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АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Laughter as a Semiotic Problem

Purpose. The article is aimed to substantiate the view on the phenomenon of laughter as a subject of semiotic analysis, which leads to the following tasks: to reveal the possibilities of semiotics application in the study of laughter nature; to analyze the phenomenon of laughter as a cultural and natural phenomenon, as a sign and as an attribute; to consider the place of laughter in culture, which is understood as a sign system. **Theoretical basis.** The semiotic approach proceeds from the fact that human lives in the world of signs, all the surrounding reality can be interpreted as a sign system. The basic concept of semiotics is the concept of a sign. The theoretical basis of the article is understanding the culture as a sign-symbolic system. Laughter is considered as a phenomenon ontologically rooted in human culture. At the same time, laughter is on the edge of culture. The research is based on the work of semiotic authors, cultural researchers, and the researchers of laughter. **Originality.** The originality lies in the application of the semiotic method to the research of laughter phenomenon, consideration of the dialectics of natural and cultural, signedness and non-signedness, manifested in the phenomenon of laughter. **Conclusions.** Laughter is considered as a psychophysiological phenomenon (attribute) and as a cultural phenomenon (sign). Laughter acts as an emotional manifestation, a physiological reaction, but socially and culturally mediated. In any case, laughter indicates an emotional or cognitive state of a human. Laughter acts as a process and result of the interpretation of a sign, a reaction to a sign. Laughter is a form and a means of communication. Being a natural phenomenon, in the process of social evolution, laughter acquires signedness, is integrated by culture as a sign system, and, at the same time, maintains a connection with nature. Thus, laughter occupies an ambivalent position between nature and culture. In the phenomenon of laughter, the dual state of human is revealed. In laughter, boundaries are blurred, the unity and opposition of natural and cultural, biological and social, soul and body, thought and feeling, sign and attribute are manifested.

Keywords: human nature; culture; laughter; sign; semiotics

Introduction

Laughter is a multifaceted phenomenon and one can consider it in various aspects. On the one hand it is a bodily, biological phenomenon, on the other – social, cultural. Therefore, laughter has become a research object, both in biology, psychology, medicine, and philosophy, sociology, cultural science, etc.

Many works deal with various aspects of laughter and humor. Recent works include the following: K. Alter and D. Wildgruber characterize laughter as a social signal, expressing emotion or intention without words. Laughter conveys signals of acceptance or rejection in society (Alter & Wildgruber, 2018). C. Arning (2021) showed how the BBC used semiotic analysis for the practical application of humor, striving to remain a modern developing brand. M. Borodenko and V. Petrovsky (2021) in their semiological approach define humor as "sign-based identification of non-identifiable signs within the space of conventionality". C. Mazzocconi, Y. Tian and J. Ginzburg (2020) examine the pragmatic functions of laughter in

a social, situational, and linguistic context. C. Paolucci and F. Caruana attempt to substantiate the "alternative approach to laughter, grounded on semiotics and ethology" in their article. The authors believe that laughter is, first and foremost, a means for social bonding and communication that evolved for boosting basic forms of affiliation (Paolucci & Caruana, 2019). A. Viana (2017) considers social and cognitive aspects of humor as part of social semiotics. The works of G. B. Milner and A. G. Kozintsev are of particular interest to us. G. B. Milner, for example, thinks that

...the biological function of humour-based laughter may be strictly analogous to that of the enjoyment derived from the satisfaction of hunger or thirst. It is possible, that is to say, to argue that the function of this enjoyment is to ensure that man does not stray too far from the golden mean between nature and culture, the two categories of elements that, in the right balance and proportion, make up the terms of the human equation. (Milner, 1972, p. 26)

A. G. Kozintsev studies the phenomenon of laughter on the background of biocultural ambivalence. He considers laughter as a non-semiotic phenomenon that destroys all meaning (Kozintsev, 2002, 2007).

We also referred to this topic in some of our works (Mykhailiuk & Vershyna, 2019; Mykhailiuk & Vershyna, 2020). However, the problem of laughter semiotics itself remains controversial and understudied. Although the existing semantic theories of humor (V. Raskin, S. Attardo etc.) confirm the semiotic nature of laughter (since semantics is a section of semiotics), they consider the mechanism of humor itself, and not the semiotic basis of laughter.

Laughter is definitely different from simple physiological reactions such as yawning, sneezing, blinking, etc. in fact it always in one way or another indicates the emotional or cognitive state of a human (Bogdanov, 2001; Provine, 2000). Since laughter is accessible to interpretation and reading, it can be considered as a subject of semiotic research (Komar, 2002). Laughter has a sign nature and acts either as a reaction to a sign, or as, in fact, a sign. If for a laughing person laughter is a spontaneous action, then for an external observer it is, in any case, a sign or an attribute.

Purpose

In view of the above, the article is aimed to substantiate the view on the phenomenon of laughter as a subject of semiotic analysis, which causes the solution of the following tasks: to reveal the possibilities of using semiotics in the study of laughter nature; to analyze the phenomenon of laughter as a cultural and natural phenomenon, as a sign and as an attribute; to consider the place of laughter in a culture, which is understood as a sign system.

Statement of basic materials

Laughter as a sign and as an attribute

Laughter is a form of direct, concrete-sensory perception of the world. It is, first of all, a physiological reaction, a bodily sensation, an involuntary contraction of the facial and pectoral muscles, accompanied by non-verbal vocal manifestations. In this it is like yawning, sneezing, hiccups. But we distinguish between just a bodily sensation, caused, for example, by tickling, and an emotional-evaluative reflection of consciousness on an external sign action. There are also two types of laughter – Duchenne and non-Duchenne – involuntary sincere laughter and deliberate laughter.

One can laugh at something, or from something. Laughter acts as emotional reaction to something. It suggests a reason or object for laughing – something funny (or seemingly funny). If there is nothing to laugh at, then this is laughter from something – a purely psychophysiological phenomenon (such as yawning, sneezing, hiccups), then laughter is no longer a sign, but an attribute (symptom).

A sign acts as an artificial cultural form. It is the result of designation, a product of human consciousness and activity. Attribute is a natural phenomenon that exists objectively, independently of human consciousness. Natural signs are natural processes or phenomena that are not produced as signs, but which, nevertheless, are perceived and interpreted as signs. They are called signs-indexes (C. Peirce), directions, alerts (Anzeichen, Hinweis) (E. Husserl), symptoms (K. Bühler).

When we talk about attribute, we comprehend them in a certain conventional sense, restoring either the connection between two phenomena, or a direct indication of one phenomenon to another (high temperature is an attribute of illness, etc.). The problem is also in recognizing the attribute as such. Thus, for some people, a bright sunset is just a beautiful sight, while for others it is an attribute of an impending storm. Attributes need to be interpreted correctly. For example, the professionalism of a physician is to make a diagnosis based on symptoms.

Laughter can be a symptom of mental disorder, illness or a result of chemical action. Thus, having eaten a few seeds of *Datura metel*, a human starts laughing without any reason for 30 minutes. Fits of laughter without reason may be one of the symptoms of disseminated sclerosis. A Latin proverb, especially popular in the Middle Ages, says: "Per risum multum debes cognoscere stultum" ("you can recognize the fool by excessive laughter"). A Russian proverb is expressed in a rougher form: "Laughing for no reason is a sign of stupidity". Or, according to A. G. Kozintsev (2007), "the result of a temporary "foolishness" of a subject who begins to look at the world from the point of view of a small child, a drunk, defective person and – quite possibly – his/her distant ancestor" (authors' transl.) (p. 229).

According to A. G. Kozintsev, a human "unconsciously reflects on language and culture. He/she temporarily acquires the ability to contemplate the level of signs from the meta-level, notices their conventionality, deprives them of their content plane and plays with the expression plan". A. G. Kozintsev writes:

Before us is non-sign that pretended to be a sign. It is in the exposure of

this pretense that the main reason for joy lies, and not in the signified and

not in the signifier. ... In essence, humor uses ex-signs, empty shells of former signs, or, according to Kant, 'representations of reason, through which nothing is thought'. (authors' transl.) (Kozintsev, 2007, p. 161)

In this regard, it is also interesting the concept of "counter-sign" – a dynamic sign, a destroyer of signs, a self-opposing sign, which "depletes" its signifier (Borodenko & Petrovsky, 2021). But what is a "counter-sign" – also a sign, but with a different sense, meaning or content. "Counter-sign", "non-sign", "ex-sign", etc., in the words of C. Peirce (1932), "but the embodiment has nothing to do with its character as a sign" (CP 2.244).

In the case of laughter, the line between sign and attribute is very fragile. On the one hand, laughter is the result of a natural process, but on the other hand, it is an act of communication. Here one can make some analogy with C. Geertz's "double wink". The deliberate closure of the eyelids in the conditions of the existence of a social code, according to which this is taken as a conspiratorial signal, is winking (Geertz, 1973). Whether laughter is a sign or an attribute depends on the situation, on the reasons for its occurrence and on our interpretation of it.

Even if we do not understand the reason for laughter, it still has some presumption of sign-ness (a sign of cognitive and emotional assessment and/or internal state of a human). Laughter and crying are not just a biological fact, but a worldview fact with its own semantic history (Freidenberg, 1997, p. 95). Even sneezing and yawning acquire a kind of signedness.

Laughter is an expression of emotions. Emotions are directly related to the physiological manifestations of the body. Emotions usually arise before a rational assessment of the situation. They are direct reflection, experience, not reflexivity. But, as A. N. Leontev notes, even the so-called primary emotions in a human are the product of socio-historical development, the result of the transformation of their instinctive, biological forms, on the one hand, and the formation of new types of emotions, on the other. This also applies to emotionally expressive, mimic and pantomimic movements, which, being included in the process of communication between people, acquire a largely conditional, signal, and at the same time social character (Leontev, 1971, p. 22). "... Laughter initially requires social space; its existence is rooted in social existence" (Sychev, 2003, p. 84). We can talk about laughter as a communicative process, during which mutual understanding is established (or not established) between the subjects of communication (Afanasiev & Vasilenko, 2003). Laughter, anyway, is a message (intentional or unintentional). Since laughter manifests itself through sounds and facial expressions and can be perceived by others, it is thereby already a form of communication. Laughter, when it acts as a sign, is also a sign for someone. Laughter can be considered as a specific language.

A. G. Kozintsev (2002) believes that laughter is incompatible with speech, it acts as its antagonist and temporary interrupter (p. 29). But, in our opinion, laughter can complement, accompany speech, thereby enhancing its influence. Laughter also acts as a reaction to speech. Thus, laughter and speech are not mutually exclusive. Laughter punctuates speech (Provine, 2017, p. 239). Moreover, there is an opinion about the primordially linguistic essence of laughter as a phenomenon of human culture (Bondarenko, 2009, p. 5).

In our opinion, it is very problematic to classify laughter as a "pre-symbolic communicative means", "ancestral memory" that connects human behavior with the behavior of his ancestors, as A. G. Kozintsev (2007, p. 197) thinks. According to him, laughter, smile, crying, yawning are

just in the intermediate zone, for which two systems of motor control compete – the pyramidal and evolutionarily more ancient extrapyramidal, as well as the autonomic nervous system. "To avoid confusion, we will not call them 'language' and will keep this term only for symbolic systems" (authors' transl.), writes Kozintsev (2007, p. 197). Of course, laughter cannot, be called a "language" (in the form of a well-formed code of correspondence between the signified and the signifier). Laughter is a pre-language formation. Laughter operates not with concepts (concepts are already a different level of designation, a product of rational thinking, and laughter is an immediate emotional reaction), but with images and ideas (it is probably more appropriate to talk about "concepts", "patterns" or "scripts"). The language of laughter is directed not so much to thoughts as to emotions; it is initially connotative.

Like sneezing, hiccups and yawning indicate a human him/herself and at the same time something superhuman, a priori beyond the control of a human (Bogdanov, 2001). Laughter is a reaction to an external physical influence – for example, tickling, or sign (informational). Laughter, like sneezing, does not depend on the human intentions. But unlike sneezing, caused by a purely external influence, laughter also depends on the human him/herself. On the one hand, laughter is an involuntary indicator of a human's inner state, and on the other, an act of communication. Sometimes these sides coincide, combine, and sometimes oppose each other – in the case of forced laughter, imitation of laughter. Or, on the contrary, when we laugh at something that, from the point of view of morality and cultural norms, should not be laughed at. For example – at physical deformity, at the misfortune of a neighbor, at the fall of a person who slipped, etc. Willful, imperious, or moral constraints control laughter only up to a certain level. "Laughter acquired complete, immanent independence not only from our will and consciousness, but also from our subconsciousness (at least, individual), becoming more spontaneous than any other 'expressive movement'" (authors' transl.), believes A. G. Kozintsev (2002, p. 34). Laughter constantly reminds of human helplessness in front of his/her own sensual spontaneity (Gomilko, 2020, p. 43).

Depending on the addressee, the sign can change its semantic information. And this results in a change in the sign meaning. Two different people can understand the same sign in different ways. It all depends on the properties of the interpreter. What we laugh at speaks more about ourselves than about the object of laughter. But nevertheless, despite the known age and socio-cultural differences in assessments of the degree of funny in a given situation, most people nevertheless display a certain uniformity in their understanding of what is funny and what is not.

Thus, laughter is a double-bottomed phenomenon. On the one hand, laughter is socially determined and culturally mediated. At the same time, it is spontaneous and natural. However, the lines between "conscious" and "unconscious" laughter can be quite blurred (Gervais & Wilson, 2005), as the boundary between sign and attribute in the case of laughter.

Laughter between nature and culture

The problem of the semiotic nature of laughter is associated with the problem of the relationship between nature and culture. Nature and culture are interconnected, culture grows out of nature, is an extension of nature. The term culture itself indicates the dialectic of the artificial and the natural. Culture is built on interaction with nature. But culture is also a matter of following rules, and this too involves an interplay of the regulated and unregulated. If culture transfigures nature, it is a project to which nature sets rigorous limits (Eagleton, 2000, p. 10).

Signs act as universal mediators between human and reality. Culture is, first of all, a designated space, a space where signs become signs. From the semiotic point of view, culture is un-

derstood as a sign system that is a mediator between a human and the world around him/her. Phenomena of culture are signs and sets of signs (texts), which contain social information, that is, the meaning and content encrypted by people.

E. Cassirer defined human as an animal symbolicum. Human lives in two worlds – nature and culture, things and signs. Human existence turns out to be simultaneously connected both with the physical world and with the space of signs (ontological and semiotic realities). Human and culture are inseparable phenomena. Human acts as a cultural artifact. Signs shape his/her. Peirce believed that all thoughts must exist in signs, that every thought is a sign. When we think, we ourselves, what we are at the moment, act as signs (Peirce, 1934, CP 5.253, 5.283-284). But human also limits him/herself to signs. Reality is given to human through signs, but human also shields him/herself from reality by signs. Human trusts signs more than direct experience. Culture sets a coordinate system for a human to perceive the world, perception adjusts to this markup. This makes the whole world recognizable and filled with semiotic experience. Culture through signs forms a certain image of reality, which acts as a kind of barrier between consciousness and reality, an obstacle that is not recognized and not reflected by this consciousness, at least at the everyday level.

Culture is the "macrocode" of a society that integrates all the convention systems that function in it. Culture includes many codes – behavioral, aesthetic, ontological, identification, and at the same time meaning, as the configuration and intersection of various codes. Culture models consciousness of human and his/her idea of the world through the space of signs. The "cultural code" embedded in each person allows navigating in all the diversity of the surrounding world, systematizing in a certain way the information received and choosing from the objectively available possibilities. But at the same time, it limits thinking to certain stereotype frameworks, which an individual, as a rule, cannot exceed. The very process of mastering speech makes thinking standard, deindividualized. Culture sets standards and strives for stereotypes. The sign (information) removes uncertainty, reduces entropy, i.e. establishes certainty, sets boundaries. Any boundaries and certainties are repressive, they limit the living space, "narrow" a human. The sign requires recognition, the ability to read, construe, interpret it. Designation sets rules and conventions. Thus, the sign is regulatory. There is always a coercive attitude in interpretation. In the designated space, we constantly feel limitation, pressure and lack of freedom. "The symbolic as the repressive" (Zerzan, 1994).

Laughter can be considered as a kind of reaction to the repressiveness of culture, as a moment of liberation from the repressiveness of culture. Laughter reveals the relativity of any fundamental principle, acts as a sign of the end of restrictions, is a means of devaluing the norms of behavior, desacralization – power, authority, moral norms, generally accepted values, rules and conventions. Laughter culture creates an island of independence, creates an environment in which stereotypical behavior turns out to be meaningless and ineffective. The perception patterns break. Laughter allows us to look at the familiar structures of our familiar world as something random, optional, and sometimes stupid and unnecessary. The main thing is that laughter destroys symbols, doubts the usual meanings, shows the convention of a sign. The overcoming of the repressiveness of the sign (symbolic) takes place. Laughter liberates, gives a human semiotic freedom (authors' transl.) (Bondarenko, 2009, p. 22).

Laughter appears as a result of overcoming the boundary between consciousness and reality, as disclosure, due to personal experience, collective ideas, going beyond the conventional coordinate system. Thus, it accompanies the formation of the personality, the separation of the per-

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sonality from the collective, the priority of the personal principle over the collective. The connection between nature and culture is being restored. "Laughter does not return a human from culture to nature, but reminds him/her of the artificiality of his/her cultural state" (authors' transl.), thinks A. G. Kozintsev (2007, p. 203). At the same time, A. G. Kozintsev (2007) asserts that "a 'natural' state does not exist in a human – he/she has only a cultural state. Laughter marks the boundary of a cultural role, and not such a boundary where one serious role replaces another, but the one beyond which there is a breakdown into a role-free state, into chaos" (authors' transl.) (p. 152).

Laughter (as a sign) is a cultural phenomenon, associated with culture, rooted in culture. In culture, laughter acquires signedness, and together with it, the need for a code arises as a rigidly defined type of transition from the form to content. Laughter also becomes repressive, especially towards the human being laughed at.

