unit "now" the past duration is retained), and also taking into account the connection of protention with recollection, the philosopher notes that it is in the present tense (which, as already indicated, is a synthesis of the "now-matryoshka" and the surrounding "temporal environs" of the "not-now") that the past duration, reconstructed in memory, is continuously intertwined with the potential involvement of the future. To this should be added the anticipatory "nesting doll", which is correlated with the circumstance of heterogeneity of experience, in which the "matryoshka" of the directly given ("core") is continuously synthesized with the spectrum of temporal units of possible future states of the object ("horizon").

Turning back to the concept of anthropic time, it is worth noting that in the context discussed above, it is possible to consider the interrelation of anthropic time modes in at least three aspects: 1) within the framework of one 'temporal matryoshka'; 2) concerning the temporal units of one level; 3) in the context of 'internal-external'. Let's take a closer look at the third option. Thanks to the fundamental autonomy of 'temporal matryoshkas' in the context of 'external-internal', the following phenomena may occur: a) a larger temporal unit, judged by the content saturation and intensity of events, outpaces a smaller one; b) in the 'competition' of different levels of 'matryoshkas', leadership is captured by a smaller temporal unit. In the first case, the following effects

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are observed: 1) the internal experiences of the past of its present, as well as the actuality of its future; 2) the external experiences of the present of its past, as well as the future of its present; 3) the future of the external for the internal becomes a distant future, and the past of the internal for the external – a distant past (during such a 'dive into time', the content of this phase becomes weaker with each step, eventually reaching a state of unidentifiability). In the second case, the following phenomena are observed: 1) the internal experiences of the future of its present (in this case, people talk about a person who has surpassed their time), as well as the actuality of its past; 2) the external experiences the present of its future, as well as the past of its present; 3) the past of the external for the internal becomes a distant past, and the future of the internal for the external – a distant future.

Undoubtedly, the stated positions need a deeper explication. However, the indication of the main difference between the interpretation of the problem of temporality in the context of the concept of anthropic time and its understanding in Husserl's phenomenology should be made in this article. In contrast to Husserl's time-consciousness, which grasps the abilities intrinsic to the psyche to reveal the temporal essence of dynamic objects (primary and secondary memory, perception, expectation, etc.), the model of anthropic time in the corresponding concept is intended to comprehend *non-subjective* (in the sense of "immanent"), and *subjective but objective time*. This emphasis on the concept of anthropic time is based on the key idea, according to which, an integral property of human essential potentials is freedom of will (which is presented as an internal mover of the "production" of temporality) through human activity, which is accompanied by the active introduction of one's own meanings into the world, about being objectified, forms the human mode of temporality. Considering this conceptual point, we believe it necessary to turn to the works of Husserl's student Martin Heidegger and, in particular, to the materials of his discussions with the teacher. However, this intention will be realized already in the following publications.

Originality

For the first time in the scientific literature, the interpretation of two concepts, E. Husserl's concept of time-consciousness and the concept of the anthropic time, is proposed, based on the dual use of the principle of "matryoshka" modeling. The perspective of the triple structuring of human time-consciousness according to Husserl, which is embodied in three spheres of passivity: pre-reflective cogito, embodiment, and intersubjectivity, is shown. It has been found that due to the property of "now" to capture in its content the phases of "not-now", while formally preserving its belonging to the corresponding temporal phases, it is possible to apply the "matryoshka" principle of modeling for the time-consciousness structure. It has been demonstrated that the structure of the anthropic time is constituted in a similar way (however, based on other foundations): the property of multi-level complexity, inherent in the system of human temporality, causes the formation of the characteristic of the ambiguity of time modes, as well as the diversity of the ratio of temporal units that are unique according to formal and substantive criteria ("temporal matryoshka").

Conclusions

1. As part of the interpretation of the problem of phase-by-phase differentiation of phenomenological time, the solution of which is of key importance in the context of E. Husserl's time-consciousness model, through the gradual clarification of the role and functions of such

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abilities of consciousness as retention, recollection, perception (the first part of the article), as well as protention and anticipation (the second part), the idea about the impossibility of identifying the modes of the past, present and future as unconditional and self-sufficient with a certain degree of autonomy during phenomenological time was substantiated.

2. Husserl's understanding of passivity and the threefold structure of time-consciousness demonstrates that human consciousness exists only when there is time-consciousness. The threefold structure of human time-consciousness is being instantiated in three domains of passivity: prereflective cogito, embodiment, and intersubjectivity. Together they constitute specifics of human consciousness and human time-consciousness.

3. The possibility of 'machine consciousness' raises questions about the role of self-consciousness and agency, body, and socio-cultural reality in human consciousness and time-consciousness. While human consciousness presupposes prereflective self-consciousness, 'machine agency', operates on programmed algorithms and data. Human consciousness is specifically formed and structured by the body, and it plays a significant role in the constitutive relation between time-consciousness and spatiality. In contrast, machine 'consciousness' does not require anything like human-like embodiment. Intersubjectivity forms another indispensable basis for human consciousness. The meaning of human phenomena is found at higher levels of intersubjectivity, encompassing various aspects of human existence.

4. The protentional potentiality of consciousness is aimed at forming the conditions of the "waiting" constitution of the future. Analogous to the process of retentive "grasping" of the past in the actual (shown in the first part of the article), the future is joined to the present in a protentional way, which is expressed, in particular, in laying the "horizon contours" of the expected. Anticipation plays a role in the implementation of a similar scenario. Husserl notes that each link of concrete experience, which in the mode of the possible was predicted at the previous stage, when realized, acts as a result of the anticipatory synthesis of the "core", that is, the immediately available, with the horizon – the spectrum of potentials of further stages. Because of what is shown, the experience of the undergoing acquires the attribute of continuity and temporal significance.

5. Interpreting the shown provisions of the model in the intentionality of consciousness "grasping-with-now" and the corresponding constitution of E. Husserl's time phases within the framework of the reconstruction of the concept of the anthropic time, the following should be noted. In the modeling of the structure of the human form of temporality, Husserl's method of paradoxically reconciling two seemingly incompatible ideas found its response. First of all, this is a statement about the blurring of the boundaries of time modes, which is prepared by the ability of consciousness to constitute a synthetic unity of "now" and "beyond the present". Secondly, the thesis that despite the specified property of "now" to grasp the phases of "not-now" in its content (and this is relevant not only for the actual "now", but also for the "now-matryoshka dolls" of the past and future), time units formally retain their belonging to the corresponding temporal phases.