Culture also acts as a way of establishing meaning. M. Weber called the human "animal hanging on a web of meanings woven by himself or herself". It would seem that by destroying the system of cultural conventions, laughter also destroys this "web of meanings". And this, in fact, does not happen. In fact, laughter only strengthens it. Acting as a criticism of culture, laughter strengthens the culture, becomes a part of it. It is a part of this web itself, inscribed in a semiotic cultural context. A "simulation of the social matrix", the canalization of destructive intentions, the translation of unconscious desires and impulses unacceptable for society into acceptable forms take place. Laughter is "tamed" by culture. Laughter, one way or another, is regulated by certain cultural and social circumstances and norms: the system of upbringing and education, legal prohibitions, religious attitudes, public opinion, communication characteristics, etc.

Laughter is, first of all, a cultural phenomenon and should be considered in a socio-cultural context, in connection with all other cultural phenomena. According to R. Scruton (1986), man is the only animal that laughs, laughter is a property of the mind (a sign that distinguishes humans and gods from animals) (p. 156). While there has been a lot of research recently showing that animals, in particular primates, have laughter and even a sense of humor, we believe that primate laughter is still different from human laughter. Nonhuman primates can be limited to involuntary laughter (Provine, 2017, p. 239). Primate laughter is not reflective or culturally mediated. "Homo ridens" still implies "Animal symbolicum".

In our opinion, laughter, in the process of social evolution, has acquired a signedness (if, suppose, it is associated only with "ancestral memory"). It seems that laughter belongs precisely to the sign-symbolic sphere of human activity and is a purely human property, although it is "on the edge" of culture.

Originality

It has been substantiated that the phenomenon of laughter can act as a subject of semiotic analysis. The phenomenon of laughter reveals a complex dialectic of cultural and natural, signedness and unsignedness.

Conclusions

Laughter, of course, can be perceived as a departure from culture, a return to the "pre-sign state". But even violating cultural norms, rejecting and refuting culture, a human, living in socie-

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ty, still cannot go beyond the framework of culture. But if a human is "doomed to culture", then to an even greater extent he/she is doomed to nature. Culture itself is limited, determined by nature.

The possibility of laughter follows from the duality of the human position, who is simultaneously in two worlds – ontological and semiotic. Their discrepancy gives rise to duality, ambiguity of perception. Laughter brings back uncertainty, pushes the limits, gives more semiotic freedom. But the achievement of complete uncertainty, unlimitedness, unconditionality and unsign-edness, "a breakdown into a role-free state, into chaos" is still impossible.

Laughter appears as a phenomenon that combines natural and cultural, individual and social, sign and non-sign, destroying signedness. The opposition natural – cultural, natural – artificial at the semiotic level is realized as opposition attribute – sign. A human resides simultaneously in two worlds – the world of nature and the world of culture, the world of signs and the world of attributes. Laughter can act as a sign or as an attribute (symptom). Laughter is ambivalent. It is spontaneous and natural, accidental and unpredictable. But at the same time, laughter is socially, historically and culturally conditioned. Laughter is an integral part of culture. Being a sign, it destroys a signedness, being a natural phenomenon, it strengthens culture as a sign system. In the process of laughter, the designation of the undesignated and the undesignation of the designated, the socialization of the biological (physiological, psychological) and the biologization of the social, take place. Laughter blurs the boundaries between nature and culture, between sign and attribute. The phenomenon of laughter makes it possible to at least partially see the dual state of human, his/her fixation in being – both inside and outside social and cultural circumstances.

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Сміх як семіотична проблема

Мета. Обґрунтувати погляд на феномен сміху як на предмет семіотичного аналізу, що обумовлює розв'язання наступних завдань: розкрити можливості застосування семіотики в сфері дослідження природи сміху; проаналізувати феномен сміху як явище культурне і природне, як знак і як ознаку; розглянути місце сміху в культурі, котра розуміється як знакова система. **Теоретичний базис.** Семіотичний підхід виходить з того, що людина живе в світі знаків, тому вся навколишня дійсність може трактуватися як знакова система. Базовим поняттям семіотики є поняття знака. Теоретичною основою статті є розуміння культури як знаково-символічної системи. Сміх розглядається як явище, онтологічно вкорінене в людській культурі. У той же час, сміх знаходиться на межі культури. Дослідження засноване на роботах авторів, які займаються семіотикою, дослідників культури, а також дослідників сміху. **Наукова новизна.** Оригінальність полягає в застосуванні семіотичного методу до дослідження феномену сміху, розгляді діалектики природного і культурного, знаковості і незнаковості, що проявляється у феномені сміху. **Висновки.** Сміх розглядається як психофізіологічний феномен (ознака) і як культурний феномен (знак). Сміх постає як емоційний прояв, фізіологічна реакція, але соціально і культурно опосередкована. У будь-якому випадку сміх вказує на емоційний або когнітивний стан людини та виступає як процес і результат інтерпретації знака, реакція на знак. Сміх є формою і засобом комунікації. Будучи природним явищем, сміх в процесі соціальної еволюції набуває знаковості, інтегрується культурою як знаковою системою, і, в той же час, зберігає зв'язок з природою. Сміх, таким чи-

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ном, займає подвійне становище між природою і культурою. В феномені сміху проявляється двоїтий стан людини. Сміх розмиває межі, виявляє єдність і протиставлення природного і культурного, біологічного і соціального, душі і тіла, думки і почуття, знака й ознаки.

Ключові слова: природа людини; культура; сміх; знак; семіотика

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UDC 821.161.2'05.09UKRAINKA:159.91H. I. YASTRUBETSKA^{1*}, T. P. LEVCHUK^{2*}^{1*}Lesya Ukrainka Volyn National University (Lutsk, Ukraine), e-mail iastrubetska.galina@vnu.edu.ua, ORCID 0000-0003-1470-9232^{2*}Lesya Ukrainka Volyn National University (Lutsk, Ukraine), e-mail Tereza.Levchuk@vnu.edu.ua, ORCID 0000-0002-0277-3280**Artist's Psychophysiology in Disposition to Style
(Case Study of Lesia Ukrainka's Biography Materials)**

Purpose of the study is to shed light on the role of psychophysiology in the creative process, namely, the style corrections connected with pathological changes in the artist's organism, deviating from empirical-descriptive methods. **Theoretical basis** of the study implies the interpretation of the notions *style* and *disease* not in their narrow professional limitation but from the standpoint of expanding the parameters of these concepts to philosophical dimensions. Based on the principle of analogy, the research findings prove that non-mimetic creative process ("pure" action) manifests itself exclusively in connection with a human from a bodily viewpoint through anthropological mimesis, which can program the propensity to certain capabilities of the individual organism (both psychophysiological and in its creative and stylistic manifestations). C. G. Jung was the first who pointed to the productivity of this method in his work "Theoretical Reflections on the Nature of the Psyche". The creativity phenomenon (and its most specific feature – style) reflects not only "pure" psychology and the intellectual and spiritual component but also its relation to the artist as a physical being. It, outside its belonging to and being conditioned by transcendent factors, includes a quantitative aspect related to the moment of intensity. The disease (quantitative-intensive indicator) acts to some extent as a stimulator of the production/change of aesthetic enzyme ("The Obsessed" by Lesia Ukrainka). In this context, the dialectic method is also effective because the subject of study cannot be comprehensively argued using naturalistic approaches only and requires (according to A. Losev) a semantic explanation too. The essence of it is the logic of contradictions. In this case, the antinomy of *matter-spirit* plays a conceptual role in the projection on the plane of word-formation. **Originality** of the research findings is in the expansion of the causal relationship range of the creative process, namely the inclusion of the factor of psycho-physiological pathology into the system *artist-work*. This factor performs important stylistic functions. **Conclusions.** In contrast to scientific studies, where 1) style is analyzed separately (mostly in terms of text landscape description) and 2) the figure of the artist (mainly – in the parameters of empiricism, rarely – in psychoanalytic perspective), this study argues the need to correlate these issues, taking them beyond descriptiveness to avoid schematics and one-dimensionality.

Keywords: style; art; temperament; body; disease; human; artist

Introduction

Creative action is not material. It is the product of its action, which is material. However, "pure" action cannot take place beyond the artists in their bodily form. "Flesh is nothing. The spirit gives life" (authors' transl.). This well-known aphorism by H. Skovoroda is the variation of the basic question of philosophy on the primacy of the world-building principles: material and spirit. As for the creative act in its human variant, this fundamental principle sounds like this: "what is more important – psychic-spiritual factor or physical-material?". The problems of interconnection of the body and the soul form the leading direction of philosophical research, presented by the positions of Descartes and Thomas Aquinas in the European tradition (dualism in the former and integrity in the latter). Probably, one should not at all formulate the problem using *or – or*, since both, the matter and the spirit are primary. The position of Nobel Laureate F. Ostwald is not unfounded: "matter and to some extent even spirit is energy" (authors' transl.). Thus, we are talking about two sides of the same energy-forming process – Life (and one of its results – Culture, including literature).

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The body of the artist, as their work, is the part of the world. The soul contacts with the world through these two channels (body and work). In the process of materialization / visualization / verbalization of a writer's artifact, the figure (body) and the content (result in the form of an artistic text) are equally important. Person (artist) as a body is a super-complex system. It is either in the normal position or in a state of illness/disease. The body takes part in the creation of art product due to the temperament, which is largely caused by the structural features of the artist's body. Writer and art critic H. Wolfflin (2018) noted: "... of course, temperament does not create the artistic work, but it is the thing that can be called a material part of styles in the broadest sense of this word, that is, meaning a certain ideal of beauty (both individual and public)" (p. 27). Temperament is directly related to the disease, determining the features of its emotional and mental course, and, thus, influencing the relationship with the world (world-sensitive component of the style-creating process).

Aestheticization of the movements of their own body is common among writers. This topic (as a subject of research) appears in literary studies from time to time. The problem of disease-style scientists raise on occasion. S. Pavlychko (2000) dealt with it in "Nationalism, Sexuality, Orientalism: The Complex World of Agatangel Krymsky", where she remarked: "Krymsky's nerves became the main stylistic, formative factor of his stories" (authors' transl.) (p. 57). Thus, we see that the literary critic points to the direct dependence of the novel style on the author's pathologies. Let us note that first of all it comes to the mental disorders, unlike somatic or body diseases. Doctors write about this aspect. For example, the change of the style can be traced in the manner of French painters Renoir and Toulouse-Lautrec, who were forced to move away from the Impressionist technique (Di Matteo et al., 2017). The disease restrained them, but the undeniable desire to create won: "Perhaps painting was a coping mechanism for both artists or maybe the freedom of expression can simply exceed the limits imposed by disease" (Di Matteo et al., 2017, p. 2377). It is difficult to study the relationship between the disease and the style of artistic writing, because writing requires, first of all, intellectual and expressive efforts, and only then motor-functional. Such studies relate to the ontological problems of creativity, raise the question of the psychology of creativity, reflect the combination of social and natural in it, and therefore promising in the vein of philosophical anthropology.

Purpose

Given this perspective, the purpose of the study is to continue and deepen the nonlinear approach to understanding the features of the style-creating process as the most specific word for the phenomenon of art, taking into account psychophysiological factors, including the impact of disease.

Statement of basic materials

The motif of the disease, the concept of the disease in art, particularly in literature, is persistent. This is evidenced by one of the first consciously structured speech phenomena – spells (the sphere of verbal magic). The myth is also the medium, where the basic human pathologies ferment time-space. The interpretation of ancient texts gives grounds to identify mythological characters/mythological phenomena as identical by various deviations from the norm. One of the large-scale "painful" plots is the World Flood (an attempt to cure humanity). These motives are transit, they are in all mythosystems. They are manifested, as a rule, due to bestiary imagery, astral symbolism and allegorization of natural elements.

The phenomenon of disease in philosophical, culturological, psychological reflections appears as a concept. Literature studies is another research area addressing the problem in terms of aestheticization and participation in creative processes. Disease (of various origins) is an invariable component of sacred stories, in particular, Biblical ones, as it is one of the forms of punishment for a person who is immersed in sins and does not want to repent and return to the righteous path. The revelation of Saint John the Theologian contains just such information. The vulnerability of the mankind in terms of susceptibility to various pathologies is presented in the most famous triptych "The Garden of Earthly Delights" by Hieronymus Bosch. This canvas is ingenious for understanding the figurative embodiment of diseases, deformations, the source of which is spiritual desolation.

The history of literature and culture in general shows a constant interest in health anomalies in the broadest sense of the term, projecting it on the life of the individual, and certain social strata, and all mankind. Often the disease, which reflects the violation of the normal functioning of the organism, is extrapolated from the field of physiology to the existential, spiritual plane.

As for the literary and artistic process, the topic, the content of which is rooted in human physiology, reveals a relationship to one of the most controversial and debatable one – the nature of verbal creativity, namely to its most specific feature – style. "Speaking of the individuality of the artist, one cannot ignore the psychophysiological inclinations of a person", because they affect "the nature of the connections of this person with life and artistic material" (authors' transl.), said V. Stus (1994, p. 217).

Apart from the belonging and conditionality of the creation phenomenon by the transcendent and psychological spheres, style as a visible indicator of the peculiarities of this phenomenon contains a certain quantitative aspect (disease – excess or deficiency). The energy type of the word and lexical configurations change. Disease is a condition deforming the organism, which provokes deviations from the norm in the behavior model, causes transition of consciousness to another mode of functioning (situationally, sporadically or longer). It is appropriate to quote Lesia Ukrainka (2017): "After all, this is good that little by little, all my life I have become accustomed to imprisonment and restriction of freedom through surgery – this is *capital* for the future..." (authors' transl.) (p. 144). This capital is not only self-discipline, not only loneliness, but also accumulated pain, which activates the fundamental experiences – life and death, as well as their derivative – the meaning of existence. The perception of disease, in particular tuberculosis, as a capital is substantiated in the study by Sunny S. Yudkoff (2018), which is devoted, admittedly, to Jewish writers of the border period, but which organically extends to sick writers in general. The researcher develops a model of pragmatic understanding of tuberculosis, based on the relationship between the disease and creativity.

In the context of the psychology of the creativity, the problem of disease acquires a specific double effect, because being in a state of active creation is interpreted as a disease in itself, but the sacred one. Such an aspect leads to the problem of verbalizations and definitions in general. H. Nordby (2019) substantiates the philosophical argument of conceptual pluralism, which allows the existence of many concepts of disease in the communication space of producer-consumer (doctor-patient), based on the well-known speech-conventional theory of L. Wittgenstein. According to him,

...in order for two persons to express the same concept by a word like

"disease", they must be willing to defer to the same norms of meaning.

But "disease" is a word that is used in many different language games, and speakers of one language game are often not willing to defer to the rules of other language games. (Nordby, 2019, p. 482)

The author of the study notes the attempts of the specialists to take into account the general meaning of non-obscene language, but there is no such a meaning. More specifically, the use of the words "disease", "illness", "sickness" is not limited only by the field of medicine, but also has socio-cultural connotations. Continuing the reasonings of the researcher, let us pay attention to the metaphorization of the concept "disease" and all its relatives.

An artist can be really sick (have a doctor's diagnosis), and can be "sick" with creativity, experiencing all the relevant symptoms. This is often and literally manifested in the most critical moments of the creative act: increase in blood pressure, temperature, dizziness, disorientation, anxiety, and so on.

Any disease is accompanied by painful symptoms (of varying intensity), and, hence, suffering. "Suffering is an integral part of life, as is fate and death. Without suffering and death, human life is not full" (authors' transl.) (Ukrainka, 2017, p. 82).

"Creativity is just a grimace of individual pain, and our aesthetics is the aesthetics of suffering, a little subdued pain. In the cult of suffering is the whole philosophy of art and all its greatness with the mysterious phenomena of catharsis" (authors' transl.) (Stus, 1994, p. 347). The observation belongs to V. Stus and he thinks about literary work as a "result of pain", and therefore as an abnormal phenomenon. "The art of writing, like any art, is the fruit of a special kind of excitement, which cannot be a universal norm" (authors' transl.) (Mann, 1960, p. 481).

T. Mann has a lot of statements that demonstrate his interest in the relationship between disease and creativity. In the article "Goethe and Tolstoi" the author of "Dr. Faustus" talks about the philosophy of the disease.

The disease is two-faced, it has a different attitude to human and their dignity. On the one hand, it is hostile to this dignity, because by giving preference to the bodily principle and humiliating a person only to this principle, it deprives them of the human, leaving only suffering flesh. However, on the other hand, one can imagine the disease in a different way, one can perceive it as a condition highly worthy of human. If it is an exaggeration to say that disease is a spirit and even (which would sound too tendentious) that spirit is a disease, then these two concepts are connected as closely as possible. (Mann, 1960, p. 510)

The picture is as follows: the creativity is basically and in terms of the result (text) is almost total disease (pathology), therefore the form of verbal expression is dependent on the disease. Disease as a condition of an organism is a rebellion of an organism, an ordeal, its transfer to another mode of existence, even when the recovery comes. Spirit is also a rebellion, a rebellion against the human, too human. This is also one of the ways to reach another level, a change in the mode of perception: "Human is so much more human, the further a human departs from nature, that is, the more they are ill, the more human they are. Because what is a disease if not a break with nature?" (authors' transl.) (Mann, 1960, p. 510).

Morbid condition is a changed condition. If the disease is in the acute state, it is, so to say, once modified picture of the world. When the disease is long-lasting, painful, abnormal factors accumulate, and this leads to character fractures, replanning the receptors. The result is a new worldview, a new world perception. Deepening into this mechanism leads to a functional aspect of the body – the moment of grouping forces. Since the body has not only a physical manifestation, but also the energetic one (aura as an opportunity to visualize the energetic state), then the disease changes this indicator in the direction of modification of emanations.

The problem "human-body" contains many subjects in its resource dimensions, which the modern science develops in the entire industry spectrum. The basic statement of the issue has the following form: the body as an idea (the context of uniformity, collectiveness) and the body as an individual form (the context of individuality, singularity). T. Boll and S. M. Müller (2020) in the process of phenomenologization of the body import the concept of "one body – one person" into the plane of the concept of "body boundary work". The study creates the field for reflections. In particular, in the context of our subject, the reflections presented give grounds to trace "How do body concepts and normativities (like the malleable, 'healthy', 'able', morbid or trainable body) correspond to typical kinds of body boundary work?" (Boll & Müller, 2020, p. 600), how it affects the phenomenon of individuation.