6. An attitude close to the indicated one (which, however, is based on other grounds) is also present in the concept of the anthropic time. The property of multi-level complexity inherent in the system of human temporality ("temporal matryoshka") determines the formation of the characteristic in the ambiguity of time modes, their relativity. Such an effect is observed along the horizontal and vertical axes of the constitution in the structure of the anthropic time due to the diversity of the ratio of unique temporal units according to the criteria of duration, order and, most importantly, semantic saturation (as well as according to the synthetic criterion of intensity).

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Інтерпретація гуссерлівського time-consciousness в реконструкції концепції антропного часу. Частина друга

Мета. У статті передбачено осмислити гуссерлівську модель конституювання часових модусів через здатності інтенційованої "схопленням-з-тепер" свідомості, а також з'ясувати можливості інтерпретації її положень у реконструкції концепції антропного часу. **Теоретичний базис.** Підґрунтям дослідження є: 1) інтерпретація феноменологічної рефлексії "часу-свідомості" Е. Гуссерля в контексті розв'язання проблеми пофазової диференціації цієї форми темпоральності; 2) концепція антропного часу (В. Ханжи). **Наукова новизна.** Уперше в дослідницькій літературі через інтерпретацію феноменологічного розв'язання

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проблеми темпоральності, запропонованого та конкретизованого Гуссерлем у концепції "часу-свідомості", розглянуто можливості докладання ідей німецького філософа до реконструкції концепції антропного часу. **Висновки.** За Гуссерлем, структура людської свідомості часу втілюється в трьох сферах пасивності: передрефлексивному cogito, тілесності та інтерсуб'єктивності. У рамках проблеми пофазової диференціації феноменологічного часу запропоновано аналіз протенційних та антиципаційних потенцій свідомості у конституюванні фаз time-consciousness. У рамках реконструкції концепції антропного часу було інтерпретовано низку положень гуссерлівської моделі time-consciousness, зокрема щодо способу парадоксального узгодження двох квазі-несумісних ідей: положення про розмитість меж часових модусів та тези про формальну здатність збереження часовими одиницями своєї належності до відповідних темпоральних фаз. Властивість багаторівневої складності системи людської темпоральності обумовлює різноманітність співвідношення унікальних за формальними і змістовими критеріями темпоральних одиниць ("часова матрьошка").

Ключові слова: Едмунд Гуссерль; антропологічна парадигма часу; пасивність; дорефлексивне cogito; самосвідомість; тілесність; інтерсуб'єктивність; співвідношення людської та нелюдської свідомості; людський час; "схоплення-з-тепер"; епохé; інтенційованість свідомості; фази часу; ретенція; спогад; сприйняття; протенція; антиципація; концепція антропного часу; "часова матрьошка"; свобода волі

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UDC 130.1A. O. OSYPOV^{1*}^{1*}Dnipro University of Technology (Dnipro, Ukraine), e-mail anatoslipova2@gmail.com, ORCID 0009-0005-9337-4734**Kant: on the Way to Understanding the Spiritual Nature of Man**

Purpose. The main purpose of the study is to examine Kant's first experience in creating a methodology for determining the holistic, spiritual nature of man, firstly, in terms of identifying the range of phenomena that should be included in the analysis of the spiritual essence of man, and secondly, this experience may be indicative for identifying dead ends in the research of spirituality of modern philosophers. **Theoretical basis.** The study is based on the methodology of philosophical anthropology formulated by M. Scheler, which, on the one hand, integrates the achievements of philosophy of life, phenomenology, existentialism and philosophical hermeneutics, and on the other hand, is based on the premise of the initial direct unity of the opposition of mental and physiological processes of human life. The basis for further expansion of the theoretical framework is the experience of spiritual practices of the Ancient East and religious practices of the Christian Middle Ages. Particularly noteworthy is the experience of modern psychotherapeutic practices, which, for all their diversity, have their roots in the depths of primitive beliefs and mysteries of ancient civilisations, and the tips of their branches reaching to the ideas of modern transpersonal psychology. **Originality.** Firstly, the author uses M. Scheler's ideas about the spiritual nature of man and the unity of his essential forces: corporeality, senses, feelings, thinking, values of worldview principles and the Absolute to analyse Kant's anthropological concept. Secondly, Kant's position on the way of describing human nature reveals contradictions. These contradictions are caused, on the one hand, by the prevailing mechanistic picture of the world, and, on the other hand, by the philosopher's intuitive assumptions that did not follow from the provisions of his dualistic position (the concepts of mind and soul as used in Kant's work "Anthropology from a Pragmatic Point of View"). Thirdly, the author identifies those fragments of the said work where Kant assumes the presence of corporeality, but does not clearly formulate its role in building the integral nature of the spiritual man. **Conclusions.** Immanuel Kant was one of the first to raise the issue of the primary study of human nature in comparison with issues of ontology, epistemology, morality, etc. However, the philosopher failed to create a concept of holistic human nature, the essence of which would be its spiritual core. Kant based his methodology of studying human nature on the dualistic opposition of the essential forces of man. This methodology was conditioned by the dominant mechanistic picture of the world. Kant's researches in the field of morality, aesthetics, and science were carried out in the cognitive-theoretical plane, so they were unable to reach a true synthesis of the essential forces of man by their methodology. Such a synthesis is possible on the basis of spiritual practice. The results of the study of the experience of the achievements and mistakes of the outstanding philosopher in the study of human nature open up the possibility of further refinement and development of philosophical and anthropological methodology in understanding the spiritual nature of man as a whole through comprehension of the mechanism of spiritual practice and, on this basis, understanding of the phenomenon of spirituality in all historical forms of its manifestation.

Keywords: essential human forces; spiritual practice; spirituality; physicality; sensuality

Introduction

"All the successes in culture that serve as a school for man have the purpose of applying the acquired knowledge and skills to life. But the most important object in the world to which this knowledge can be applied is man, for he is the ultimate end for himself" (transl. by A. O.) (Kant, 1912, p. 3).