We think it is appropriate to direct the conceptual continuum proposed by the authors of the cited article towards the idea of "body-creativity" (creativity in a specific style creative aspect); to reshape the problem of the "body boundary work" from the social, empirical sphere to the aesthetic one. The body in a transituational context or extreme conditions (sports, difficult childbirth, creative act) is almost another body that actually goes beyond the realm of possibility.

Transition of the receptors to a new (morbid) level of perception opens the possibility of editing the *type of energy exchange* of human with an environment (including surroundings). We have both the reason and the result – the reform of the physical and spiritual constitution of the subject. In our case, it is about a man-artist who is a priori sick (sick in the word), and the real physical illness deepens and strengthens the possibilities to expand and change the reception regimes.

There is another point to focus on. W. Reich (Austrian and American psychologist, neo-Freudian, one of the founders of the American school of psychoanalysis) developed a theory about the connection between the terminal disease and the character of those affected. The disease "chooses" the most suitable environment to root (the very that person), "smells" the right man. The disease is smart. As a result, perhaps for some time invisible, latent traits become dominant due to the disease. In other words, the disease exposes the essence of man. In this context, Lesia Ukrainka's tuberculosis is perhaps the disease the most "suitable" for her.

G. Bachelard said of Empedocles that he belonged to the volcano before he threw himself there. With a certain dose of probability, we assume that Lesia Ukrainka belonged to her disease before it "settled" in her, especially if we evaluate this story in the mythologizing and metaphori-

cal parameters of tuberculosis. The moment of pre-appointment. The factor of irrational. On the other hand – volitional movement. Would Larysa Kosach have become Lesia Ukrainka, a world-class dramatist, if not her illness? One thing is clear: this situation has shaped the will/character, raised her to the spiritual level through the body trials, and this has provided freedom of feeling and thinking. "Literature instead of morphine". "This morphine does not allow me to get dirty, sour and sleepy – thank to it for that" (authors' transl.) (Ukrainka, 2017, p. 168).

Tuberculosis was perceived as a disease of passion.

Tuberculous fever was a sign of internal burning: a tuberculosis patient is "absorbed" by ardor, heat, which leads to body decomposition. The use of TB-related metaphors of love – images of "morbid" love, "devouring" passion – is long ahead of the romantic tradition. Starting from the romantics, this image was inverted, and TB began to be perceived as a variant of the disease of love. (authors' transl.) (Sontag, 1978, p. 20)

According to T. Mann ("The Magic Mountain") – the symptoms of tuberculosis are nothing more than a hidden manifestation of the power of love, and the disease itself is a transformed love. Lesia Ukrainka's "The Obsessed" is an autobiographical work. Obsessed Miriam is the embodiment of absolute freedom as love, love as freedom, which is not limited by anything or anyone, not motivated by anything and not understood by anyone. Universal will, irrational force, a sign of a human worthy of their Creator.

The spirit possession is the highest expression of rebellion against the so-called natural human, a human limited "simply by the body", the most aristocratic disease that leads to real communion with God.

A number of concepts emerge, which seem to be random at first glance: the body, disease ("disease mentality" according to S. Sontag), spirit (obsession), creativity (style), character, world perception (the mode of perception, energy exchange). There is no direct connection between them, but it is at deep levels that are comprehended semantically and mentally. This situation is when "one category should be explained by another category so that one could see how one category gives birth to another and all together – one, of course, not naturalistically, but eidetically, categorically, remaining in the sphere of sense" (authors' transl.) (Losev, 1990, p. 13).

Disease and style (a way of verbal expression of thought/feeling). They do not intersect from the position of literary "empirism", because they belong to absolutely different spheres, but from the position of dialectics such connection is logical. Truth is important in any study, but often it is not illustrated, it is just there. "The whole life to the bone is dialectic, and at the same time it, the life itself, not dialectics, it is an inexhaustible, dark depth of unmanifested forms, and not the most strictly derived abstract formula" (authors' transl.) (Losev, 1990, p. 22). Artistic text as a special component of life, as its intangible extension – not formal-linguistic ability and a well-known practical skill, especially when it comes to genes like Lesia Ukrainka-dramatist. That is a very complicated living structure with signs of "eternal engine". And disease (a modified state of the artistic text carrier) plays an important role in the energy supply of this structure. The seman-

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tics of the disease can cause changes in consciousness, and this will affect apperception in creative intentions. Tense, crisis, both physical and mental states do not go unnoticed. Aesthetic initiation can take place in an artist, because the weight and measure of words change due to redundancies (the state of the artist's body and the state of the word adequate to it). The landscape of the disease has a significant influence on the formation of the text landscape – the end result of the style-creating process, especially if the disease, so to speak, is privileged, that is, shows a connection with the spiritual aspect of human life. These include obsession. "Poet" has long been synonymous with "obsession". "The true name of the archaic poet is vates, obsessed, inspired by the gods, the one who dreams" (Huizinga, 1994, p. 139). Dreaming is not only a state of consciousness, but also of the body (the feeling of presence, control over the body is lost, it is easier, levitates, so it does not interfere, does not distract from the processes of the subtle plan).

It is quite logical that one connotational-semantic series contain "ecstasy" and "genius" (ecstasy – short-term immersion of the organism in the state of excessive stress – physical and emotional – not without signs of influence in the future; genius – ecstasy, extended to existence) and obsession.

Genius as disease and disease as genius. "Disease!.. But the point is, first of all, *who* is ill, who is insane... mediocre fool, whose disease is devoid of spiritual and cultural aspect, or a human of Nietzsche's scale..." (authors' transl.) (Mann, 1961, p. 338). Let us modify the final phrase: or a human of Lesia Ukrainka, V. Stus' scale. We would like to develop T. Mann's opinion: it is also the point of who is ill in terms of the type of artistic nature: Apollonian or Dionysian.

For one nature, observation is typical in aesthetic behavior, and for the other – experience (empathic nature). The type of each creator/patient corresponds to its type of aesthetic state/feeling. The Apollonian inclination is equivalent to sensory, intellectual. The Dionysian primarily involves the imagination, feelings, intuition, tends to emotional freedom, including ecstasy. The Apollonian type prefers a rational balance that can reach asceticism. In one case, the aesthetic scales will lean towards tragedy (the Dionysian principle), in another – towards the ratio (what is called objectivity) – the Apollonian dominant.

The type of creative personality determines the text structure and the corresponding stylistic content of the image. If the disease stimulates the manifestation of genius with the tragic content, we will receive heightening of the perception on this basis. The burst of mental energy as a reaction of the painful nature promotes clearing of emotions from the layers of the ratio, reflexivity and "straightens" it (emotion). Expression has all chances to transform into expressionism, where emotion-feeling-state acquires an archetypal scale. According to K. Edschmid,

In this is the highest secret of this art. These artists are deprived of our usual psychologism. At the same time, their feelings are deeper. Their feelings choose the simplest paths, not those winding man-made ones, not those shamed by man ways of thinking, which, guided by known causality, can never be cosmic. (authors' transl.) (Edschmid, 1986, p. 307)

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We can see that such a category as *measure* (intensity) manifests itself everywhere. *As much* the unit of existential-ontological area contains the disease and how long it retains the height of pain with the controlled will of self-identity, *as much* and *in this way*, it will manifest itself in style (can manifest).

There is another important factor, emphasized by V. Slapchuk in conversation with the authors on October 1, 2020 (01.27 pm). "Perhaps the determining factor is not the pain (or physical imbalance), but what motivates the writer to write. If writing for them is psychotherapy, if they sublimate certain physical problems, if they write with pain, the style will be the one. If with the same problems they try to distance themselves from suffering and implement creative ideas, the style will be another. Much depends on what creativity is for the author. To what extent (!) they are obsessed with it. To what extent is this process rational or irrational for them? What is their ultimate goal... Whether it is a confession, or reaching the level of existential, or modeling an alternative harmonious world... In any case, the mental health of the writer is more important. Undoubtedly, if the pain is present for a long time, it is at least tiring, affects the mood, or can affect the formation of worldview... Again, the level of the writer's personality (!), its formation, integrity, self-sufficiency... the pain is valuable because it is real, especially when one lives in a world of simulacra".

The volume of the citation is caused by the value of thoughts, but it is also important the fact that V. Slapchuk is one of the writers created by the pain and literature. He went through the war in Afghanistan (1979-1989) and was seriously wounded (both his legs were amputated). Long years of rehabilitation (physical and mental). The conscious choice of literature as a way of existence is connected with injuries received, and therefore with pain. About people like V. Slapchuk, one can say that their creativity is the result of the disease (war is a collective disease, and everyone who is involved in it is a carrier of this disease in proportion to their participation). How does this influence the style, and does it influence at all? The experience of Slapchuk-writer confirms: traces of pain origin (disease) are manifested in one way or another, as the reception of reality changes, and this logically influences perception. There is a rotation (inversion plan) of visual concepts, which leads to stylistic modification by changing the size and shape of perception objects. Literary practice shows that the period of pain almost always becomes the impetus for the emergence of the texts – the carriers of pain (disease) at the stylistic level, where the energy exchange between words/rhythms with a tragic content dominates.

For Lesia Ukrainka it is "The Obsessed", for V. Stus – the collections "Time of Creativity" and "Palimpsests", for V. Drozd – the epic "Leaves of the Earth", for Lina Kostenko – the novel "Berestechko", for I. Rymaruk – poetic book "Bermuda Triangle". Each of these authors belonged to the pain even before it possessed their I. The artist is more than a human. "Human is more than the psyche" (author' transl.) (Frankl, 2019, p. 141). Style is more than an artist. Pain (disease) – more than the body. Pain (disease) has its own criteria for selecting the soil for rooting. Anyone can turn the negative of life into a construct, bringing their ego from the usual zone of self-centeredness and mental paradigms into the space of transcendence (autotranscendence – the term of V. Frankl). The artist due to their talent have a unique opportunity to transform everything the world proposes them into an art form. Disease (pain, suffering) can be a trigger for the creative process, the nature of which under the normal functioning of the body would be impossible. Literary critic O. Biletsky noted a change in the stylistic features of Ivan Franko's artistic writing at the end of his life:

Suffering and disease exacerbate Franko's nervous system and the whole spiritual structure. And in the last days of his work I feel the moments of epileptic degeneration of his spirit: the poet's ear began to open to receive a mysterious, mystical light, and his creative imagination, which resulted in the creation of the highest sculptural images, paintings of metaphorical style. This imagination is interrupted by the creative imagination (mystical, bizarre or illusory). As a result of such imaginary and creative interruptions in Ivan Franko's poetry a new form, a form of visions, appears ...

But this sign of poetic creativity not only did not reduce the value of his poetic works, but, on the contrary, raised them to a higher level, gave the ideas and images of the poet an even deeper perspective – abstract-emotional and mystical. (authors' transl.) (Biletsky, 1926, p. 231)

If one fails to mention a specific name (I. Franko), the observations about the connection of certain clinical indicators with the sources and morphology of the creative process will remain. On the one hand – disease, suffering, "exacerbated" nervous system, the psyche in a state of tension, on the other – the shift of the horizon towards the mystical (location of archetypes and symbols – the essential sphere), which provides access to the visual imagery.

Larysa Petrivna Kosach would not have become a world-class dramatist, if not for a lifelong disease. In the case of Lesia Ukrainka, it became a factor in strengthening/returning to an absolute state of freedom. Spirit/freedom and disease are intertwined. Without any logical reasons, tuberculosis became a fluctuation for Lesia Ukrainka, which initiated the formation of qualitatively new worldview structures capable of resisting comprehensive enslavement by revising values. The thing that limits (disease) caused liberation, unlocked the space of "pure" freedom = "pure" humanity: "the genius of disease is more human than the genius of health..." (authors' transl.) (Mann, 1960, p. 510). Lesia Ukrainka in a letter to O. Kobylanska expressed her understanding of the situation, fertilized by the complications. This understanding concerns a specific episode in the life of O. Kobylanska, but at the same time reveals Lesia Ukrainka's (2017) position on such moments in general: "... Who has the strength to walk on a sharp stones, will always go through it to something high, higher than one can usually come on smooth and even paths" (authors' transl.) (p. 303).

"Smooth and even paths" would not lead to "The Obsessed". It is safe to say that this work by Lesia Ukrainka would not have been written outside the context of the disease (similar to a continuous ordeal) that became "capital" on the basis of which an existence with the potential of ob-

session as freedom was built, which implies the power of personal experience on a scale of universal. The period of pain (S. Merzhinsky's disease), during which the text of the poem was formed, became a turning point. "The Obsessed" can be interpreted as a bifurcation point: the parameters of the art system have acquired new stylistic features – expressionist.

Originality

The study of the influence of psychophysiological factors, in particular disease, on the change of the style of artistic writing makes it possible to deepen the interpretation of the creative process and to rethink the cause-effect range of its driving forces. The proposed method opens new prospects for research on the problems of literary creativity in the aspect of philosophical anthropology.

Conclusions

Are the diseases and style clearly connected with cause-effect relationship? In our opinion, the state of the organism as a complex system (it is about long-term ordeals and suffering) cannot but affect the style, because the style is, at least, a person.

The disease reformats the artist's *I* based on pain. Value attitudes are changing towards approaching the essential. The essence lies in the plane of fundamental laws, which include the law of the fight of Good and Evil. The tension reaches the registers of tragedy. Thus, at the level of style, an aggregation (moreover, the frequency of use increases) of imagery formations takes place, which are used to express the way to the essence through suffering (historically, this is the most effective way to gain spiritual experience, which opens communication channels). Fundamentally, the style of expressionism is the closest to such a transformation chain, as well as naturalism close to it (there is a term to denote the expressionist stylistic structure, which contains the moment of naturalism gradation in its guiding principle – transcendental naturalism).

Is the disease necessary to activate the creative process and its forming in the text? Definitely not. Will the disease cause the need for adequate deviation/deformation of the body word form? As a rule, yes. At least sporadically, at the level of one work, which will become a milestone. The history of literature presents a number of names in which genius is inseparable from the disease, fused with it (as T. Mann said about F. Nietzsche): G. Trakl, G. Kaiser, F. Kafka, V. Stefanyk, Lesia Ukrainka, V. Drozd. Disease as a state of the body and the style are two dimensions of the artist's phenomenon that correlate.

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Психофізіологія митця в диспозиції до стилю (з використанням матеріалів біографії Лесі Українки)

Мета наукової розвідки – з'ясувати та обґрунтувати роль психофізіології в творчій процесі, а саме – корекцію стилю у зв'язку з патологічними змінами в організмі митця, відійшовши від емпірично-дескрипційних методів. **Теоретичний базис** дослідження – в потрактуванні *стилю* і *хвороби* не в їх вузько фаховому обмеженні, а в погляді з позиції розширення параметрів цих понять до філософських вимірів. На основі принципу аналогій подаються міркування про те, що немітетична творча дія ("чиста" дія) проявляється винятково у зв'язку з людиною тілесною через антропологічний мімізис, який може програмувати схильність до таких чи інакших можливостей індивідуального організму (як у психофізіологічних, так і в творчо-стильових проявах). На продуктивність цього методу вказав уперше К. Г. Юнг у "Теоретичних міркуваннях щодо природи психічного". Творчий феномен (і його найбільш питома властивість – стиль) відбиває не лише "чисту" психологію та інтелектуально-духовну складову, але й презентує стосунок до митця як фізичної істоти. Він (творчий процес), поза приналежністю і зумовленістю трансцендентними чинниками, включає кількісний аспект, пов'язаний з моментом інтенсивності. Хвороба (кількісно-інтенсивний показник) виступає певною мірою стимулятором вироблення / зміни естетичного ферменту ("Одержима" Лесі Українки). У цьому контексті дієвим є також діалектичний метод, оскільки предмет вивчення не може бути вичерпно аргументований за допомогою натуралістичних підходів і потребує (за О. Лосевим) чисто смислового пояснення, суть якого полягає в логіці протиріч. У цьому випадку концептуальну роль відіграє антиномія *матерія-дух* у проекції на площину словотворчості. **Наукова новизна** отриманих результатів полягає у розширенні причинно-наслідкового діапазону творчого процесу: включення фактора психофізіологічної патології в систему *митець-твор* як наділеного важливими стильовими повноваженнями. **Висновки.** На тлі наукових розвідок, де відокремлено аналізуються: 1) стиль (здебільшого в аспекті дескрипції текстового ландшафту); 2) постать митця (в основному – в параметрах емпірики, рідко – у психоаналітичному ракурсі). Це дослідження аргументує необхідність кореляції названих моментів, виведення їх за межі описовості задля уникнення схематичності та одновимірності.

Ключові слова: стиль; творчість; темперамент; тіло; хвороба; людина; митець

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Age Discrimination as a Threat to the Anthropological Absolute of Human Being (Using the Pandemic Crisis as an Example)

Purpose. The purpose of this paper is to investigate the anthropological and socio-philosophical dimensions of human existence of the older age group given the challenges of pandemic threats caused by COVID-19. To this end, it is planned to solve a number of tasks, among which one should distinguish the following: 1) to investigate the manifestations of age discrimination in the context of the social and labor areas of human existence; 2) to focus on the asymmetry of the behavior of society and the state relative to persons of the older age group in the field of healthcare in the context of a pandemic crisis; 3) to represent the anthropological features of changes in the socialization and activity of older people under the current conditions of globalization-pandemic challenges. **Theoretical basis.** Despite such a broad representation of the age-related issue in public relations, there are still no practical guarantees that would apply to discriminatory aspects of older age groups in various areas of their manifestation. The synergistic evolution of social reality requires substantive analysis of the issue under the current conditions for the transformation of social life, which is affected by globalization crises caused by the pandemic threats of COVID-19. **Originality.** The stereotypical assumptions underlying legal policy and established social relations are based solely on the application of chronological age. The novelty is in justifying an individual approach to the elderly through the personification of the personal characteristics of a person. The study of anthropological and socio-philosophical dimensions of the existence of a person of the older age group in the face of the challenges of pandemic threats caused by COVID-19 has made it possible to analyze the destructive nature of age discrimination in the context of the social and labor areas of human existence. As well as focus on the asymmetry of the behavior of society and the state in relation to these persons in the field of health care, and emphasize the anthropological features of changes in the socialization and human activity under the current conditions of globalization-pandemic challenges. **Conclusions.** External threats to human existence call for special attention to the implementation and protection of human rights, freedoms, individual freedoms, and identity. Pandemic threats have transformed all dimensions of human existence, especially for those groups of society that are less socially protected. The pandemic crisis has created additional grounds for discrimination against older people in various areas of human existence. Equalization of persons by age without personifying the personal characteristics of an individual is discrimination on an age basis, which violates the principles of democracy and humanism in the society, leads to stigmatization of the person, is the cause of the anthropological crisis of a person.

Keywords: pandemic; COVID-19; anthropological area; human existence; human rights; civil society; the state; anthropological crisis

Introduction

Infringement of rights, humiliation, giving preference to others are manifestations of discrimination, which is an important problem of modern society since it expresses encroachment on individuality, democratism, humanism, equality, and other value-based categories formed by mankind over a long time of its evolution. Non-discrimination and equality are the basic concepts of the spiritual culture of mankind, are an absolute of the development of the anthropological essence of the individual. Equality is an established philosophical intensity that is beyond

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doubt, implying the existence of absolute truth in humans. Discrimination affects the very essence of a person, violating internal imperatives and overcoming his/her individualization, due to external rejection of human identity.

Discrimination should be understood as a broad phenomenon that includes "a variety of forms (types) of guidelines and actions that lead to differences and advantages (inequalities) towards people on any grounds that are incompatible with the idea of dignity, which is inherent in every member of the human family with equal and inalienable rights" (Kapustin, 2003, p. 16).

Everyone has the right to the same attitude, regardless of race, ethnicity, nationality, class, caste, religion, beliefs, gender, language, sexual orientation, sexual identity, sexual characteristics, age, health, etc. only on the basis that s/he is a self-sufficient person and has individual dignity. However, social stereotypes often violate the individual value of a person only on the basis that s/he belongs to the "other group".

Age-related discrimination is a particularly pressing issue of our time. Ageism is the stereotypical, prejudice, and discrimination of people by age, which leads to devastating consequences for society in general and individuals in particular. Age-related discrimination incurs the idea of the value of the timeless absolute of the human being.

Effective protection against discrimination is a monumental task at the state level. First of all, it relates to the problem of equality and human rights violations in the context of new social and economic challenges. The global COVID pandemic has transformed much of our lives, putting a disproportionate burden on all, and especially, discriminated groups, including racial minorities, low-income communities, and the elderly. Even though adults bear a significant part of the social burden caused by COVID-19, for the most part, they have remained outside state politics and civic discourse.

Age-related discrimination has been considered in the scientific literature in detail. Depending on the characteristics of age, experts focus their attention on the status of the child in society, for example in the school environment, by E. Hargreaves, L. Quick, and D. Buchanan (2021), and in the field of health care, by J. Yang-Huang, A. van Grieken, Y. You, V. W V Jaddoe, E. A. Steegers, L. Duijts, M. Boelens, W. Jansen, and H. Raat (2021).

As regards the social status of the elderly, it was also analyzed quite deep within certain areas of knowledge, countries, and fields of research, in particular, by K. Terrell, E. Brynjolfsson, J. Horton, A. Ozimek, D. Rock, G. Sharma, H. Y. T. Ye in the field of labor; by D. O'Shea, H. H. P. Kluge, S. Harper in medicine.

At the same time, despite such a wide representation of the age issue, there are still no comprehensive developments in public relations that would concern discriminatory aspects of older age groups in various areas of their manifestation. The synergistic evolution of social reality requires substantive analysis of the issue under the current conditions of transformation of social life, which is affected by globalization crises caused by the pandemic threats of COVID-19.

Purpose

This paper aims to study the anthropological and socio-philosophical dimensions of the existence of older age groups in the face of the challenges related to pandemic threats caused by COVID-19. To this end, it is necessary to solve a number of tasks, among which one should distinguish the following: 1) to investigate the manifestations of age discrimination in the context of the social and labor area of human existence; 2) to focus on the asymmetry of the behavior of society and the state in relation to persons of the older age group in the field of healthcare in the

context of a pandemic crisis; 3) to reflect the anthropological features of changes in the socialization and activity of older people given the current conditions of globalization-pandemic challenges.

Statement of basic materials

Age-related discrimination is due to the fact that regardless of age, any person can confirm the impact of this circumstance. However, the problem of discrimination is especially significant for older age groups since the increased life expectancy, the larger group of elderly people create an additional burden on the state and society. The Statistics Office of the European Union shows that 17 percent of Europeans were aged 65 not so long ago but forecasts predict doubling this figure – the number could increase to 30 percent in 2060 (European Commission, 2011). Life expectancy in all developed countries increases while fertility decreases. The general development of science and technology has caused the overall growth of people's lives. Life expectancy has increased to 70 years or more in many countries while the overall fertility rate over the past seven decades has decreased from 5 to 2.5; for the first time, individuals over the age of 60 exceeded the number of children under the age of five (Global Future Council on Longevity, 2020, p. 3).

That changes the whole established structure of human existence. According to EU analytics, it is becoming "increasingly gray" as a result of dynamic changes in fertility and life expectancy and there is considerable pressure on the economic, social, and competitive potential of the EU. Note that huge efforts are being made at the EU level to encourage the full participation of all age groups in a diversity of potentials in order to encourage active and healthy aging (European Commission, 2020). Trends in the aging of the inhabitants of the planet Earth are essential and cause consequences for many aspects of modern life: the labor market, technology in the workplace, consumer behavior, social security system, national health measures, and economic indicators of state growth in general.

Among the most common signs of discrimination, it is age-related discrimination that is one of the most common. The survey once again proved that ageism (age-related discrimination) is the most common practice of discrimination in Europe for each age group. Thirty-five percent of respondents reported being treated unfairly based on age; more than gender-related (25 %) and race/ethnicity-based (17 %) (Abrams, Russell, Vauclair, & Swift, 2011). The 2019 Eurobarometer Report on Discrimination in the EU confirms that 40 % of people in the EU are convinced of the significant spread of age-related discrimination in their countries (Directorate-General for Communication, 2019, p. 75).

Age-related discrimination is contrary to the anthropological nature of a person due to the indignation of the authenticity of an individual by the generalization of it to the general factor. Thus, the personality's own authentic nature is neutralized under the influence of the general social stigmatization of a group of older people as physically and mentally incapable and requiring excessive additional guarantees from society. Discrimination provokes the inability to realize a person's autonomy, destroys personalization, and makes people susceptible to external influences.

The stereotypical assumptions underlying legal policy and established social relations are based solely on the application of chronological age. Using age only as a criterion for decision-making is fundamentally wrong. Age-related discrimination tends to depict all older people as the same. In fact, the issue of age discrimination has a long history and is not eradicated, despite

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the presence of international and national legal regulations prohibiting a direct or indirect form of discrimination (Bazaluk, 2021). The problem is the intensification of discrimination caused by pandemic threats. The elderly are portrayed as in need of protection, especially vulnerable and weak, etc. The pandemic has turned them into victims of discrimination and isolation. The authority of the individual decision has ceased to be dominant, legal policy imposes age restrictions.

The British Society of Gerontologists sharply denies any policy that differentiates the population by applying an arbitrary chronological age to restrict the rights and freedoms of people: "We call on the government to reject the wording and implementation of policies based on the simple application of chronological age. We also urge government and media organizations to be cautious about language use" (BSG, 2020).

The impact of the pandemic crisis is especially painful in three areas of social life: labor, health care, and communication. Let us investigate them in more detail.

Age-related discrimination in the social and labor area of human existence

The issue of discrimination against the elderly in the field of labor has long been the subject of scientific analysis and legislative preventive measures. For example, in the United States, The Age Discrimination in Employment Act (1967) has been in force since 1967 and is intended to counteract discrimination against people over the age of 40. Since 2000, the European Union has enacted the directive ("Council Directive", 2000), which prohibits, among other things, age-related discrimination in the field of labor and occupation, including on an age basis. The key to normative regulation is to achieve the principle of equal treatment, which means the absence of any form of direct or indirect discrimination. However, despite the existence of normative regulation, even in a pre-pandemic society the issue has become significantly widespread. In 2018, a survey by the American Association of Retired Persons confirmed that nearly one in four employees over the age of 45 experienced negative comments about their age, and one in five employees saw or experienced age-related discrimination in the workplace (Verel, 2020).

The problem has become critical due to the economic threats of the pandemic. As an example, according to AARP, "during the first six months of the pandemic, workers aged 55 years and older were 17 percent more likely to lose their jobs than employees who were several years younger" (Terrell, 2020). The older age began to act as a criterion for limiting the right to work of people.

Not only the loss of work but also technical mobility has become an obstacle in the field of work since many elderly people do not have sufficient skills to dramatically change working conditions. In early April 2020, approximately 40 % of U.S. workers aged 25-34 began working at home as a result of the pandemic; however, only about 30 % of older workers (aged 65+) were able to work from home (Brynjolfsson et al., 2020).

At the same time, such an unambiguous general position on the primary dismissal of retirement age persons is not justified since such people often have the highest professional qualifications, significant practice, and a high level of responsibility. Moreover, according to the AARP report for 2019 "Longevity Economics", people over the age of 50 contribute USD 8.3 trillion annually to the U.S. economy, which is about 40 percent of U.S. GDP. According to the same report, "the potential economic contribution of people over 50 can increase by USD 3.9 trillion annually in an economy without age-related biases, which would mean a contribution of USD 32.1 trillion to the GDP by 2050" (Accius & Suh, 2020).

In a health crisis, it was older people who practically saved the medical system from collapse. For example, in Ireland, there was a national "call" for retired medical staff (doctors, nurses) to

return to work. The Be Call for Ireland initiative was launched by Prime Minister Varadkar; 24,000 applications were received in three days. In March 2020, New York City Mayor Bill de Blasio called on retired doctors to take part in volunteer activities. In one day, 1,000 doctors of retirement age responded (Marsh, 2020). In total, almost 37 thousand doctors returned to their workplace in the UK (BMA, 2020).

Age-related discrimination in healthcare

Older people are at increased risk due to the significant mortality from COVID-19 and the negative impact of concomitant diseases. According to medical statistics, more than 95 % of those deaths occurred in persons over 60. More than 50 % of all the dead were people over the age of 80. 8 out of 10 deaths occur in individuals with at least one concomitant incidence, including cardiovascular disease/hypertension and diabetes, but also with a number of other chronic diseases (Kluge, 2020). In addition, the WHO Regional Center for Europe in its reports indicated that adults over 60 years of age have worse symptoms, including pneumonia, with a much higher mortality rate than young people (Centers for Disease Control and Prevention, 2020).

The health care system of all states, including economically developed ones, cannot fully cope with the pandemic waves of disease activation. With a significant number of patients, doctors are forced to choose priority patients. Such messages came from Italy, Spain, Portugal, and other countries ("Spanish Doctors", 2020).

According to the older criterion, patients over 60 years of age remain discriminated against. As O'Shea (2020) points out, it is troubling that other states report that when it comes to deciding on available treatments – whether home aids or medications, or oxygen – only age has been used as a criterion.

During this pandemic, we must remember that, like every age group in society, the elderly are a very heterogeneous group. We must be careful not to refer all elderly people to one large "homogeneous" group. Attrition of all elderly to vulnerable, weak, and passive patients is obviously wrong and inappropriate.

Age-related discrimination in the social and communication area

Since older age groups are at risk of increased mortality from COVID-19, there are regulatory recommendations (even legal requirements) for their complete self-isolation at home. This leads to a distinction in attitude towards people. For example, in Ukraine, the Resolution of the Cabinet of Ministers "On preventing the spread of acute respiratory disease COVID-19 caused by the coronavirus SARS-CoV-2" of March 11, 2020 (Cabinet of Ministers of Ukraine, 2020) required self-isolation of persons older than 60 years.

The problem is not only related to discrimination on the right to movement but also the possibilities of communication and social activity. Even before the pandemic, reports showed that many older people were already more socially isolated and felt lonelier than the rest of the population. Coronavirus containment measures, including physical distancing, restriction of movement, and social gatherings, increased the risk of social isolation and loneliness (Akinola, 2020).

Protecting the elderly from the effects of COVID-19 through social distance creates the potential for social isolation and loneliness, which can negatively affect their mental and physical health. During a pandemic, adults are becoming more isolated and socially separated, especially older adults who are geographically distant from family members. Many older people who rely

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on social contacts from community centers and places of worship also experience significant disruption in their social media and relationships (Armitage & Nellums, 2020).

In addition, this normative approach excludes the principle of individualization and personalization of a person. Not always such age restrictions meet the medical need. Gender, ethnicity, socioeconomic status, and concomitant diseases also constitute a significant factor in mortality but it is not taken into consideration in the state legal policy on social isolation. Experts say that "overall, women have a 5-year advantage over men in relation to risk". In addition, the existing disease increases this risk, therefore, for example, both men and women aged 50-60 years have about 4 times the weighted average gender risk of death at that age if they have chronic kidney disease, and 3-4 times if they suffer from cardiovascular diseases. For women (at any age), the risk is lower while the overall risk of death even in chronic disease is lower than in men (Harper, 2020).

Thus, as a summary, we want to note a few thoughts. The pandemic crisis has exacerbated the problem of discrimination against older people and exacerbated the crisis between generations. Media studies prove such a modern trend, according to which, for example, a quarter of tweets "downplayed the importance of COVID-19 because it was more deadly among older people, and 14 % contained offensive content or jokes about older generations" (Jimenez-Sotomayor, Gomez-Moreno, & Soto-Perez-de-Celis, 2020). News headlines came from statements such as: "The elderly have died from coronavirus so far" (Skipper & Rose, 2020).

The elderly often experience loneliness, social isolation. The best solutions to overcome the problem of indirect discrimination are to show solidarity between generations. Innovative and inclusive virtual solutions that can re-profile "old" technologies such as phone, television, and radio, in addition to allowing internet access for all, can also promote social participation and interconnection. Technological progress is the most important tool to prevent isolation from loneliness. However, inequality in access to such technologies should be overcome, as well as the need to train the elderly so that they feel protected.

Age-related discrimination can lead to an anthropological crisis as a person's inability to adapt to external conditions. The increase in the level of crisis is stated by scientists in many countries. In particular, the research for countries such as Norway, Sweden has shown that age-related discrimination can lead to negative feelings such as futility, powerlessness, and decreased self-esteem. This study develops and approves a scale for monitoring age-related discrimination in the workplace (Furunes & Mykletun, 2010). For example, according to the analysis of the situation in Poland, experts state that ageism can be a chronic stress factor, which leads to both a deterioration in physical health and a decrease in activity in healthy behavior (Nelson, 2016).

Originality

Discrimination against a group of elderly people contradicts the anthropological nature of a person by infringing on the authenticity of an individual through generalization to the general. The authentic nature of the person is neutralized under the influence of the general social stigmatization of a group of older people as physically and mentally incapable and requiring excessive additional guarantees from society. Discrimination provokes the inability to realize a person's autonomy, destroys personalization, and makes people susceptible to external influences.

The stereotypical assumptions underlying legal policy and established social relations are based solely on the application of chronological age. The novelty is in justifying an individual approach to the elderly through the personification of the personal characteristics of a person.

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The study of anthropological and socio-philosophical dimensions of human existence of the older age group in the face of the challenges of pandemic threats caused by COVID-19 has made it possible to analyze the destructive nature of age-related discrimination in the context of the socio-labor area of human existence, to emphasize the asymmetry of the behavior of society and the state in relation to these persons in the field of health care and to emphasize the anthropological features of changes in the socialization and human activity under the current conditions of globalization-pandemic challenges.

Conclusions

External threats to human existence sharpen the attention to the realization and protection of human rights, freedoms, free will, and authenticity. Pandemic threats have transformed all aspects of human existence, especially groups of society that are less socially protected. The issue of infringement on and negative attitude towards persons from the older age group is constant. The pandemic crisis has created additional grounds for discrimination in various areas: social and labor (prioritizing older people when dismissed from work, their inability to rapidly change working conditions, in particular, remote work); medical (through the generalization of the criterion of a younger age for the provision of the prerogative of medical care); social and communication areas (requirements for isolation and reduction of social activity).

Equating people by age without personification of personal characteristics of an individual is age-related discrimination, which violates the principles of democracy and humanism in society, leads to stigmatization of the person, and is the cause of the anthropological crisis of a person.

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Вікова дискримінація як загроза антропологічному абсолюту людського буття (на прикладі пандемічної кризи)

Мета. Мета статті полягає у дослідженні антропологічних та соціально-філософських вимірів існування людини старшої вікової групи в умовах викликів пандемічних загроз, зумовлених COVID-19. Для цього передбачено розв'язати низку завдань, з-поміж яких необхідно виокремити такі: 1) дослідити прояви вікової дискримінації в контексті соціально-трудової сфери буття людини; 2) акцентувати увагу на асиметрії поведінки соціуму та держави стосовно осіб старшої вікової групи у сфері охорони здоров'я у контексті пандемічної кризи; 3) відобразити антропологічні особливості змін соціалізації та активності людини старшого віку в сучасних умовах глобалізаційно-пандемічних викликів. **Теоретичний базис.** Не дивлячись на таку широку репрезентацію вікової проблеми у суспільних відносинах все таки відсутні є практичні гарантії, що стосувалися б саме дискримінаційних аспектів осіб старшої вікової групи у різних сферах їх прояву. Синергетичний розвиток соціальної реальності вимагає предметного аналізу питання в сучасних умовах трансформації життєдіяльності соціуму, на який впливають глобалізаційні кризи, зумовлені пандемічними загрозами COVID-19. **Наукова новизна.** Стереотипні припущення, що лежать в основі правової політики та усталених суспільних відносин ґрунтуються виключно на застосуванні хронологічного віку. Новизна полягає в обґрунтуванні індивідуального підходу до осіб літнього віку через персоніфікацію особистих характеристик людини. Дослідження антропологічних та соціально-філософських вимірів існування людини старшої вікової групи в умовах викликів пандемічних загроз, зумовлених COVID-19, дало можливість проаналізувати деструктивізм вікової дискримінації в контексті соціально-трудової сфери буття людини. Крім того, акцентувати увагу на асиметрії поведінки соціуму та держави стосовно цих осіб у сфері охорони здоров'я та наголосити на антропологічних особливостях змін соціалізації та активності людини в сучасних умовах глобалізаційно-пандемічних викликів. **Висновки.** Зовнішні загрози людського існування загострюють увагу реалізації та захисту прав, свобод людини, її свободної волі та ідентичності. Пандемічні загрози трансформували всі виміри людського буття, особливо груп суспільства, що є менш соціально захищеними. Пандемічна криза створила додаткові підстави для дискримінації осіб старшої вікової групи у різних сферах людського буття. Урівнювання осіб за досягненням певного віку без персоніфікації осо-

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бистісних характеристик індивіда є дискримінацією за віковою ознакою, що порушує принципи демократії та гуманізму в суспільстві, призводить до стигматизації особи, є причиною антропологічної кризи людини.