The phenomenon of spirituality attracts the attention of a significant number of researchers today, given that the question of the prospects for the further development of humanity on a global scale poses many challenges, the answer to which can only be adequate if humanity is directed towards spiritual development. The question of the nature of spirituality can be raised and resolved in two aspects: theoretical and practical. The paradigm of theoretical comprehension of the nature of spirituality begins, in fact, with the emergence of philosophy, the main tool, form of

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cognition of which is *thought* as a way of operating with concepts, statements, conclusions in order to determine the *cognitive* content of the subject of research and its truth. However, life experience as a practice of life existed long before philosophising as a theoretical way of comprehending reality. Wisdom was accumulated for centuries in the mythological worldview, the epic of ancient civilisations as a result of comprehending life experience, experienced and transformed by all the fibres of the human being into the primary syncretic unity of the essential human forces.

If we turn to modern anthropological studies of human nature, we can conclude that the prevailing tendency is to define the concept of a person and certain aspects of his or her being (Hazniuk, 2008; Heidenreich, 2010; Khamitov, 2017; Kremer-Marietti, 1976; Viola, 2014); to review the diversity of points of view on the essence of man (Tabachkovskyi, 2005). These works have a theoretical orientation and are largely focused on identifying the existing state of affairs regarding human features from a traditional epistemological point of view. They do not address the question of the internal mechanisms of formation of spirituality as the core of the human being.

On the other hand, the *practical* aspect of the study of spirituality, outlined, for example, by the methodology of religious studies, does not take into account the factor of corporeality (Stolz, 2005) as an important factor in the formation of the integrity of the individual. It is aimed primarily at studying value attitudes, worldview beliefs and ideas about God. In other cases, corporeality is considered by itself, without correlation with other essential human forces (Hazniuk, 2008; Homilko, 2003; Wehrle, 2023). Dr. Michael Bordt (2020) from the Institute of Philosophy and Leadership (Munich) emphasises that spirituality also exists outside of religion and emphasises the role of meditation as an important factor in a person's self-knowledge of his or her own essence and the establishment of harmony with the outside world. However, the researcher does not raise the question of the role of corporeality and the interconnection of essential forces in the acquisition of human integrity. Within the framework of the interdisciplinary approach, programmes of phenomenological and existential anthropology are being formed "on the spirit of psychopathology" (Müller, 2023, pp. 338-340), which is promising in studying the role of crisis situations in the spiritual growth of the individual.

In view of the need to define the basic provisions regarding human nature that could cover the diversity of approaches to understanding the spiritual core of the individual, it is advisable to consider the process of forming the origins of the philosophical and anthropological tradition. It is worth noting that in recent years, there have been original and innovative studies of the anthropology of pre-critical Kant that shed additional light on an aspect of his philosophical heritage that has not yet been sufficiently covered in the research literature (Malivskyi & Yakymchuk, 2022). We also turned to the works of I. Kant, in particular, to his main anthropological study "Anthropology from a Pragmatic Point of View". Given that the categorical apparatus used by Kant in the presentation of anthropological issues has already been previously formulated, in particular, in the "Critique of Pure Reason", the material from Part I, "Transcendental Aesthetics", of this work was used in the analysis. It is known that this part, in particular, deals with the question of the relationship between sensuality, mind and soul, which is related to the problem of the place of corporeality in the context of human existence.

Purpose

The purpose of the study is to identify the foundations on which Kant based his study of the spiritual nature of man.

This goal is to be achieved through the following tasks:

- to study the categorical apparatus of Kant's philosophy in terms of its ability to describe the spiritual nature of man;
- to identify the contradictions in Kant's views on the integrity of the human being;
- to determine the function of corporeality as the basic level of human existence for the development of the essential forces of personality.

Statement of basic materials

Answering the question of human nature, Kant in his work "Anthropology from a Pragmatic Point of View" (1789) outlines the following subject of study:

Firstly, Kant emphasises two aspects of the study of human nature (anthropology) – physiological and pragmatic. The philosopher notes: "Physiological knowledge of the human being concerns the investigation of what nature makes of the human being; pragmatic, the investigation of what he as a free-acting being makes of himself, or can and should make of himself" (Kant, 1912, p. 3).

This statement shows, firstly, that Kant contrasts these two aspects, emphasising that the subject of study should be man from a pragmatic point of view. Here, Kant acts in accordance with the spirit of his dualism, contrasting the "thing in itself" (the physiological aspect of the study of human nature) and the "thing for us" (the pragmatic aspect of the study of human nature). However, at the same time, the philosopher immediately notes that if the knowledge of physiological anthropology is consciously *used* by a person in his or her activities for own development, then this knowledge is integrated into pragmatic anthropology. Therefore, a person as a "freely acting being" (Kant, 1912, p. 3), we say, cannot but take into account the qualities that nature has endowed him or her with, and only on the basis of these qualities is he or she capable of self-development. Kant, on the other hand, does not accept this line of thought.

The philosopher goes on to introduce a provision that characterises the peculiarities of understanding the *spiritual* nature of man. He notes: "it (anthropology – A. O.) becomes pragmatic only when it studies man as a world *citizen*" (Kant, 1912, p. 4). This means that the comprehension of human nature, according to Kant, is not limited to moral and ethical relations between people, but should be raised to the scale of the universe. However, this tendency was not developed in the text of this work, although, of course, the idea of the categorical imperative was proclaimed at one time. Kant (1912) further notes: "The expressions 'to know the world' and 'to possess the world' are still quite distant from each other in their meaning: one *understands* only the game he has *watched*, and the other has *played* it. (emphasis mine – A. O.)" (transl. by A. O.) (p. 4).

In other words, the philosopher distinguishes between the *theoretical* aspect of reality – knowledge (understanding), which is obtained as a result of *intuitive representation* of reality in the process of cognitive activity, and the *pragmatic* aspect, which is based on the effective and practical participation of a person in the process of his or her life. However, Kant built his own methodology of studying human nature in his work "Anthropology from a Pragmatic Point of View" on the basis of the "intuitive" position.

It should be emphasised that "observation" and "play" differ significantly from each other in terms of the degree to which all the essential forces of a person are integrated into a single integrity. In the case of observation, only sensuality and thinking are activated (here we are talking about knowledge). In the case of play, however, if one is sufficiently motivated, virtually all aspects of the essential powers of a person become active. After all, when Kant speaks of "man as

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a world citizen", he means, in particular, that such a person embraces all theoretical and practical issues based on morality and good neighbourliness that are relevant to the whole humanity. In other words, we could say that Kant understands the relevance of raising the issue of cultivating spirituality as an important factor in the integration of humanity into a single whole, although he does not explicitly formulate it.

Second, considering the doctrine of man from a pragmatic point of view, Kant divides the content of his work into the following parts: *Part I*: Book 1: On the faculty of cognition; Book 2: The feeling of pleasure and displeasure; Book 3: On the faculty of desire. *Part II*: Anthropological Characteristics, in which the philosopher notes the psychological characteristics of the individual: character, temperament (Kant, 1912, p. v). Each of these sections analyses the activity of certain essential forces, which the philosopher traditionally (in accordance with the content of his three Critiques) divides into sensibility, reason and intellect (*Book I*). The first impulse to cognition, according to Kant, is the universal human capacity for *self-awareness*, i.e. the awareness of the self, through which sensuality, imagination, perception, external and internal sensations, representations, memory and foresight are revealed. However, in this form, Kant sees awareness as another kind of "a priori construct" devoid of existential content. It is merely stated.

Book 2 analyses sensual and intellectual pleasure and their relation to suffering. Giving examples of playing cards (for money), impressions of performances, love, etc., the philosopher argues that the feeling of *suffering* is "a stimulus for our activity" (Kant, 1912, pp. 153-182). Here Kant reveals one of the essential existential and anthropological factors of constitution of the spiritual principle in man – the presence of *crisis situations* and their role in activation of all essential human forces (levels of anthropo-being) (Osypov, 2008). However, the process of transformation of the individual's psyche under the influence of suffering, which would be inherent in the modern philosophical and anthropological approach to the study of human nature, remains beyond the scope of the philosopher's consideration. In this matter, Kant remains on the descriptive point of view inherent in the descriptive-intuitive position and modern philosophy of consciousness.

Book 3 is devoted to the analysis of the capacity of desire and its manifestations: affects and passions, ambition, power, self-interest, moral and physical good (Kant, 1912, pp. 183-224). These emotionally intense states are described from the previously mentioned "intuitive" position, which is an example of an epistemological analysis of the multilevel process of interaction of the essential human forces, which (this process) by its nature is not amenable to theoretical comprehension. After all, theoretical comprehension is based only on thinking and does not activate, for example, corporeality.

In addition, the philosopher's attention is not focused on the sphere of *corporeality*, the existence of which is undoubtedly constantly assumed by the author both in the description of emotional situations and in cases of the ability to desire. Only when considering the moral and physical good does the philosopher conditionally distinguish the corporeal and physical component, however, noting: "Both kinds of good, moral and physical, cannot be combined, because in this case they would neutralise each other and would not contribute to the goal of true happiness!" (transl. by A. O.) (Kant, 1912, p. 217). At the same time, the physical component of the good is interpreted by Kant (1912) as well-being, that is, in terms of the philosophy of consciousness, in contrast to the moral good, and not as a component of human existence as a *physical* being – corporeality (p. 18).

Therefore, we can say that concerning the problem of the physical and material component of human existence, the philosopher remains in the classical epistemological paradigm. He takes

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into account not the actual physical being of a person and the mechanism of its functioning – corporeality – but its mental construct. This would be a sign of a philosophical and anthropological approach to the study of human nature. The purpose of this approach is to study the mechanism of interaction between the material, mental and spiritual levels of human nature. Kant traditionally confines himself to the descriptive-intuitive, *cognitive* aspect of studying this process.

In the *second part* of his work, considering the correlation between *character and temperament*, Kant notes:

But simply to have a character signifies that property of the will by which the subject binds himself to definite practical principles that he has prescribed to himself irrevocably by his own reason. Although these principles may sometimes indeed be false and incorrect, nevertheless the formal element of the will in general, to act according to firm principles (not to fly off hither and yon, like a swarm of gnats), has something precious and admirable in it; for it is also something rare. Here it does not matter what nature makes of man, but what man himself makes of himself, for the former belongs to the temperament (where the subject is merely passive) and the latter shows that he has a character. (Kant, 1912, pp. 234-235)

Thus, the philosopher emphasises that in any human action, there is an interaction between independent will and thinking, on the one hand, and natural processes acting through the physicality, on the other. However, as can be seen from the passage, Kant *contrasts* these two aspects of human activity – the "natural" one and the one caused by the activity of human thinking and psyche. Thus, in his reflections on the essence of man, Kant, on the one hand, often refers to nature as a factor by which the philosopher explains the peculiarities of man. On the other hand, he takes the position of opposing the natural and the pragmatic-human. In this case, the philosopher acknowledges the influence of natural processes ("thing in itself"?) on the peculiarities of human nature, both bodily and spiritual. It should be noted here that the opposition between "thing in itself" and "thing for us" exists only in the cognitive, epistemological context. This opposition disappears when a person is considered from a *pragmatic* point of view, which is based on the understanding of the *integrity* of the material and spiritual nature of man (Osypov, 2023).

The philosopher refers to *nature* (the field of study of physiological anthropology according to Kant), which determines certain properties of a person. Thus, he argues that "*nature tends ... in a given nation of the same race ..., in the same tribe, in the same family, to infinite diversity*" (emphasis mine – A. O.) (transl. by A. O.) (Kant, 1912, pp. 273-274). The philosopher continues:

Nature has planted in man the seed of discord, and has willed that its own reason bring concord out of this, or at least the constant approximation to it. (...) but in actuality the former (discord) is the means, in *nature's plan*, of a supreme and, to us, inscrutable wisdom: to bring about the perfection of the human being through progressive culture, although with some sacrifice of his pleasures of life. (emphasis mine – A. O.) (Kant, 1912, pp. 274-275)

Here it can be noted that Kant's idea that human improvement in the historical and cultural context is associated with depriving a person of the pleasures of life, found its fruitful development in M. Scheler's (1947) position on the ascetic nature of man as an *antagonist to life*.

Kant (1912) gives many more examples of how a person's *external* features (what nature has given to a person: gestures, facial expressions, limb movements, etc.) can indicate his or her *mental characteristics*, the nature of thoughts, etc. (p. 247). Thus, defining the subject of physiognomy, Kant (1912) emphasises: "It is the art of judging a person's disposition or way of thinking by his visible form, meaning both his way of feeling and his way of thinking – here he is considered not in a sick but in a healthy state, and not when his soul is in motion but when it is at rest" (transl. by A. O.) (p. 239).