Ключові слова: пандемія; COVID-19; антропологічна сфера; людське буття; права людини; громадянське суспільство; держава; антропологічна криза

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UDC 82'06-3.09:141.319.8O. V. SHAF^{1*}, N. P. OLIYNYK^{2*}^{1*}Oles Honchar Dnipro National University (Dnipro, Ukraine), e-mail Olga_shaf@ua.fm, ORCID 0000-0001-5692-506X^{2*}Oles Honchar Dnipro National University (Dnipro, Ukraine), e-mail oliyn@dnu.dp.ua, ORCID 0000-0001-5093-4264**Existential and Psychological Problems of Aging:
The Perspective of Ukrainian Lyrics' Art Representation**

Purpose. Aging is intricate process of self-transformation in view of involution of body, loss of sexual attractiveness, but at the same time, old age is a time for reconsideration of self-existence in time and in the world within coherence of life sense targets and their (successful) realization. Unique individual experience of growing old implemented in Ukrainian literature (and lyrics) can complete the data received by gerontology. Moreover gender approach in literary gerontology highlights masculine / feminine phenotypical features of internal reverberating of aging. **Theoretical basis.** To inquire into existential and psychological problems of aging exemplified in the twentieth-century Ukrainian Lyrics it is seems to be the most effective to employ philosophical (A. Anhelova, V. Demidov, T. Dziuba, K. Pigrov, S. Lishaev, O. Khrystenko and others) and psychological (O. Berezina, S. Hamilton, V. Savchyn, Y. Sapogova and others) approaches in gerontology, as well as feministic studies on elder female body discrimination, in particular in literature (K. Woodward, J. King). **Originality.** This research paves the way to the development of gender and literary dimensions in Ukrainian gerontology and anthropology in general. Some of the existential and psychological problems of aging (as anxiety of body involution and decline of strength, as well as finding the compensatory pleasure in wisdom and spiritual treasures) are revealed on the material of 20th-century Ukrainian poetry (N. Livytska-Kholodna, B. Lepkyi, M. Zerov, Yurii Klen, Y. Malaniuk, Y. Tarnawsky, I. Zhylenko, S. Yovenko and others). The individual lyric experience of aging in different gender moods is anchored mostly in psychic, mental, sense-life strategies. **Conclusions.** Among the feminine strategies of aging self-reception there are observation of own elder body with anxiety and fear, its "invisibility", deepened feelings of loneliness, self-estrangement, but also finding the sense of life and soul harmony in own family, offspring. Masculine self-reception of aging deals with ideal spiritual model of Wise old man – more abstract than personal; masculine anxiety is caused by physical bodily declining, not attractiveness, but strength and power loosing.

Keywords: aging; gender and literary gerontology; 20th-century Ukrainian Lyrics; feminine / masculine strategies of aging self-reception; body involution; decline of strength; spiritual model of Wise old man

Introduction

Aging is one of the important (and crisis) stages of human life, "the era of losses, problems, diseases, but also the era of holistic functioning of the individual" (Dziuba, 2013, p. 106). In the juvenile-centric society of the 21th century, including the Ukrainian one, significant aspects of old age are mostly preferred "not to be noticed", "phobically" pushed into the shadows by the "non-aging" setting" (hereinafter translated by the author O. S.) (Sapogova, 2011, p. 76), consumerist recipes of "successful aging", when the "age changes are visually retouched" ("a matter of aging without showing the visible signs of doing so") (Twigg & Majima, 2014, p. 26). The stigmatization of old age in the modern discursive field delays the formation of an adequate understanding of a person's life prospects and response to them, and therefore leaves people vulnerable to ordeals of time. Numerous "trajectories" of aging are reflected in the literature, enriching gerontology with valuable individual and generational experience.

The study of aging from different disciplinary positions – biological, sociological, psychological, philosophical, cultural and historical – determines both the versatility and inconsistency of understanding of this phenomenon (Yurevich, 2019). The focus of the anthropological approach to the study of aging is personality in the synergy of mental, emotional, communicative and other

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aspects of its existence, which actualizes the problem spectrum of gerontosophy (philosophy of aging), as well as age and gender psychology, ethnocultural studies. The study of the phenomenon of aging from an anthropological angle is shifting from sociological issues of social inclusion, working capacity of the elderly, ageism to global issues of mental transformation of the aging person, as well as changes in his or her existential platform, the core of which is the search for life sense in the perspective of (already imminent) death. According to O. Khristenko (2008), the philosophical understanding of old age is focused on a person's attitude to the aging process, to his own extremity, on the assessment of old age in different worldview systems (pp. 9-10). The existential meaning of aging, as a philosophical category, according to K. Pigrov (2002), is "the perception of the own life as a whole, which in turn is included in the context of universal, in the context of the *boundary foundations of existence* (highlighted in the original – O. S.)" (p. 4). E. Sapogova (2011), proposing to move from the empirical understanding of old age to the existential, i.e. "consider it in the *individual semantic perspective of personal life*" (highlighted in the original – O. S.), combines this approach with gerontopsychological, targeted not to combat the aging symptoms, but to create an attitude to the perception of age-related changes as "opportunities for existential rethinking of individual beingness" (p. 76). Existential-psychological questions relevant to everyone should sound like this: what happens to a person who realizes that he or she is aged and old? How can one's psyche cope with the inevitable old age and death?

Existential problematization of aging as an incentive to critically re-evaluate the lived life, which is integrally formed as an opportunity to "return to the real self" (Demidov, 2005, p. 79; Dziuba, 2013, p. 106; Pigrov, 2002, p. 5), is complicated by psychomental, ethnocultural, generational, gender nuances. Relevant areas of gerontology and gerontopsychology are widely represented in the West. The fusion of feminist studies with gerontology led to the conceptualization of the female aging body and the revelation of the mechanisms of its socio-cultural "construction". The latter have, in particular, been noted in literary texts, which have organically incorporated literary studies (since the 1990s, according to Jeannette King (2013, p. xiv)) into this methodological symbiosis (King, 2013; Wyatt-Brown & Rossen, 1993), although it is believed that literary critics (M. Hepworth, K. Woodward, G. McMullan, J. King, B. Waxman, etc.) focused on aging among the first (Zeilig, 2011, p. 20). Close reading of fiction / media texts in the studies of K. Woodward (2006), J. King (2013) and others is mainly aimed at exposing gender ideology in the perspective of the image of elderly heroes, especially heroines, as well as understanding the cultural dynamics of the reception of old age (in Ukraine, the diachrony of gerontogenesis in foreign literature is studied by A. Gaidash). The biased literary arsenal is also noticeable in the study of geronto-narratives as imprints of individual and generational experience of aging. In Ukraine, literary gerontology has not yet become widespread, in contrast to sociological, psychological, religious, philosophical studies of old age (Anhelova, 2018; Berezina, 2011; Dziuba, 2013; Topol, 2013). Thus, the existential issues of gerontosophy and gerontopsychology can be expressed by individual (author's, hero's, narrator's) experience of aging, adjusted for ethnomental, generational and gender factors, constellated in literary texts. In this article, the priority is the gender dimension of existential-psychological problematization of old age in literature, because feminine / masculine (and not just female / male) (artistic) consciousness (Shaf, 2019, p. 20, note 11) reacts differently to reality of aging in accordance with the life strategies developed at active maturity, conscious senses of life and, of course, mental reactions to sociocultural attitudes different for masculinity and femininity.

Purpose

The purpose of the article is to understand the existential and psychological problems of aging as a serious age crisis associated with the transformation of human self-concept, including the body image, organization of individual being-in-time, communication with the world, as well as personal awareness of life as the integrity of meaningful life tasks and their implementation in the perspective of one's own finiteness. Unique individual experience of confronting the situation of aging is studied on the basis of literary (lyrical) activities of the 20th century (epoch of rapid change in the formatting of the image of old age, including in the arts), gender differentiation of which, according to the specifics of the expressed artistic consciousness, illustrates the gender differences in the lyrical subject's experience of his or her own old age.

Statement of basic materials

Existential and psychological problems of aging in lyrical reflection

According to E. Sapogova (2011), "the search for the symbolic and existential meaning of existence, one's place in the world" is important for the accomplished personality integrated into the reality of life, so "old age turns the personality to itself" (p. 77) creating the psychological basis for self-reflection, including in the literary text. Typological and functional similarity of "domestic" (personal, situational) history of one's own aging and its literary refraction (the similarities between reading "lives" and reading "novels", the "novel-like" quality of our lives) is noted by Hannah Zeilig (2011) as a basis to apply a narrative approach to the study of old age, the essence of which is "capturing the individual processes of meaning making in later life, a way of delving into the interior (and private) aspects of 'age'" (p. 17). Individual, private, immersed in the mental foundations of a person's experience of his or her own (!) aging – and this is represented by the lyrics of such topics – not only complements the "extrapersonal" gerontological discourse, but sometimes offers a controversial alternative to rethink aging ("Literature has been used as data for reconceptualising ageing") (Zeilig, 2011, p. 21). In other words, the reflection of one's own aging, including lyrical one, does not completely coincide with the "generally accepted" knowledge of old age, moreover, it can, like any "textual explication of old age", according to M. Elyutina (1999), be considered as a "model of initial knowledge" to create "a new epistemological image of old age" from "reduced prototypes" (p. 5). The advantage of the experience of aging as a "model of initial knowledge" recorded in the literature is "authenticity", i.e. awareness of the subject of self- and world-transformation with age (although not all scientists trust this "authenticity", especially when it comes to epic (fiction) narrative (Zeilig, 2011, p. 22)). It is obvious that an epic narrative is much more than a lyrical one engaged in relaying gerontological "ideology", although not always artistic conceptualization of old age and cultural gerontological discourse in one historical period are coherent, creating "dynamics and tension between text and context" (King, 2013, p. xv).

Although it is difficult to deny the influence of cultural regime on the formation of gerontological identity, including in artistic / media text, as proved by K. Woodward (2006), J. King (2013), M. Elyutina (1999), the lyrics, on the contrary, mostly reproduces constant existential-psychological "patterns" of the experience of old age as a truly human-anthropological, rather than relative historical and cultural phenomenon. It is worth clarifying the statement of E. Sapogova (2011) that it is impossible to avoid the realities of psychological aging: these reali-

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ties are manifested in such a "depth" of subjectivity, where factors of race, status, gender, ideology, etc. do not work, in such a moment when a person feels (and not just realizes) the shift of his or her position on the scale "life – death" towards the latter, the beginning of "own transformation into a 'subject of non-existence'" (p. 76). This threshold existential situation arouses a powerful energy of lyrical reflection, although its textual realization is not always facilitated by aesthetic, stylistic, genre, ideological, gender and other factors. At the same time, the vector of reflection of old age and its poetic representation have gender-psychological nuances, conditioned more by the masculine / feminine phenotype than by social regulation. If we leave the aesthetic-stylistic, ideological, generational dynamics of the artistic embodiment of the old age theme in Ukrainian poetry for a separate study, and focus on anthropological, existential, gender-psychological features of this embodiment, it is worth outlining a number of problematic nodes that appear in the lyrics of a wide time and style range, and therefore are representative in understanding the "tragedy" or "tragicomedy" of old age (Pigrov & Sekatskiy, 2017, p. 27) as an *unconditional* human experience. Basically, these problem nodes are focused on the experience of loss, so appeal to the so-called. "negative" image of old age as physical, intellectual, social degradation. Conceptualization in Ukrainian lyrics of the "positive" image of old age as the achievement of wisdom, reconciliation with the world is not common and rather looks like complacency. In addition, it is necessary to distinguish between interior (subjectively experienced) and exterior (known by example) lyrical reflection of old age, which significantly affects both the assessment of this phenomenon and the degree of emotional investment of the lyrical subject. At the forefront of the problem of old age in both masculine and feminine consciousness is the life-purpose inquiry, but the answers to this existential challenge are in different planes of life.

Physical degradation of the aged body as an existential problem

Deterioration of the body with aging, according to geriatrics, leads to obvious changes in appearance, including dryness and decreased skin elasticity, muscle weakness, abnormal body weight, grey hair, hair loss. Depending on the hormonal background, the appearance of people of different sexes changes differently and, although equally losing physical attractiveness, is differently assessed by the norms of modern youth culture. The body is known to be gendered, so the aging process of men and women "has cultural differences" (Khristenko, 2008, p. 10), or rather – it is assessed by double standards (Twigg & Majima, 2014), as aptly articulated by J. King (2013): "While fame, money and power are sexually enhancing in men, they are not so for women, whose 'sexual candidacy' depends on their meeting rigid conditions relating to looks and age" (pp. 148-149). As a result of the objectification of the female body as reproductive and sexual, and therefore, according to the "norms" of patriarchal culture – young and attractive, in the psyche of women there is entrenched persistent fear of aging (Ilin, 2010, p. 172) as primarily devaluation in the sexual sphere and the collapse of life in the absence of other life-purpose spheres. "Older women are subjected to negative notions of ageing and often perceived as asexual, deformed, sagging and unappealing, which makes them even more vulnerable, unseen and ridiculed". "Therefore, older women are more likely than older men to experience discrimination, and be regarded as asexual and unattractive" (Stončikaitė, 2020). It can be said that if the problem of the body distorted by old age is discursively raised, it means the female body, because "women has been constructed as body – through the body–mind binary – throughout Western cultural history" (King, 2013, p. 148), as "performing age is principally a bodily effect anchored in visibility", thus "the older female body is paradoxically both hypervisible and invis-

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ble" (Woodward, 2006, p. 163). It is invisible due to the "asexuality" attributed to it, but at the same time it becomes "hypervisible" as a sign of inevitability and ugliness of physical aging.

How does an elderly woman who still remembers the power of her physical beauty feel? How is the self-concept changing with bodily aging and the transition to the "zone of invisibility"? Psychology and philosophy rarely differentiate between the age problems of the sexes, and feminist gerontology mostly focuses on old women's resistance to discriminatory stereotypes. Lyrics (mostly authored by women), on the other hand, provide invaluable evidence of personal dramas, fears, bitterness, and despair due to the loss of physical attractiveness with aging. The feminine format of experiencing these feelings allows frank articulation of the heroine's life defeat, meticulous objectification of the slightest bodily changes ("Today grey hair and wrinkles on the face" (N. Livytska-Kholodna "Rain"), "Black shadows under the eyes, / the experienced in wrinkles-cobwebs" (M. Lyudkevych "At a time when insomnia thread scurries...")), a painful emotional reaction to the relentless passage of time ("You notice in the mirror how time / steals you in pieces – / that portrait from the Lego mosaic" (L. Povkh "Morning"), "A woman cuts her veins because she does not want to grow old" (G. Crook, title after the line)) – and this gender-poetic format is relevant for distant works in time, and therefore presentable for feminine consciousness as such.

Mature lyrics by Natalia Livytska-Kholodna (1902 – 2005) are a poignant "poem of old age". In her poems from the 1970s, the theme of aging in the motive spectrum of loneliness, loss of beauty and health, living space and meaning, the death of a young soul in an old body becomes relevant. The narrowing of the living space focuses on the body and its torments (Khristenko, 2008, p. 20) and in the poems of N. Livytska-Kholodna: "Apparently the sclerosis has eaten the brain, the factory has devoured the last sense, twisted all the veins out of the body" ("I'm writing shambling poems today..."); "Arthritis fingers crunched, / And the pain swept to the knees" ("And tulips bloom"). The dramatic worldview of her heroine is due to the constant involuntary correlation of herself young, whose image lives in her mind, and herself old, locked for an unknown period (as it turned out, for almost 30 years!) in a distorted body, in a small room, in a strange and unfamiliar world. Time in old age is condensed, disintegrates into quanta of intimate-personal meanings (Khristenko, 2008, p. 20), temporal boundaries are erased in the experience of "timeless present" – past semantic events that are perceived as ongoing (Sapogova, 2011, p. 79). So the only consolation for the lyrical heroine is memories, or rather mental and emotional escape into the past, when she was young, was loved when she was in Ukraine (autobiographical detail: N. Livytska-Kholodna as the daughter of a member of the UPR government after defeat in 1919 was forced to emigrate with her family to Czechoslovakia, and in the late 1950s – overseas). But reality is relentlessly returning. In the dream poem "Ivan Kupala Night" the self-identification image from the poet's early poems comes to life – the image of a young witch who with scattered hair rushes to Lysa Hora and wakes up in the morning in her old body and "two tears drop silently / in face grooves". The pain of love and separation, now multiplied by loneliness and hopelessness, does not subside in the old woman's soul, but in a lyrical mental appeal to the lost one she persuades him to ignore her old age, because it is not her fault, but the burden imposed on her: "Old age, believe me, / It is a delusion, a lie. / This old age has fallen on my shoulders, / And the burden of years – in the soul" ("Do not believe me"). Mature lyrics by N. Livytska-Kholodna, which highlights "the most intimate nooks of old age, including the desire for love" (Rubchak, 2012, p. 159), as well as the desire for at least a fleeting mental escape into her former young and beautiful body from the old body, isolated from the world and unnecessary, is a unique intimate-existential text in Ukrainian (and world) poetry.