Thus, on the one hand, referring to the experience of physiognomy, the philosopher agrees that external bodily features correlate in a certain way with the inner-soul traits of the individual. On the other hand, calling physiognomy an art, he emphasises that it is impossible to find out the connection between the external bodily and internal mental processes of human activity by *generally accepted scientific methods of cognition* (i.e. by means of concepts, thinking):

It is incontestable that there is a physiognomic Characteristic, which however can *never become a science*, because the peculiarity of a human form, which indicates certain inclinations or faculties of the subject being looked at, cannot be understood by description according to concepts but only by *illustration and presentation* in an intuition or by an *imitation* of it. (emphasis mine – A. O.) (Kant, 1912, pp. 240-241)

Kant speaks of *imitation* as an important tool in the process of entering into an object in terms of cognition of its internal state. However, his mechanistic approach to understanding the nature of the human body as a *physical* body (and not as a *living* body – corporeality) does not allow him to include imitation in the arsenal of methodological approaches to comprehending the inner

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state of the individual. According to Kant, the interpretation of an object through imitation cannot be the basis for verifying the inner content of the human consciousness and psyche. Of course, in our time, the methodology of philosophical hermeneutics, and the methodology of the humanities in general, offers such possibilities. For Kant, physics and mathematics are the model of science.

In defining the field of action of pragmatic anthropology, in contrast to physiological anthropology, Kant contrasts the action of natural processes with the fact that a human can act as a free person in terms of moral values. In other words, the level of corporeality is removed by the philosopher from the field of activity of the subject and is left to the action of nature. Holding an a priori dualistic position on the relationship between the external natural world and the sphere of human cognitive activity, Kant argued that in identifying *physical* causes (e.g. memory) we can only guess, theorise about what is happening in the brain, that "in the play of his imaginations man is a mere spectator" – a person must "give this process to nature". And this is the subject of physiological anthropology. At the same time, if a person uses his knowledge of memory to develop his memory, then this "forms part of pragmatic anthropology" (Kant, 1912, p. 3).

Here it can be noted that in matters of pragmatic anthropology, Kant methodologically moves in the direction later developed at the theoretical level by his student J. G. Fichte in his doctrine of the *activity of the Absolute Self* and its emanation through the opposition of the Self and the non-Self. This, together with the understanding of the material-bodily world as a "thing in itself", led the philosopher to a dualistic position and an inability to formulate the basis for understanding the holistic nature of man as a result of conscious cultivation of spiritual practice.

It is well known that in building his philosophical and epistemological concept of the nature of scientific knowledge, Kant used mathematics and physics as a model of science in his work "Critique of Pure Reason". On the examples of the cognitive process in mathematics and physics, the philosopher builds his concept of a priori and a posteriori knowledge, understanding of phenomenon and noumenon, and the opposition of things in themselves and things for us. It served as a methodological basis for *all* his subsequent Critiques and for his work "Anthropology from a Pragmatic Point of View". The philosopher notes: "Mathematical science affords us a brilliant example, how far, *independently of all experience*, we may carry our a priori knowledge. It is true that the mathematician occupies himself with objects and cognitions only in so far as they can be represented by means of *intuition*. (emphasis mine – A. O.)" (Kant, 2000, p. 42).

This statement shows that Kant *consciously* connects the idea of a priori knowledge only with *a limited number of objects and knowledge* that can be presented "only in intuition". At the same time, based on the context of the entire text of the work, it is clear that Kant is referring to the intuition of a subject given to the researcher in advance – mathematics or physics. However, the philosopher further emphasises by default that mathematical and natural science cognition are the *universal* standard for the paradigm of cognition of any subject.

Thus, in the part of the first book of the "Critique of Pure Reason" – "Transcendental Aesthetics" – Kant extends the scope of his approach to a wider range of tools for studying subjects:

In whatever way and through whatever means a cognition may relate to

objects, that *through which it relates immediately to them*, and at which

all thought as a means is directed as an end, *is intuition*. This, however,

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takes place only insofar as the *object is given to us*; but this in turn, is possible only if it *affects* the mind in a certain way (das Gemüt... affil-
iere). The capacity for receiving representations (receptivity) through the mode in which we are affected by objects is called *sensibility*. (emphasis mine – A. O.) (Kant, 2000, p. 56)

Firstly, one can raise the question of the expression "relates immediately to objects": is the immediate relation to objects limited to the spatio-temporal dimension only; is sensibility limited to the orientation towards an *external* object? And what about the intra-bodily processes of the subject that *precede* the processes of awareness? Abstraction from this kind of sensuality is possible if it corresponds to the subject matter of research, which is the case in the *natural* sciences. However, if we are talking about a human being as a whole, with the totality of his essential powers, then the scalpel of abstraction from sensibility, which includes *intra-bodily* processes, can be applied only in certain cases, which is what Kant does, relying on examples from mathematics and physics alone.

Secondly, by emphasising "that the object in a certain way affects the soul", Kant again significantly narrows the concept of "soul", reducing it to sensuality in an external-subject context. Such a position was quite appropriate in the paradigm of mathematical and natural cognition, which was typical for the philosophy of the seventeenth and eighteenth centuries. However, if we consider a human being as a whole, in which the emotional and intuitive component (subjective) is directly incorporated into the logic of thought, then from the point of view of the philosophical and anthropological approach to understanding human nature as an integral structure, this position is unacceptable. The following statement by Kant gives us confidence in the previous conclusion:

I call all representations pure, in the transcendental meaning of the word, wherein nothing is met with that belongs to *sensation*. And accordingly we find *existing in the mind à priori*, the pure form of sensuous intuitions in general, in which all the manifold content of the phenomenal world is arranged and viewed under certain relations. This pure form of sensibility I shall call pure intuition. (emphasis mine – A. O.) (Kant, 2000, p. 57)

How sensations and sensuality, on the one hand, and spirituality, on the other, are related – remains beyond the scope of the philosopher's attention. The notion of mind, at least in this case, remains undefined and is used on an intuitive level. This suggests that Kant uncritically assumes the existence of soul in his thinking. After all, the activity of corporeality covers a whole range of bodily-emotional-intuitive processes of the human psyche, which cannot be anatomised by the abstracting scalpel of thinking.

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Kant goes on to confirm our previous conclusion:

Thus, if I *take away* from our representation of a body, all that the understanding thinks as belonging to it, as substance, force, divisibility, etc., and also whatever belongs to sensation, as impenetrability, hardness, color, etc.; yet there is still something left us from this empirical intuition, namely, *extension and shape*. (Gestalt). These belong to pure intuition, which exists *à priori* in the mind, as a mere form of sensibility, and without any real object of the senses or any sensation. (emphasis mine – A. O.) (Kant, 2000, p. 57)

And in relation to this statement, one can ask a question: What is the status of the *self* that performs the operation of separation, how can we determine its ontological status? Does the existence of this *self* presuppose the existence of *corporeality*? If it does, then in what form is its existence constituted in Kant's thought? If not, then, according to Kant, this *self* must be endowed with the status of *a priori*. In fact, Fichte took this path, with which Kant disagreed.

Or, for example:

In the science of transcendental aesthetic accordingly, we shall first isolate sensibility or the sensuous faculty, by separating from it all that is annexed to its perceptions by the conceptions of understanding, so that nothing be left but empirical intuition. In the next place we shall take away from this intuition all that belongs to sensation, so that nothing may remain but pure intuition, and the mere form of phenomena, which is all that the sensibility can afford *à priori*. From this investigation it will be found that there are two pure forms of sensuous intuition, as principles of knowledge *à priori*, namely, space and time. (Kant, 2000, p. 57)

The same remarks can be made about this statement as about the previous one, with a slight expansion of their meaning: Using the words: "I take away"; "we shall first isolate sensibility"; "we shall take away from this intuition all that belongs to sensation", the philosopher does not

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think about who is the subject ("I", "we") who performs such operations? What powers does it have to be a "judge" of these processes? *What form of being* was inherent in him, which would give impetus to the further opposition a priori vs a posteriori, which Kant uses.

Kant does not see the importance of these questions. But, assuming the existence of such a subject who carries out analytical procedures in order to find "pure contemplation", the philosopher would then have to assume the prior existence of some *other substance* of such a subject. This substance would, in turn, have to perform an a priori function in relation to all procedures of analytical and synthetic "experience". And so it would be possible to move towards an infinity of reflections, relying on the *speculative procedure of self-awareness as the only* mechanism for acquiring new, higher levels of consciousness content. Kant probably felt this danger and therefore introduced the *ultimate* concept of the "thing in itself". In this way, Kant could be said to have stated the impotence of intellectual and analytical, reflective procedures as a universal tool for philosophising.

This was the path followed by Fichte and Hegel. Overcoming Kant's dualism, they tried to resolve these issues on the basis of speculative procedures of *self-determination* of the Absolute Self (Fichte) and the Absolute Idea (Hegel). In fact, the modern *philosophy of consciousness* is also moving along this path, inspired by the achievements it makes by relying only on *thinking* as the *main* tool of cognition. Here, this tradition is not far removed from R. Descartes, who, with his principle of cogito ergo sum, on the one hand, directed his gaze to the depths of the human spirit, and on the other hand, narrowed the scope of the search for forms of true being, limiting the tools of this search to *thinking*.

However, let us return to the further analysis of the categorical apparatus of the Critique of Pure Reason. Analysing the essence of space and time, Kant again appeals to the mind as the centre in which their a priori nature is constituted. In doing so, the philosopher uses the concept of *soul* to reveal the relationship between pure inner sensibility and mind:

Inner sense, by means of which the mind (Gemüt) intuits itself or its inner state, yields indeed no intuition of the soul (Seele) itself as an object; but there is nevertheless a determinate form [namely, time] in which alone the intuition of inner states is possible, and everything which belongs to inner determinations is therefore represented *in relations of time*.

(emphasis mine – A. O.) (Kant, 2000, p. 58)

As we have already noted above with regard to the procedure for determining the correlation between inner sensuality and mind, we observe the same thing in the case of the possibility of contemplating the *soul* itself (Seele), which for Kant is elusive for *contemplation of its internal state*. We would like to emphasise here that it is elusive if we use Kant's cognitive categorical tools, which are conditioned by the mechanistic paradigm of cognition. According to Kant, the only way to intuit the inner state is to define it *only in the "relations of time"*, and not in the *content* of the entire arsenal of senses, emotional impressions, the basis of which is their integrating activity of corporeality. The concept of the soul to which Kant refers remains unverified, intui-

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tive in the context of the categorical apparatus of his theoretical philosophy. To a certain extent, it acts as a loophole through which the philosopher "uncritically" conducts the empirical sphere of consciousness. The philosopher speaks of the a priori nature of space and time. Noting that "space is not an empirical concept which has been derived from outer experiences"; that "Space then is a necessary representation à priori, which serves for the foundation of all *external* intuitions", the author argues that "space is no discursive, or as we say, general conception of the relations of things, but a *pure intuition* (emphasis mine – A. O.)" (Kant, 2000, p. 59).

In modern psychology, it has become a generally accepted fact that the skills of forming spatio-temporal relations are formed from the earliest childhood. The basis for their formation is the infant's *body movements*, which are organised into coordinated movements of the limbs and eyes, and the child begins to consciously master the space-time continuum. Space and time are not a priori abstractions, but representations that are preceded by the *effective bodily function* of any ordinary person. A holistic person is formed in the *process of cultivating spiritual practice*. In the course of this process, the transformation of corporeality and the harmonisation of the essential forces of a person take place. Therefore, it would be more correct to say, using Kant's terminology, that the real "a priori" of sensuality is the *body of a child*, in whose territory of active spontaneous activity the psycho-emotional, sensual gestalt of the subject is formed. Of course, Kant (2000) would most likely have rejected this argument, referring to its *empirical* nature: "That intuition which is in relation to the object through sensation, is entitled empirical" (p. 56).

Modern research in the psychology of perception also shows that when looking at an object (sensory cognition), the pupils of the human eye make subtle movements, thereby ensuring the perception of an image, although the gaze appears to be static. Most of the *psychophysiological* processes are known to take place beyond the scope of our awareness. Therefore, a person is not able to find out their *corporeal and effective* nature. At the same time, the vast experience of spiritual practices of both Eastern and Western traditions, dating back to ancient times, demonstrates the achievement of a new level of development of the essential human forces. A key role in gaining such experience is played by the *awareness of spontaneous processes of corporeality and mastering them*, for example, through *breathing*. Of course, in the context of Kant's mechanistic paradigm of philosophy, which considers the human body as a physical body of classical physics, this approach was excluded.

In general, it should be noted that, starting with the formation of the ideas of the philosophy of life (for example, the idea of A. Bergson's "life impulse"), in the late nineteenth century, a belief was formed that it was impossible to comprehend the depth and diversity of processes occurring in reality by means of thinking. The dependence of mental processes on the state of functioning of human body organs is a topical issue in the entire field of medicine – *psychosomatics*, which studies the relationship between mental and somatic processes. It studies, for example, the impact of a person's prevailing *emotional* state (anger, sadness, aggression, suspicion, etc.) on the occurrence of certain body diseases. All of these are processes that occur beyond the capabilities of direct human perception. The seemingly invisible *movements* in the human body, however, become the basis for the formation of certain mental phenomena.