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In Iryna Zhylenko's mature lyrics (1941-2013), the reflection on aging is, at first glance, emotionally balanced: the lyrical heroine imagines old age as natural, one that promises her peace of mind: "I am old. What a pity? / Everyone is getting old. No big deal". At the same time, the positivization of aging in the expository line of this verse is like complacency, because in other texts of the poet the fear of aging of the body is voiced: "...What do you [God] know about the thickening of the shadow? / the flesh crying, as you grow older?..." ("Autumn. Night Music"), sadness over the loss of sexual attractiveness: "Eyebrows are weighed down with peace. / And I don't have coloured dreams. / And the bright coloured dresses don't suit me anymore" ("Autumn. Violin"). In the poem "Interior with a mirror" the aged image of the lyrical heroine, reflected in the candlelight, contrasts unpleasantly with the evening silence of home comfort, ruthlessly returns her to the reality of time: "And the dark mirror then / mercilessly pushes into the circle of light / the woman's pale cheeks, <...> middle age, obese stature, / lips lowered to grief". The metaphor of "pushes into the circle of light" emphasizes the "hypervisibility" of the aged body, especially for the woman herself, who examines it alienated and removed, as if someone else's. The first signs of aging lead to a rethinking of one's own body as "Other" (Chebotareva, 2002, p. 60), which creates an existential drama of self-alienation, self-identification. According to K. Woodward (2006), it is caused by the "youthful structure of the look", which forces to correlate the aged body with the ideal young body, evaluate it as if from a younger age (p. 164), and despite the desire to attribute the devaluation of the old body to cultural discrimination, the prominent is the existential-psychological plan of lyrical self-observation of I. Zhylenko's heroine: the seen reality inclines her to identify her own aged image with the "middle age", but this image is not "hers" yet.

"Gazing in the mirror is a ubiquitous trope in the image-repertoire of age" (Woodward, 2006, p. 168), it is often featured in Ukrainian feminine poetry. The heroine of the poem "And such a day comes" Olga Slonivska (b. 1960) is motivated to assess the physical condition of her body in the mirror by the meeting with former classmates who seem too old to her. Alert by the rapid passage of time, she resorted to urgent self-observation:

And until yesterday, it seemed that you are still in shape, at a nice age!...

You lock yourself in the bathroom and don't know whom to trust:

The classmates, the mirror, the passport, your own intuition?!!

The interjection "seemed" in these lines shades the illusory-subjective idea of the heroine about her body, her confusion before the inevitable age-related changes.

The reflection of aging in Svetlana Yovenko's (b. 1945) poem "Time", constructed as a lyrical appeal of the heroine to the mirror reflecting the image of an old woman, who in her imagination has nothing to do with her, reaches a high existential and psychological tension. Expressively sharpened features of the old female body in the text (cracked face, cheeks, like faded parchment, scalp shining through thinning hair, toothless smile) are deadly ugly, associated with the skeleton. Apparently, for the lyrical heroine, such an old image of her in the mirror correlates with death. K. Pigrov noted that "farewell to attractiveness, to a young body can be considered as a preliminary experience of death" of a woman (Pigrov & Sekatskiy, 2017, p. 28). The old look of the S. Yovenko's heroine is obviously preventive (not without reason the poetry is called "Time", the consequences of which are predictable) and emphasizes the tragic disconnection of physical and mental, the degraded external and the preserved internal, essential. As in the poems of N. Livytska-Kholodna and I. Zhylenko, in this poem by S. Yovenko the heroine resolutely distances herself from her foreign body, revealed in the mirror (even as a formidable warning) and seeks herself as real, not subject to time. K. Woodward (2006) called the "psychic age" the

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"different age-selves" contained in the consciousness as we grow older (p. 166). In S. Yovenko's poetry, the "psychic age" of the lyrical heroine is engraved in her images, which appear through the image of the old woman: her young ("anxious", "with deer eyes, with soft rime of the lips") idealized "version" of Self, young with "feet-stalkets", with "haircut <...> funny" and the image of Self-soul, "unfading", "passionate", "noble". Among such a multitude of self-identifications in poetry, the question naturally arises: "Who is she?" – we read: "Who am I?", relevant in the critical time of transition from youth to maturity. Even the occasional feminine strategy of reflecting in twentieth-century Ukrainian lyric poetry on one's own aging as an "absurd rebellion" against time, but not a rebellion against the body, reveals either the fallacy or the masculine one-sidedness of gerontosophical generalizations about abandoning the corporeal for the sake of the spiritual, such as "the desires of the true old man <...> are directed beyond his body" (Pigrov, 2002, p. 4). In feminine consciousness, aging does not remove, but rather exacerbates existential problematization of corporeality, which activates dramatic processes of self-identification, mnemonic conservation in the self-concept of earlier bodily images, as well as mental conflicts of unrealized desire for tactile (sexual) pleasure, visual attention to one's own body, pleasure from realizing its attractiveness.

Old age as an "ascending movement to the Absolute": ideal or "painkiller"?

Ever since the philosophers of antiquity, there has been the tradition of raising old age as the peak stage of personality development, sanctified by experience, wisdom (Demidov, 2005), which is the acmeological paradigm of gerontology, which, unlike the finalist paradigm, values "conscious choice of individual strategies of aging based on moral and spiritual-religious beliefs of man" (Anhelova, 2018, p. 27). K. Pigrov (2002) formulates the theory of "true" old age, when a person achieves a "truly spiritual life", disengages himself from his own body, overcomes the "low" fear of death, and concludes that old age, although "the downward movement of human life, is the rising movement towards mystical identification with the world whole, with the Absolute, with God" (p. 6). Such rhetoric encourages associating the "real" old person with the "real man": for example, the definition of the old "as bearers of knowledge and wisdom" to "act as teachers and mentors" (Demidov, 2005, p. 12) has little to do with women, who in patriarchal culture have no claim. Wisdom and spirituality are also traditionally attributed to men, whose values the androcentric philosophy is focused on. Naturally, old age is reflected positively as the pinnacle of life and spiritual development in masculine artistic thinking. This is how this life stage appears in the poems of M. Rylsky "Smell of autumn with flabby tobacco", Y. Buriak "Wild grapes", V. Bazylevskii "Reading the ashes", B. Oliynyk "Years are no longer flying" and others. At the same time, even with a positive perception of old age, the lyrical hero of these poems avoids direct identification with the elderly, hides behind the lyrical "we" or extrapersonal narrative. Thus, in E. Malaniuk's poetry "August" despite the ruthless visualization of details of the body and face of an elderly man ("weight of a wingless body", "first silver on the temples", "plowed forehead") the emphasis is not on his loss of bodily presentability, but on the realization of his own existence: "Because sight turns to itself, inwardly, / With satiety from the human and earthly", because everyday worries, as O. Khristenko (2008) characterizes the "acmeology" of old age, "yield to the last concern, which reduces anxiety over everyday miseries <...>" (p. 17). The balanced narrative tone reinforces the positive "aura" of E. Malaniuk's image of an elderly wise man who realizes his age as a time of loneliness and humility ("if humility is wisdom, / Loneliness is always height"), but its "absurd rebellion" against old age continues despite all the reasons.

Gender-psychological features of artistic problematization of aging are manifested in the comparison of lyrical cycles by Yurii Klen (1891 – 1947) "Circle of Life" and Galina Tarasiuk (b. 1948) "Women's story (in four parts with epilogue)", thematically and compositionally oriented to comprehend / reflect on the life cycle of a person (man and woman, respectively) from childhood to old age. Yurii Klen's cycle focuses on the formation of the hero's personality in cognition and conquest of the world in work, war and creativity, on his pride and self-satisfaction. His rebellion against old age in the dream of "drilling" the earth to see again the "sun of youth" that has already set, is replaced in the last sonnet of the cycle by the pleasure of old age peace, of a dignified life: "How sweet to give snow / the evening dream and faded years!", so the aging and death of a man-as-a-person who has reached the heights of self-realization and "reaps the fruits" of successful activities, in Klen's cycle are presented as natural, benevolent, "true" (as K. Pigrov would say). In G. Tarasiuk's cycle "Women's story..." the narrative fragmented by four miniatures expresses a reflection of the heroine of her own life, where semiotic "quanta" are children's impatience to grow up, fleetingness of love, the first breath of old age and death-non-existence. Old age is conceptualized in these cycles quite differently (regardless of the time and style of their creation): in the masculine (artistic) consciousness – as a well-deserved peace of mind (Yurii Klen), and in the feminine – as an irreversible loss, sinking into oblivion (G. Tarasiuk). Klen's "acmeological" philosophical narrative, balanced by his sonnet form, contrasts with the emotionally unequal remarks-sobs of Tarasiuk's miniatures, the fragmentary conciseness of which not only mimics a fragmented short (almost unnoticed) life, but also expresses hysterical notes of female fear of this terrible short-livedness. The global difference is that the masculine narrative is mostly about old age as such (so you can resort to acmeological "calming"), and the feminine narrative is about one's own old age, which is not benevolent, but relentless.

The gender difference between the artistic modelling of images of old men and women is noticeable in the comparison of single-themed poems by one author, for example, Peter Midianka (b. 1959) – "Transcarpathian at the set of life" and "Old Romanian in the city". The image of the old Transcarpathian emphasizes his wise prudence against the background of the decay of the world: "And all you need is the Word. / In the sunken eyes the world is so miserable". The image of the old Romanian woman is built on the opposition of her young soul and old body with an emphasis on the loss of her physical presentability: "The whole body has faded, because it is time to fade...". It is worth mentioning the observations of I. Stončikaitė (2020): "If, in contemporary western understandings of beauty and sexual appeal, grey hair and wrinkles translate into maturity and wisdom in men, in older women they are often seen as the antithesis of femininity, and as markers of grandmothering and nurturing". P. Midianka in his poems involuntarily evinces not only gender stereotypes about the elderly, but also the cultural and psychological "asymmetry" of masculine and feminine situations of aging.

Thus, androcentric acmeological theories of aging as a spiritual ascent sometimes find a subjective lyrical reinterpretation, but mainly in masculine artistic thinking, which, although avoiding direct identification with old age, tries (not always successfully) to find solace in the spiritual "positives" of aging to compensate for the loss of instrumental potential of youth.

Old age as the end of life: results and prospects

Gerontopsychology mostly appeals to a more "realistic" finalist paradigm and associates increased fear of death, depression, helplessness and maladaptation, feelings of life sense loss with

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involutional processes in the body (Berezina, 2011, p. 56; Dziuba, 2013, p. 138). If the feminine existential model of experiencing physical involution problematizes bodily attractiveness, sexuality, the masculine – the loss of strength, the possibility of instrumental influence, although in today's world physical strength is compensated by intellectual, financial potential. With aging and loss of social prestige, however, power ambitions for men are becoming increasingly difficult to realize (Demidov, 2005, p. 10), about which, of course, the masculine narrator will not spread. So in the lyrics the reflection of aging as a physical (intellectual, sexual, etc.) impotence of a man is quite rare, more often it is veiled by philosophical extrapersonal thoughts, metaphorically coded, as, for example, in the poems of Leonid Talalai (1941 – 2012). "Lord, nothing of the hopes left!...", "Wing on the ground", etc.). The concept of powerlessness and the motive of returning in old age "to where the road began" (V. Bazylevsky) are actualized in the lyrics that draws together old age and childhood (similarly understood in gerontosophy (Lishaev, 2017, p. 21), less often – the presenting of an old man as a child, which is literally recorded in the title-oxymoron of Bohdan Lepky's poetry (1872 – 1941) "Old Child", as well as in the rather frank confessions of the lyrical narrator: "Old child. Yes, old child, / Although I will never be young. / Life has passed like one minute, / The evening bell is already heard behind the mountain".

The image of an elderly man, a character in the poetry of Yuriy Tarnawsky (b. 1934) "Old age" is appalling with his helplessness, immobility, mortality: "An old man is sitting in the arm-chair", he "has neither the strength nor the desire to move" as an outspent mechanism, – "His life is over, / Like an unpleasant task that had to be done", "And now he can rest, / Until he is let into the grave". The correlation of the central image with the title of the work deepens its meaning to the symbol of the instrumental "soulless" male world, where only youth and strength are valued, to the symbol of modern civilization, which considers man as a means, not an end, and finally, to the symbol of the absurdity of old age as "life-time death". The old man in the poetry of Y. Tarnawsky is a man without a soul in a motionless body, in his self-alienation (if there is the self that is neglected), isolation from the world he embodies the most terrible finalist "version" of old age.

According to E. Sapogova (2011), "'being old' is equivalent to realizing one's 'completeness', requires from a person a specific internal (hermeneutic) activity aimed at building meanings based on the own 'acquired' resources" (p. 77), so the approaching prospect of death activates the meaning-life plan of the Self-concept, which is often problematized in the lyrics in connection with the aging and death theme. If the masculine lyrical narrative, obscuring the reflection of personal aging, reveals a meaningful life paradigm in the sphere of struggle, accomplishments, and hence heroic death (and not natural death from old age), the feminine narrative quite often connects the life sense strategy with the development of the lineage, love communication with descendants and death in their circle, which significantly positivizes the experience of aging with the hope of continuing life in children. A wide range of lyrical texts shows that dramatizing the search for the life sense is a masculine prerogative, in the feminine consciousness this problem, especially at the end of life, is much less relevant. Many poems evince the pacification of the elderly lyrical heroine, who does not care about the search for life sense, because her life was happy, and it is the natural regularity of its duration that was the sense. Lyrical heroine of I. Zhylenko's poetry "Farewell" calmly reacts to the end of her life cycle, which symbolizes the image of seeds, grains as a "result" of growth, as hopes for "rebirth": "Your hive, and children, and flowers – / everything is left at the bottom. /<...> One more moment and you will sleep peacefully / in your little grain". Lyrical heroines of the poems by M. Pryhara ("Grandchildren"),

G. Gordasevych ("Poem for descendants") find joy of life, meaning, harmony in the generations of their descendants, Calm joy, pride of a woman as a mother and grandmother expressed in these poems are far from "scientific" explanation of women's emotional comfort in old age by "alien presence", i.e. "the ability to distance themselves from their own, already unusable (!) bodies in other people's bodies", we must think, probably, those of grandchildren (Pigrov & Sekatskiy, 2017, p. 28).

Originality

This research for the first time applied a gender-literary approach to the study of existential and psychological issues of gerontology in the 20th-century Ukrainian lyric poetry. The studied gender and psychological specifics of lyrical reflection of old age in the semantic perspectives of anxiety about the loss of body attractiveness, physical strength, search for compensatory satisfaction in the realization of acquired spiritual treasures, fulfilled life purpose in some respects correlates with the discoveries of gerontosophy, gerontopsychology, complements them with individual experience of aging, which is turned out to be determined not so much by socio-cultural norms, but by psycho-mental, meaningful life strategies of (masculine / feminine) consciousness.

Conclusions

The actualization of the research field of literary and gender gerontology not yet mastered in Ukraine in the context of anthropological studies of literary text allowed to single out a number of artistically conceived existential psychological problems in Ukrainian poetry. They include depressogenic devaluation of the aging female body, compensatory positivization of old age as a spiritual "acme", which correlates not so much with personal experience as with the culturally formatted ideal of the wise old man, as well as the problem of losing life positions and prospects due to decrepitude and senility. The gender specificity of these problems is determined not so much by the format of (geronto)culture, but by the masculine / feminine phenotype of the life strategy formed at active maturity. The lyrical texts of artists of different generations taken into account testify to the dramatization in the feminine consciousness of the loss of physical / sexual attractiveness of the body, which provokes increased fear of aging, loneliness, uselessness, self-alienation. At the same time, the prospect of death does not exacerbate the search for the meaning of existence, which is evident in the fulfilled purpose – the birth of offspring, whose care and love emotionally smooth the last stage of a woman's life. In masculine lyrical consciousness senile impotence is dramatized, although its internal reflection due to the risk of revealing the lack of masculinity is encoded by a non-personal or metaphorical narrative. On the other hand, the acmeological ideal of old age is modelled much more often than in the feminine consciousness as a positive meaningful life model. Different cultural strategies of masculinity and femininity, enshrined in culture, lead to reduplication in androcentric and philosophical and artistic texts of asymmetric gender stereotypes about female old age as the involution of the body and male old age as the evolution of the spirit. Feminist gerontology (as well as literature) tries to break these stereotypes. The lyrics, however, present not so much ideological models as individual existential experience, invaluable for understanding the phenomenon of human at the last stage of life.

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Старіння як екзистенційно-психологічна проблема: ракурс художнього відображення в українській ліриці

Мета. Старіння – складний процес трансформації Я-концепції на тлі фізичної інволюції, втрати сексуальної запотребованості, але, водночас, старість – це час для перегляду людиною її існування в часі й просторі, в єдності її життєвих цілей та їхньої (успішної) реалізації. Оригінальний індивідуальний досвід, утілений в українській літературі (ліриці), може доповнити дані геронтології, а гендерний підхід до осмислення цього досвіду націлений на висвітлення маскулінних / фемінінних фенотипічних особливостей переживання старіння. **Теоретичний базис.** Для вивчення екзистенційно-психологічних проблем старіння, представлених в українській ліриці ХХ ст., видається ефективним звернення до філософського та психологічного напрямів геронтології, а також феміністичних студій, присвячених дискримінації старого жіночого тіла, зокрема й у літературі. **Наукова новизна.** У студії зроблено спробу активувати гендернолітературознавчий вимір української геронтології (та антропології загалом). Окремі екзистенційно-психологічні проблеми старіння, зокрема тривога від занепаду тіла й втрати сили, а також пошук компенсаторного задоволення в духовному збагаченні, простежені на матеріалі української лірики ХХ ст. Гендерно диференційований індивідуальний досвід старіння, відображений у ліриці, закорінений переважно в психічні, ментальні, сенсожиттєві стратегії. **Висновки.** Фемінінними стратегіями ліричної рецепції старіння є тривожна обсервація вікових змін у своєму тілі, переживання "невидимості" власного тіла, поглиблені почуття самотності, самовідчуження, але, крім того, віднайдення сенсу життя й душевної гармонії у власній родині, нащадках.

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Для маскулінної рецепції старіння характерна орієнтація на ідеальний образ Старця, кодування тривоги з приводу втрати фізичної сили позаперсональним нарративом.

Ключові слова: старіння; гендерна та літературознавча геронтологія; українська лірика ХХ ст.; фемінінні / маскулінні стратегії рецепції власного старіння; інволюція тіла; безсилля; ідеальний образ Старця

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UDC 130.2:101S. S. VOZNYAK^{1*}, V. V. LIMONCHENKO^{2*}^{1*}Lesya Ukrainka Volyn National University (Lutsk, Ukraine), e-mail sergiyvoz@gmail.com, ORCID 0000-0002-6904-009X^{2*}Drohobych Ivan Franko State Pedagogical University (Drohobych, Ukraine), e-mail volim_s@ukr.net, ORCID 0000-0002-4770-7199**The Co-Existential Educational Community and Culture**

Purpose. The article aims to comprehend the concept that has a serious anthropological meaning, – a "co-existential educational community" – which points at the real subject and object in the development of the educational reality, as well as to explicate its importance towards understanding the real way of addressing actually to the culture and its acquisition in the pedagogical process. **Theoretical basis.** To achieve this purpose, the method of categorical-reflexive analysis of texts and problems of real educational realities is used; this allows to involve of such philosophical concepts as "sobornost", "all-unity", "culture" and distinguish their anthropological meaning. Under this approach, philosophical categories are able to appear as internal dimensions of the essence in the educational process, rather than a certain matrix, for which one or another theoretical or practical construction is adjusted. **Originality.** The originality of the article lies in the actualization of philosophical content in "sobornost" and "all-unity" concepts for philosophical-educational discourse and in solving the question on the real way of entering culture (precisely in its potential that generates its own human in man) in the context of pedagogical communication. **Conclusions.** Addressing the idea of a co-existential educational community is able to oppose the widespread superficial notions of the so-called "educational environment" in the pedagogical and psychological literature and orient pedagogical theory and pedagogical practices on the real way of entering the individual into truly human forms of life. It is argued that the co-existential educational community can and should unfold not only "horizontally" (in space), but also "vertically" (in historical time), consciously integrating the high culture in itself as a culture of high. The authors emphasized the role of imagination in this process. Education can and should build co-existence with the culture of participants in pedagogical communication. It is with this approach that the education sector can emerge from the systemic crisis and actively oppose those trends in modern social life that increase alienation and depopulation.

Keywords: human nature; human essence; education; co-existential community; sobornost; all-unity; culture; imagination

Introduction

The crisis situation of modern education in Ukraine (the ultimate educational disempowerment, a critically low level of motivation to study, as well as the general culture of young people) objectively requires the intensification of philosophical-educational discourse to help pedagogical theory and practitioners adequately understand educational realities and seek proper ways to solve the pressing issues. Usually, many people want to find them in the "advanced educational technologies", the most of them are thoughtlessly borrowed abroad or "designed" hastily on native vastnesses. But no "technological innovations" will not save the situation without meaningful comprehension of anthropological issues. Searches inside pedagogical (and psychological-pedagogical) theories should be based on a profound anthropological concept that reveals the essential dimensions of human being and determines the true form of its implementation.

The idea of V. Slobodchikov (1999, 2004, 2010; Slobodchikov & Isaev, 1998) has significant anthropological content concerning the co-existential educational community as a subject and object of development, in essence, sources of human development. This is even evidenced by the title of one of the works – "An Anthropological Principle in Psychology of Development". The author opposes unstructured existential community against social structuring. Community, sociability arise as an essential attributes of man (Slobodchikov, 2010, p. 4). Exactly in the context

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of the co-existential community the human nature is forming and developing – this dimension is indicated by the German term "Ausbildung", that is, the image of a person appears to be a new formation that arises in the educational process.

In the national research literature, one can mention only a few works (Kobylchenko, 2014; Revasevych, 2003; Yushchenko, 2018), these authors appeal to the concept of "co-existential educational community". However, its content by no means is explicated, at the same time, on a positive note such expressions as "co-existential environment", "educationally pedagogic environment" are used, which shows a misunderstanding of the very meaning in V. Slobodchikov's idea. After all, from the viewpoint in recognition of the co-existential educational community as the source of child development, anything about any "environment" is out of the question. It seems that quite often the authors do not understand the specifics of the co-existential educational community, its radical difference from simply "medium".

The role of communication in the educational process is quite often discussed. An interesting development of a topic is made in the article of J. Vlieghe and P. Zamojski (2019), who speak about "educational love" as a necessary component of education. In contrast to the usual sense of love as a sense directed toward a person, a very specific meaning is emphasized when love has an educational rather than pedagogic significance:

Our approach is different from the recent recovery of love in the educational literature, in that we take Arendt's cue very seriously, and define love first and foremost in terms of love for the world. The object-side of educational love is not the student (or the teacher seen from the perspective of the student), but the thing that is studied in the classroom. Educational love is love for a thing, not a person. Although we do grant the importance of love for children and students, we think that this love is secondary. (Vlieghe & Zamojski, 2019, p. 520)

It should be emphasized that love by the way means the need for amorousness in the learning process precisely into the subject that appears as a part of the world. It is worth the effort to study with new generations. We believe, if the culture as such is the subject in the educational process, it opens only in a state of love, but the introduction into such a state is possible only in the context of the co-existential community.

Interesting thoughts on mutual influences between anthropology and education are included in the article of the writing group (Bloome et al., 2018), which raises educational problems as anthropology issues – in the center, there are no questions to obtain professional skills, namely the fulfillment of human nature. In 2020, in the UK, the published issue "Journal of Philosophy of Education" was devoted to the understanding in the phenomenon of education, taken not in the dimension of professional-sectoral training of a specialist, but when it appears to be a human-creation process (Bakhurst, 2020; Kern, 2020; Rödl, 2020). The strategy, represented by the au-

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thors of the journal, comes out of fundamental importance of education in human life. D. Bakhurst (2020), sharing the ideas E. V. Ilyenkov in relation to education and being a student of the Russian philosopher F.T. Mikhailova, points at a legacy of Cartesianism and British empiricism among the reasons for the scorn of the Anglo-American Mainstream to education, a sharp opposition of the conceptual to empirical (when education is seen as a "simply empirical" issue), the influence of scientism, which prefers naturally-scholarly knowledge. He fully true notes:

No credible natural-historic description of what a human being is could fail to give education a central place. Yet the concept of education has often been neglected by philosophers, especially those working in the Anglo-American mainstream. It seems, however, that the prejudices at the root of this neglect are on the wane, and more and more philosophers are beginning to recognise that education is of profound philosophical significance, entering into questions of the nature of knowledge, theoretical and practical reason, the formation of mind and its relation to the world, and the cultivation of moralvision. (Bakhurst, 2020, p. 255)

Referring to McDowell's idea, Kern (2020) claims that the learning process is described as the process of initiation into the social practice (p. 272), however, in our opinion, such a very abstract universality the V. Slobodchikov's idea upon the co-existential educational community overcomes substantially. We are impressed by Rödl's thoughts concerning human nature that a person is free precisely because he/she has no "own principle by nature", a person has own nature, but "not naturally", as well as that "*Education is the relation of individual to individual in which the individual gives herself to the individual*" (Rödl, 2020, p. 303). However, the author does not reach the particular content that is inherent in the concept of the "co-existential educational community".

The concept "co-existential educational community" by V. Slobodchikov in its content is significantly has something in common with the concept of "appeals" by the famous philosopher F. Mikhaylov, who claims that the appeal from the depths of the subjectivity of one individual to the subjectivity of others (and thus – to oneself) in search of "co-feeling, co-action, co-thinking" is such an attitude that generates both human community, and all human abilities (Mikhaylov, 2001b, p. 266), so such a way of attitude should be the basis of the educational process.

In the theoretical plan, we rely on philosophical-educational researches of such scientists as G. Lobastov (2014), F. Mikhaylov (2001a), V. Voznyak (2008). The ideas expressed in the articles of V. Voznyak and N. Lipin (2020), are consonant with our reasoning. In relation to the concept of "all-unity", except for the works of V. Soloviev (1990a, 1990b), we rely on the publication of V. Limonchenko (2014).

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Thus, it can be noted that the concept of "co-existential educational community" is not comprehended in philosophical and educational discourse, and in pedagogy and pedagogical psychology. Its content has not yet "upended", not "plowed across" pedagogy, although it contains such potential in itself. Philosophical categories, such as "sobornost" and "all-unity", which are correlated with this concept, are not reflected in the philosophical-educational dimension when education arises as the space of human's institutionalization. The possibility of the expansion of the co-existent educational community seems essential not only in space but also in time due to the integration of culture in the context of educational communication. How do we attract students to the works of high art? Modern pedagogy gives only superficial answers to such a question. Appeal to the concept of the co-existing educational community, in our belief, is capable of providing a meaningful and practically significant solution to this problem.

Purpose

The purpose of the article is to activate the concept of a "co-existential educational community" in all its anthropological content for philosophical-educational discourse. Identifying the anthropological meaning of categories "sobornost" and "all-unity" and the expansion of this concept toward the discovery of real forms of integrating high culture into the context of pedagogical communication are research tasks.

Statement of basic materials

We must find an answer to the question: *what kind of form* should we enter a person to introduce him/her into the *truly human forms of being*? It is our conviction that such a *form* should be sought in the *character of the structuring of relationships* between the participants of the pedagogical process. We will proceed from a fairly accurately formulated opinion: "The organization of school life itself turns out to be a meaningful life material that brings up and models a student" (Lobastov, 2014, p. 72). A special role belongs to *jointly-divided activity* in the learning process by the child of specifically human forms of life:

The universal form in the union of the individual with the subject, as it has already been shown by a long-term national theoretical and experimental-pedagogical psychology, is a *jointly-divided substantive work*. Such a form of activity begins by a teacher together with a pupil, and in the course of learning the logic of the subject by the pupil, the teacher reduces the proactive attitude – a teacher through the form of joint activity with the subject seeming to transfer the ability, in this form presented to another who assimilates and assigns this ability. The activity, activity

with the subject, substantive work is being formed in the pupil.

(Lobastov, 2014, pp. 118-119)

However, here the community between the adult and the student is taken from the side of the *activity*. Let us try to approach this process precisely from the side of *communication*, a form of community and address the fundamentally important idea of a modern psychologist V. Slobodchikov in relation to the *co-existential community*, which, according to the author, is the *educational community*, the source of development and the subject of education. This fact closely connects the person's existence in the world with education, and this indicates that the person has the ability of free self-determination, this what Rödl (2020) is talking about, distinguishing the forms of life by the principle of self-knowledge, and then knowledge is not just an integral part of human life, but "human life is knowledge of themselves" (p. 296), that is, education makes human beings human, building a person (Russian *Education*, German *Bildung*).

V. Slobodchikov opposes the existential community to the social organism, a certain structure that is determined by a clear distribution of social roles, functions and statuses. Here, groups of people with those or other needs interact with each other and unite. Such ways of the organization are most effective for solving the tasks of *social adaptation* of the individual to existing systems of activity, they literally "make fit" the individual's ability to a specific type of social production (it is here, according to the author, the mystery of the fashionable today and the widely winned over by propaganda popular "competency-based approach" in education lies. The opposite of such a structure is "an unstructured *existential community*, which adds up on a general *value-semantic* basis of its participants" (Slobodchikov, 2010, p. 4). It is with this understanding, the human being is taken in such a way that indicates the event of communication.

The own sustainability of an individual is grown exactly in the existential community. Here he/she finds protection psychological well-being against external troubles. The highest form in the development of the existential community is characterized by specific features – the defining peculiarity is accepting other people's differences. The initial norm of the community is a steady *spiritual bond* between its participants, which provides an *understanding* of one individuality with another. This opportunity is realized only in terms of continuous communication, dialogue, mutual trust, and *empathy*. "In the community people meet, it is created by the joint efforts of its participants; norms, goals, values, the meaning of communication and interaction in the community are brought by themselves, making it the truly *co-existential community*" (Slobodchikov, 2010, p. 4). It is this form of the community that is the fundamental *ontological basis* of the very possibility in the emergence of human in man, the basis of their normal development and full life. In essence, such a community should be in principle *co-existential* due to the fact that its participant are

..."*incompatible-inseparable*": incompatible – in their ultimate individuality of each, inseparable – in their ultimate spiritual integrity. In a co-existential meeting, people provide, and, in fact, guarantee the *presumption of humanity* to each other; the right and opportunity to stand on the

human way of development, as we grow we become a true decider and the author of our own development. (Slobodchikov, 2010, p. 6)

The main function of the co-existential community in the existence of man is *development*. *Co-existence is both the object of development, and its subject* – that is, what develops and is being developed; this or another form, this or another level of individual and collective subjectivity appears to be the result of development. Interestingly, in this context, exactly the "*form*" and "*content*" categories are used regarding the definition of the role of the co-existential educational community:

Dialectics of correlation between two fundamental categories – in this case: *education* – as a form and *development* – as the content continues to be far from clarified fact. In general, the form and determines (imposes limits) of the content; In turn, the content literally gropes, finds its adequate form. (Slobodchikov, 2010, p. 6)

A. Kern's (2020) thoughts are consistent with such an approach, who, when considering human nature, appeals to the Aristotelian principle, according to which the difference between human species and inhuman animal life forms is exactly in the form and explicates this idea further, justifying the difference that human form of life is realized through learning, which is described at the most general level as an inclusion into the social practice, which by nature is a phenomenon communicational.

Consequently, development appears to be the *content* of the existence of the co-existential educational community, education – as a *form* of its implementation. Indeed, the *content of education* is the development of human subjectivity due to the desobjectivation of the *forms* of human life into the *content* of human abilities, or – developing *forms* of these abilities through the desobjectivation of the *essentiality in the content* of the human way in living together. *The form* of the educational process is a way of building relationships of participants in the educational process. The most adequate form of education is the movement of it through the *co-existential community* and it is not coincidentally that a well-known Christian formula "inseparably and incompatibility" is applied to determine the essence of the co-existential community:

I introduced the concept of "co-existential community" in psychology.

The principle of incompatibility and inseparability is the basis of it. This is the principle of the Trinity but it impenetrates not only the Church but all human life. It lives in the family (not accidentally family is called a small church), in friendly associations (but not in backyard companies,

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arranged quite differently, by forcible and hierarchical principle). The essence of this principle is that we are together and at the same time every person is unique, independent. But by itself, such co-existence does not add up. In order to unite upon such a principle, people have to make efforts. Otherwise, they fall either within the symbiotic community or a formal structure. In the first case, the distinctness, the individuality of a person is destroyed, in the second one – a person is atomized, there is the depersonalization of people. The experience of the co-existential community was set 2000 years ago when Christ has gathered the apostles. Then the principle of sobornost was introduced in theology, the essence of which is just at in incompatibility and inseparability. And when I became a psychologist, I found that there is no such concept in psychology. (Slobodchikov, 2004)

Taking into account the above, it should address the concept of "sobornost" and, if possible, identify its philosophical-educational meaning. S. Frank claims that the sobornost arises as the internal, organic unity which lies at the root of any human communication, any public association of people. Sobornost is organically inseparable unity "I" and "You", which grows from the primary unity "we". In this event, not only individual members of the sobornical unity are not separated from each other, but the unity of "We" itself and the dissipated multiplicity of individuals including in it are in the same inseparable bond and internal interpenetration. Unity "We" does not oppose here as an external beginning of multiplicity, but it is imminently present in it and unites it inside. S. Frank writes:

And this means: not only an individual member of the unity, being inseparable from the other, thereby inseparable from the whole, not only "I" is unthinkable outside the unity "we" that holds it, but also on the contrary: the unity "we" are internally present in each "I", is the internal basis of his/her own life. The whole not only inextricably combines parts but is

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available in each of its parts. Therefore, these two instances, the unity of the whole and independence of each part, do not compete here between each other, do not restrict one another. Unlike the external social unity, where the authorities of the whole normalize and abridge freedom of individual members and where the unity is carried out in the form of external order, the distribution of competencies, rights, and obligations of individual parts, the unity of sobornost is a free life, it is as a spiritual capital that supplies and enriches their members' lives. (Frank, 1992, p. 61)

Thus, according to S. Frank (1992), sobornical unity forms the *life content* of the personality him/herself. Let us pay attention, preeminently the *content*, not some *external background*, "environment". Sobornost for the personality is not something external, not subject of interaction. It is spiritual nourishment, the richness of the individual, his/her achievement. "Other people and society, as a whole, here are not external means of life, namely its internal content, on the wealth of which prosperity and abundant life of the individual depends on" (Frank, 1992, p. 61).

Consequently, the unity – both *content*, and *form*, their mutual transition, mutual modulations, in one word – a specific oneness. How can we not recall the Hegel's opinion that the content is the transition of the content into the form, and the form is the transition of the form into the content?

The concept "*sobornost*" really reveals the essence of the co-existential community. Then sobornost appears to be the *content* and the co-existential community as the form of its implementation in real relations of people. The philosophical-anthropological meaning of the "sobornost" category, in our opinion, is that the true *meaning* of the actually *personal existence*, its deep basis, the method of the *internal person's belonging* to a person, a way of a peculiar presence of some people in the subjectivity of others, a way of a *presence* of all people in the human soul. Human individuals are connected with invisible, but undoubtedly essential ties differing from external social interaction. This means that the educational process has no right to neglect the *sobornical nature* of the human personality, that educational activity should *build* such relations *between the participants* in pedagogical communication, to look for such *forms of community* that would express not external social expediency but the very *basis of human existence* – sobornost.

Sobornost appears in fact as a human form of manifestation and implementation of the existing *unitotality*. Volodymyr Soloviev (1990b) names true, positive unitotality such, in which the unity exists without the sacrifice of everybody or detriment for them but in favor of all. "The false, negative unity suppresses or absorbs the elements that are part of it, and itself turns out to be *emptiness*; the true unity retains and enhances its elements, carrying out in them as the *completeness of being*" (Soloviev, 1990b, p. 552).

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He notes: "Pure existence is perfect or worthy, only so far it does not deny the universal, but gives it a place in itself, and in the same way, the general ideal or worthy to the extent that it gives a place to itself for the partial" (Soloviev, 1990a, p. 361). Let us pay attention: the salient principle is that to give a "*place in itself*", hold it, and not just slightly "move". "Worthy, perfect existence is the complete freedom of components in the perfect unity of the whole" (Soloviev, 1990a, p. 361). Once again, we emphasize: not limiting partial existence, not submission of it to the universal, and namely, giving it a true space. Sobornost, unity and humanity are not just interconnected, they thoroughly interpenetrate into each other, determine one another. We remember that the co-existential community V. Slobodchikov names the "presumption of humanity".

That is why for pedagogy, oriented anthropologically, which is capable of truly humanizing individuals, the co-existential educational community is of great importance, which is implemented as positive unity and sobornost. The chatter of the so-called "educational environment" is not able to clarify the core of a subject and contribute to the finding such a real form, which introduces individuals into the image of a person actually. Because the "educational environment" may also be a symbiotic community, and a formal structure. It is necessary to radically distinguish these types of community, do not jumble them together. This distinction is practically not found in pedagogical literature.