However, it should be noted (and Kant could have noted this when defending his position on, for example, the relationship between "things in themselves" and "things for us") that the perception of all the above processes is also impossible without a priori space and time. And such a remark may be quite reasonable if we remain in the position that the condition for cognition of an object is the possibility of bringing it *outward*, into the spatial continuum. The

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procedure of "externalisation", even of the internal mental state, moves the imaginary object into the external space-time continuum. For example, in many psychotherapeutic practices, this technique is often used when a client is asked to imagine their pain in the form of an object. That is, in response to the therapist's question: "What does this pain look like?" the client answers: "It feels like a stone on my heart"; or: "My back feels like there is a wooden stake in it". And the therapist quite seriously suggests that the client do something with this object in the body: smash the stone, burn the wooden stake with fire, etc. On the one hand, we have an object in the form of a stone or a stake, which, according to Kant, is a condition for intuiting space and time. On the other hand, these objects cannot be reduced to an externally sensory phenomenon, as is the case in classical physics, on the cognitive processes of which Kant relied in his transcendental aesthetics.

To this seemingly reasonable remark, the following should be noted: the same object, for example, a stone, "exists" in two spatial continua.

The first continuum, let us call it the *object-practical* one, is the one that Kant is guided by. Ideas about this first continuum are formed in the experience of natural science cognition when observing objects. These objects are given to man in advance and can be assumed, in agreement with Kant, to have their true nature hidden in the depths of existence, which the philosopher designated as the "thing in itself". Accordingly, this form of pure sensuality ("there are two pure forms of sensuous intuition, as principles of knowledge à priori, namely, space and time" (Kant, 2000, p. 57)) is associated with an orientation towards the *external* world.

Space is a necessary representation à priori, which serves for the foundation of all external intuitions. We never can imagine or make a representation to ourselves of the non-existence of space, though we may easily enough think that no objects are found in it. It must, therefore, be considered as the condition of the possibility of phenomena, and by no means as a determination dependent on them, and is a representation à priori, which necessarily supplies the basis for *external* phenomena. (emphasis mine – A. O.) (Kant, 2000, p. 59)

And, recall, as discussed above, that sensuality arises as a result of the influence on *mind*. Let us present this quote again:

This (cognition of objects – A. O.), however, takes place only insofar as the object is given to us; but this in turn, is possible only if it *affects' the mind in a certain way* (das Gemüt... affilieren). The capacity for receiving

representations (receptivity) through the mode in which we are affected by objects is called *sensibility*. (emphasis mine – A. O.) (Kant, 2000, p. 56)

Further, as mentioned above, Kant establishes a connection between the inner sense, mind and *soul* in the context of the *impact of an object* on sensibility, emphasising that this *does not exhaust* the activity of the soul:

Inner sense, by means of which the mind (Gemüt) intuits itself or its inner state, *yields indeed no intuition of the soul (Seele) itself as an object*; but there is nevertheless a determinate form [namely, time] in which alone the intuition of inner states is possible, and everything which belongs to inner determinations is therefore represented *in relations of time*. (emphasis mine – A. O.) (Kant, 2000, p. 58)

We must pay tribute to Kant when he consciously acknowledges that within his way of thinking, the understanding of the activity of the soul cannot be completely exhausted in terms of time. And in what cases is it still *possible* to "intuit the soul itself", its activity? – we ask this question.

The second continuum is spiritual-practical, focused on the inner world of man. The spatial continuum of the sensuality of the inner world differs significantly from the spatial continuum of the first type in that it is entirely the result of conscious inner activity. In contrast, sensibility, constituted in such a way that "the object in a certain way affects the mind" (Kant, 2000, p. 56), is the passive side of the process of influence on the mind.

We can say that a kind of "a priori space" of the spiritual-practical spatial continuum is the *human corporeality* in the whole set of processes of the human body – in unity with the sensory-emotional and value components of the essential human forces. Thus, corporeality, as a *living human body* (as opposed to the physical continuum of subject-practical space in the mechanistic worldview), is the centre of the unfolding of the *mental* manifestations of the human psyche – the *soul*. The soul, the possibility of intuition of which was impossible by the means, cognitive tools, which Kant (2000) used: "Inner sense, by means of which the mind (Gemüt) intuits itself or its inner state, yields indeed no intuition of the soul (Seele) itself as an object" (p. 58).

The ontological-anthropological turn in the philosophy of the beginning of the 20th century, which took its final form in the work of Max Scheler and his associates (H. Plessner, A. Gehlen), created the basis for building a picture of the existence of a *holistic* person in the unity of all his essential forces: corporeality, senses, feelings, thinking, values, principles, and the Absolute. One of the achievements of the ontological-anthropological turn was that it opened up a new perspective on human nature associated with the study of the "language" of corporeality, which integrates senses and feelings as a single process. The study of this complex of essential human

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forces requires the use of new methodologies and tools for interacting with the subconscious, corporeality, and intuitive cognition. The study of these essential forces goes far beyond the possibilities of thinking, the main tool of traditional philosophical research and philosophy of consciousness. In our opinion, *spiritual practices* are the object of research, on the example of which it is possible to study the mechanism of harmonious interaction of all essential human forces. At the same time, no preference is given to any of the elements of this integrity, as is the case in the traditional style of philosophy.

Originality

Firstly, it consists in applying to the analysis of Kant's anthropological concept, from a pragmatic point of view, the ideas of M. Scheler about the *spiritual* nature of man and the unity of his essential forces: corporeality, senses, feelings, thinking, values of worldview principles and the Absolute. This approach makes it possible to identify both positive aspects of Kant's concept and shortcomings caused by the paradigm of his contemporary philosophy. Secondly, Kant's position on the way of describing human nature reveals contradictions. These contradictions are caused, on the one hand, by the prevailing mechanistic picture of the world, and, on the other hand, by the philosopher's intuitive assumptions that did not follow from the provisions of his dualistic position (the concepts of mind and soul as used in Kant's work "Anthropology from a Pragmatic Point of View"). Yet building a holistic conception of human nature as a spiritual man implies identifying a single foundation on which the diversity of manifestations of the essential forces of man is built. Thirdly, the study has identified those fragments of the said work where Kant assumes the presence of corporeality, but does not clearly formulate its role in building the integral nature of the spiritual man. After all, it is corporeality, as it is cultivated (and developed) in spiritual practices, that acts as such a foundation.

Conclusions

1. Immanuel Kant was one of the first philosophers in the history of philosophy to put forward the thesis of the need for a *comprehensive* study of human nature. The philosopher's raising of the question of the need to study the essence of man as a priority in comparison with other problems of philosophy was a new step in understanding the problems of the relationship between man, truth, culture, science, and philosophy. This idea was the first swallow of the ontological-anthropological turn in the philosophy of the early twentieth century. The result of the turn was Max Scheler's questioning of the *spiritual* nature of man, which is the centre of gravity of all essential forces.

2. However, the *methodology* of studying human nature, on which Kant relied, was conditioned by the experience of the natural sciences and mathematics developed at that time. The basis of this methodology was a mechanistic picture of the world. The fundamental principles of this methodology were: opposition of the object and subject of knowledge; understanding of the human body as an inanimate substance; reliance on a unipolar (sensualist or rationalist) approach to determining the criteria for the truth of scientific knowledge; dualism in the nature of the cognitive process and the correlation of the essential forces of man.

3. In Kant's reflections on human nature, this was manifested in the unjustified transfer of mathematical methodologies for studying the physical processes of material bodies to the study of human nature. The discrepancy between the methods of research and the nature of the subject

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of study (human) led to contradictory views, which were manifested in the following positions of the philosopher:

- the opposition of physiological and pragmatic anthropology, on the one hand, and, on the other hand, the acceptance of the thesis that nature influences man;
- on the one hand, the recognition of man's spiritual nature as a "world citizen", and on the other hand, insistence on the thesis that knowledge of man's sensual nature should be limited to the means of a priori forms of space and time;
- opposing the action of natural processes to human free will and at the same time recognising that nature influences human character;
- rejection of the role of corporeality, on the one hand, and, on the other hand, an unspoken appeal to corporeality in matters related to the consideration of emotional situations and the action of desires;
- while defining the function of sensuality, the philosopher "uncritically"-intuitively relies on the terms "mind" and "soul" without first establishing their status in the system of basic categories of Kantian philosophy: "a priori", "a posteriori", "thing in itself", "thing for us", etc.

4. The next step in further studying the spiritual nature of man can be a study aimed at analysing the answers to this question that took place after Kant. In particular, the study of how philosophy overcame the contradictions of the Kantian position and how it created new contradictions in the search for the spiritual core of the human being. As is well known, the result of these searches was embodied in the creation of the concept of philosophical anthropology, whose creators formulated basic provisions about the spiritual nature of man. These provisions are being developed today, in particular, through the analysis of spiritual practices aimed at the spiritual improvement of the individual. It is in spiritual practice that a *real synthesis* of the essential forces of man takes place on the territory of corporeality. The result of this synthesis is the formation of a new human status: from a *rational man* to a *spiritual man*.

5. Further development of the topic of the role of spiritual practice in the spiritual growth of the individual is possible in connection with the involvement of the results of research on the nature of corporeality, which have been accumulated in modern psychology, psychotherapy (especially in body-oriented psychotherapy), art history, etc. These results make it possible to determine further prospects for the development of the philosophical-anthropological concept of spirituality.

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Кант: на шляху до усвідомлення духовної природи людини

Мета. Основна мета дослідження полягає у вивченні першого досвіду Канта зі створення методології визначення цілісної, духовної природи людини, по-перше, із точки зору виявлення спектру явищ, які

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повинні бути включені до аналізу духовної сутності людини, по-друге, цей досвід може бути показовим для виявлення тупикових шляхів у дослідженнях духовності сучасних філософів. **Теоретичний базис.** Дослідження спирається на методологію філософської антропології, сформульовану М. Шелером, яка, з одного боку, інтегрує в собі здобутки філософії життя, феноменології, екзистенціалізму і філософської герменевтики, а з іншого – ґрунтується на положенні про вихідну безпосередню єдність протилежності психічних і фізіологічних процесів життєдіяльності людини. Основою подальшого розширення теоретичного базису є досвід духовних практик Стародавнього Сходу, релігійних практик християнського середньовіччя. На особливу увагу заслуговує досвід сучасних психотерапевтичних практик, які, при всій їх багатоманітності, своїм корінням сягають глибин первісних вірувань і містерій стародавніх цивілізацій, а верхівками гілок дотягуються до ідей сучасної трансперсональної психології. **Наукова новизна.** По-перше, до аналізу антропологічної концепції Канта застосовано ідеї М. Шелера про духовну природу людини і єдність її сутнісних сил: тілесності, чуттів, почуттів, мислення, цінностей світоглядних принципів та Абсолюту. По-друге, у позиції Канта щодо способу опису природи людини виявлено протиріччя. Ці протиріччя обумовлені, з одного боку, панівною механістичною картиною світу, а з іншого – інтуїтивними припущеннями філософа, які не випливали з положень його дуалістичної позиції (поняття душевності, душі – як їх застосовано в роботі Канта "Антропологія з прагматичної точки зору"). По-третє, виявлено ті фрагменти вказаної роботи, де Кант припускає наявність тілесності, але чітко не формулює її роль у вибудовуванні цілісної природи людини-духовної. **Висновки.** Імануїл Кант одним із перших порушив питання про першочергове вивчення природи людини порівняно з питаннями онтології, гносеології, моралі тощо. Однак філософ не зміг створити концепцію цілісної природи людини, сутністю якої було б її духовне ядро. Методологію вивчення природи людини Кант будував на дуалістичному протиставленні сутнісних сил людини. Ця методологія була обумовлена панівною механістичною картиною світу. Дослідження в галузі моралі, естетики, науки Кант здійснював у пізнавально-теоретичній площині, тому вони за своєю методологією неспроможні були вийти на дійсний синтез сутнісних сил людини. Такий синтез можливий на засадах духовної практики. Результати дослідження досвіду надбань і помилок видатного філософа у вивченні природи людини відкривають можливість подальшого уточнення й розвитку філософсько-антропологічної методології в питанні розуміння духовної природи людини як цілісності через осягнення механізму духовної практики і на цих засадах – усвідомлення феномену духовності в усіх історичних формах її прояву.

Ключові слова: сутнісні сили людини; духовна практика; духовність; тілесність; чуттєвість

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