V. Slobodchikov in an interview notes that thoughts concerning the place of man among people and the search for the true forms of their community led him to the idea of "co-existential community" as a basis, sources of development of merely human in a person. And he adds: "By the way, much in this regard, communication with Batyshev gave me, which came in parallel to similar ideas" (Slobodchikov, 2004).

What ideas of philosopher G. Batishchev are consonant with the thoughts of psychologist V. Slobodchikov? First of all, it is a distinction between two dimensions of communication: external ("linguistic-psycho-communication", as the author names it) and the internal – "ontocommunication", actually "deep communication", purely existent communication (Batishchev, 2015) and universals of such "deep communication" named by him. Without a doubt, G. Batishchev's universals of "deep communication" in philosophy conceptually express religious (Christian) experience, but they significantly deepen the concept of V. Slobodchikov's "co-existential community". The above universals include the indisputable *philosophical and educational* meaning, since each of them, as they all together, *frankly oppose* real educational practice in schools of all levels, oppose many ideas and principles that are professed by the modern pedagogical ideology (especially – focus on "self-affirmation of the individual", "self-realization of personality").

The compatibility in ideas V. Slobodchikov and G. Batishchev also concerns the concept of the latter regarding the typology of social ties. The philosopher distinguishes three types of such ties: social-organic, social-atomistic and harmonic (Batishchev, 1997). The first type is characterized by a non-free co-belonging of an individual together with likeminded to a certain Whole, in relation to which he/she is only a component bereft of significant independence. In the social-atomistic relationships, the individual acts as a certain atom, for which independence is possible on condition of self-isolation and value loneliness; the individual here is an ontological unit for him/herself, and relations between people are links of *indifference*. True is, G. Batishchev talks about the variants of closed and unlinked ties both in the first type, and in the second one. The unlinked ties mitigate the negative effects of each of them. Harmonic ties reproduce universal activity and universal communication

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where the creative attitude towards the world prevails. There is no pluralism, but the *logic of polyphony*, the logic of co-creativity. Such harmonious ties are not utopia, they have always existed, although they did not have an appropriate development, they exist out of time, are always present and among people, and in a personal man's world, combining with other types of ties. It is clear that "harmonious ties" in its basis coincide with the meaning of the "co-existential community" concept.

I. Butsyak (2011) reviewed the types of social ties in culture, singled out by G. Batyshev, as certain ways of building a pedagogical space and concluded that in modern education, in ways to build a conventional pedagogical space, we observe the chimeric mixing of *closed* social-organic and social-atomistic ties, which almost completely filled the pedagogical space, and – paradoxically, but in reality they get along well with each other, complementing each other – but rather cacophonically then harmoniously; if harmonic links exist or arise – most often spontaneously – in this area, they remain on the periphery. To bring educational space to more or less human (that is, reasonable) form – means to ensure *unconditional supremacy*, priority, primacy of precisely the harmonious type of links. The real pedagogical space capable of providing a *holistic self-development of the individual* should be built according to the type of *harmonious* ties.

Thus, a way, a *form* of constructing relationships, a *form* of communication, a *form* of community of participants in the educational process has a direct relation to the *actual quality* of education, to the formation of a free harmonious personality. After all, the personality is formed by relationships just within the personal being: this is the place of education. Pedagogy should contribute to the transformation of the potency of personal existence into the personality.

Therefore, the most important task is the formation of such an educational "space", filling it with such *content* that would force all participants in the educational process to act in accordance with the logic of its internal *content*. The corresponding educational space as a form of communication, as the co-existential community, must be filled with adequate content – actually a culture as such. And it is *the co-existence of communication* that is capable of making everyone to move by the logic of the *evolution of the content*. The relations of external expediency, too, in their own way force to move students and teachers – just to take the necessary information, gain useful in the life "competencies", learn to adapt to the conditions and structures of the existing society. Here, we are not talking about own *personal development*, it happens – if it happens – beyond the bounds of institutionalized education.

The school itself should be life, but it must be stronger than life, for its spontaneous and existing, highly distorted, disfigured forms to introduce students into truly human dimensions. The forms of life, in which the school introduces students by its own structure, should *exceed forms of existing being* by their deep human meaning.

And what about a thesis that received the status of the truism: "*School must prepare students for life*"? It's quite simple. We must give ourselves a clear and reflexive report – exactly what kind of "life": to be a small screw (preferably – successful) in existing social structures or to be a man among people? If we prepare creative temporizers, creative and very competent careerists – it is enough to have available forms. If otherwise – to learn to be a man, means to be the individuality, then much more needs to rethink. And, above all, to seek *true forms* of human existence, communication.

Some may argue: so formed, so developed person would not find them in "modern life", they will fall out from reality and, in the end, become unhappy. Together with G. Lobastov (2014, p. 118) one can answer this – working knowledge of true forms of being and thinking has never

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hurt anyone, since true forms are able to relate to any material, to hold any content in itself, not coinciding, however, directly and proximately with it.

In order to provide clear *meaningfulness* of the educational process, the content form adequate to this is necessary, the form of its own *meaningfulness*. The *co-existential educational community* appears to be such a form. Beyond it, the development of an individual will be left to chance, and not always be happy.

When we complain about the extremely low motivation for the training of modern students, the fall of morality, the growth of hard-heartedness and soullessness among young people, I would like to ask: were you (we) able to build a relationship with them so that the *co-existential community* would be formed? When we reproach that our children are somehow different, they do not respect parents, they are disobedient and strive to do God knows what, and not what it is necessary – again we would like to ask: were you (we) able to build a relationship in your own family so that they formed the *co-existential community*? Someplace where there is a *co-existence* prevails, a child is happy to go home. Where there is not just a night shelter, staying, and joint being, meeting with which is an event.

The form of the co-existent community should not be taken purely *spatially* (family, school, friends, creative team), it unfolds *over time*. After all, it is safe to assume the possibility of forming the co-existential community in the chronotope of culture, to feel own co-existence with those who have long ago passed into oblivion, but we can not imagine our life without their works, beyond communicating with their creativity, beyond immersion in their art.

Something usual will be said: it is clear, conversance with the cultural property plays a significant role in the education of young people since it acquires a certain necessary experience in the process of socialization ... We are not satisfied with such easy variants. Philosophical-educational discourse is exactly *philosophical*, which should call into question the usual interpretation of those or other concepts, brought to simple words-terms; it has to work with *categories*, bringing them to the *concept*, to understanding.

The essence of education, as we have already defined, is the process of forming human subjectivity, respectively, the content of education is *cultivating* human in man, growing a person from his birth. After all, education begins, as it is known, still in the mother's womb. Therefore, it is first necessary to identify the essence of the culture itself.

Culture is not simply "everything that is produced by mankind". It is known that in domestic and foreign literature, there are several hundred different definitions of what is "culture". We consider the following definition as the truest and meaningful for the *anthropological* understanding of the *educational* process:

The culture is nothing else than the process of constant creation of the external appeal of the restless human soul to the subjectivity of other people who in the same manner persistently seek sympathy in the meaningful development of their tragically lonely and always public (only in communication, through appeal to other possible) being. (Mikhaylov, 2003,

p. 266)

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That is, the author implies that culture appears as a prerequisite, the process and the result of the creation by people vitally important addresses toward one another and themselves. Culture is what *generates* and *saves* a person. The attitude to the subjectivity of other people in search of *co-compassion, co-thinking (consciousness) and agreement in cooperation* with them was, remains, and will be such the attitude that generates and saves a person. It is precisely this forming the motivation of their behavior and can provide expanded reproduction of *living allowance* and the main condition in human life: *forms of the community* of people (Mikhaylov, 2001b, p. 260).

Acquisition, *development of cultural and historical forms* is the basis for the formation of an individual, his/her soul and spirit. Determination of cultural-historical, social reality that is experienced and thought by individuals, in fact, are the definitions of *spiritual* ones. They are presented in the movement of an individual body as his/her soul. The body in its self-position is forced to hold *asserted* definitions of cultural-historical reality as a scale, as a *measure of own attitude* toward any *content* in the space of its existence. On the one hand, inside the child's energies, the form of action develops, absorbing, engaging the earlier unobtainable bonds (hence, methods of synthesis) of reality. On the other hand, it rotates interactions within reality, the interaction between things, against the things themselves, rotating the forms of appeals to it of adults outside – not only on adults, but on toys, objects of nature. In this – it is the *beginning of the subjectivity*, the return to the world what the child receives from the world. The child finds active reasons in it and, with the help of these reasons makes, constructs, creates their own reality freely.

Consequently, education by its nature is an *entry into the culture*. Moreover: it appears to be the *experience of entering* a culture. Education is the experience, the *experience of engaging to the experience others* (history), but at the same time, it appears as *the experience of the experience*, the experience of appropriation of cultural and historical *content* in all diverse and differentiated forms within themselves. The form of mastering, achieving such an experience (that is, the *form of acquiring such content*) is the educational *co-existential community*, which means *coworking* of a child with an adult, a student with a teacher, and in an "internal" form itself – *coworking* of an individual with history, with human origin.

Education is not just a "transfer", "broadcast" of cultural experience, it itself is an activity and communication faces the experience of entering the culture. Otherwise, at schools teachers will only "talk about culture", "to give examples", "make explicit", to organize voluntary-compulsory excursions to the museums and art galleries, "culture visit to the theater", and not to *introduce* pupils to their own *cultural content*, not to *enter together* with their pupils into the culture as *content*.

Culture by nature is *subjective* since only it is itself capable of *generating human in a person*. The man achieves self-determination in culture, achieves *self-determination by culture*. Culture is the material for "buildings" of all human abilities without exception, subjective qualities, and properties, but human in man is not created by the *externally-objective way*. And therefore, according to V. Voznyak (2014), who advanced the idea of culture as a "third subject" of the educational process, really brings up exactly the *"third subject"*. And therefore "the task of the reasonable teacher – is to build the learning process in such a way as to give the word, space and time exactly for this – rather strange – the subject, so the "will would not be mine", teacher's, but "your will", of the *"third subject"* as a deep-laid content of culture"(Voznyak, 2014, p. 112).

This "third subject" (culture) has a rather strange feature: it does not *transform anyone into an "object"*, does not deprive any of its own sovereign subjectivity and subjectiveness. On the contrary: it is it who retains, protects, revives and develops the subjectivity of all participants in ped-

agogical communication. In this situation, I cease to be a "teacher", "former" and give this difficult mission to the subject *in eidos of culture*, and it (culture) is really *smarter than me*, a teacher.

So, as we see, there is a real possibility of building and implementing a form of the *co-existential educational community* precisely in the context of culture, involving culture to *co-existence* with us, or otherwise: co-existing with culture. After all, culture retains its essence precisely as a culture, and not as a set of some artifacts, information about the events of the past, etc., – when it remains *subjective, alive, permanently relevant*. When it is addressed to us, personally – to me. And everything in culture is a *continuous appeal* of past generations to the present generation in search of *co-existence with us, with me*. To extremely activate these *appeals* for students – is the very first task for the teacher. By the way, *talented* teachers always did so, and therefore their students differed significantly from others.

An important role in the process of attracting to culture belongs to a *productive imagination*, which arises as the basis of all creative forces of the human soul. It is in the context of the co-existential educational community, the imagination as the ability to look at the world and oneself by eyes of other people is formed, in the end – the ability to see the world with the eyes of the human race (Ilyenkov, 2006). In acts of imagination, a person does not just reduce one or another subject to an image but also resolves oneself into the image of man. In the situation of imagination, a person is holistic with all of his/her being is present in the image. The imagination faces a way of organizing human sensuality, and *beauty* is a form of organization of developed imagination. The mania of modern young people with a variety of counterfeits for culture ("Mass culture") really spoils the imagination, deforming the entire sphere of sensuality.

Sometimes you can hear such a point of view: what works, let us say, of Gogol or Chekhov can give to modern young people? There – it is about a completely different life, but it is necessary – about the modern, which real people live. However, if seriously, the works of classical, high art can create a new organ of perception and understanding in our subject, without which we radically lose the opportunity to focus adequately (ie – with understanding) in the world of human, in including – and in the present.

Only the co-existential educational community (itself – as culture) enables the involvement into its orbit the works of high culture as a culture of high since certain *co-existence and community* are established, thereby they become full-fledged participants in communication, compassion, experience. The phenomena of high culture, which are "grown" in the context of the existential educational community, are perceived by participants not as something external, alien, but as own, such, without which one cannot breathe.

Originality

The originality of the article is in better understanding of the "co-existential educational community" concept due to the activation of anthropological content of the "sobornost" and "all-unity" categories and its rotation into philosophical and educational discourse, as well as in the finding real ways to attract high culture into pedagogical communication (living together in culture and with culture).

Conclusions

Based on this, it becomes clear why the experience of entering the culture (as experience in attracting to the subjectivity of others in the context of the co-existential educational communi-

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ty) is an indispensable and main task of education. Exactly the *forms* of such experience that include methods of entering the culture as a content within subjectivity, or, which are the same, include ways of entering subjectivity into the *content and form of culture*, and should become the subject of unceasing and intelligent *solicitudes of the teacher*. And theoretical pedagogy should not perform a "social order", but *analyze such forms in all their content*, without violating the logic of understanding forms of joint-divided activity and, first of all, focusing on creating the co-existing community or for a moment not forgetting that *forms* of such experience are directly related to the intellectual culture (the culture of thinking), moral culture and artistic-aesthetic culture. Otherwise, with the *culture of thought, will, and feelings*. It is worth taking care of their development.

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Спів-буттєва освітня спільність і культура

Мета. У статті ставиться завдання осмислити концепт, що має серйозний антропологічний зміст, – "спів-буттєва освітня спільність", який вказує на справжній суб'єкт і об'єкт розвитку освітньої реальності, а також розгорнути його істотність у бік розуміння реального способу звернення до власної культури та її освоєння у педагогічному процесі. **Теоретичний базис.** Для реалізації поставленої мети застосований метод категоріально-рефлексивного аналізу текстів та проблем реальних освітніх ситуацій, що дозволяє залучити такі філософські поняття, як "соборність", "всеєдність", "культура" і виокремити їх антропологічний смисл. За такого підходу філософські категорії здатні поставати внутрішніми вимірами сутності освітнього процесу, а не певною матрицею, під яку підганяється та чи інша теоретична чи практична побудова. **Наукова новизна.** Новизна статті полягає в актуалізації антропологічного змісту понять "соборність", "всеєдність" для філософсько-освітнього дискурсу та у вирішенні питання про реальний спосіб входження культури у тому її потенціалі, що породжує власне людське в людині. **Висновки.** Звернення до ідеї спів-буттєвої освітньої спільності здатне протистояти широко розповсюдженому в педагогічній та психологічній літературі поверхневим уявленням про так зване "освітнє середовище" та орієнтувати педагогічну теорію та педагогічні практики на дійсний спосіб входження індивіда в істинно людські форми буття. Стверджується, що спів-буттєва освітня спільність може і повинна розгортатись не тільки по "горизонталі" (у просторі), але й по "вертикалі" (в історичному часі), свідомо інтегруючи в себе високу культуру як культуру високого. Підкреслено роль уяви у цьому процесі. Освіта може і повинна будувати спів-буття з культурою учасників педагогічного спілкування. Саме за такого підходу сфера освіти може вийти із системної кризи та активно протистояти тим тенденціям у сучасному соціальному житті, що посилюють відчуження та знелюднення.

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Ключові слова: людська природа; людська сутність; освіта; спів-буттєва спільність; соборність; вседність; культура; уява

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Purpose. The article highlights the demand for critical thinking in everyday life at the present stage of development of globalized culture and emphasizes the role of philosophy as a source of rationality. Philosophizing, which is determined by the psychosociocultural matrix, sets the toposes, vocabulary and rhythms of meaning making, their preservation and transformation. The purpose of the article is to concretize the practices of socio-cultural communication, primarily through the social institute of education, where individuals interact with the psychosociocultural matrix of philosophizing, which mediate the general and individual level in philosophical culture. **Theoretical basis** of the study are cultural anthropology and phenomenological methods. **Originality** of the study: based on the philosophy of intersubjectivity, we actualized the rational grounds for formation of adequate judgments in modern culture at the level of everyday life. This justifies the inevitability of the spread of various forms and types of philosophical education, philosophical thinking, ideas and values developed in philosophical communities beyond the narrow circle of professional philosophers. This implies the systemic involvement of philosophers as professionals of meaning-making in solving problems in various non-academic fields – politics, economics, law, etc. The formation of skills of philosophical critical thinking in the process of preparing young people for active civil life is no less important aspect of this. **Conclusions** lead to an understanding of the existential importance of philosophy and philosophizing and the need for organized forms of knowledge transfer such as the Faculty of Philosophy of the Classical University. There is a mutual interest and interaction of the general culture of society and philosophy as a special kind of culture. Because philosophy actively configures other forms of culture, contributes to the creation of sociocultural identities precisely because of its ability to conceptually reproduce the core of the psychosociocultural matrix that underlies the existence of all these different forms within one society. The sociocultural macro level of philosophical spiritual practices is formed by the psychosociocultural matrix of the philosophical tradition, which retains its longevity from the emergence of philosophy and goes through its history, demonstrating the features of the national reception of philosophy as a national-specific embodiment of sociocultural macro level of the psychosociocultural matrix.

Keywords: human being; personality; critical thinking; psychosociocultural matrix; philosophizing; philosophical education; sociocultural identity; meaning making; everyday life

Introduction

The issue of presentation of culture as values, symbols, ideas and practices common for a certain community is the core of cultural communication for each person and in each human generation and is provided within the social institution of education. It is not only the internalization of norms and values or the general mechanism of socialization, but the specific practices of how the culture existing in society and the social institutions are refracted through the institutions of education in a particular educational communication. This sets the diachronic and synchronous sections of the culture presentation. This culture, which has outgrown the archaic level, is not spontaneous, but is the work of specific people and social communities creating their own sociocultural identity through the inculcation of specific patterns and practices in each person and in each human generation. It forms the semantic part of educational communication in the direct interpersonal interaction of people involved in this process.

The quintessence of the problem of a certain length and continuity of culture transmission through education can be revealed through the problem of psychosociocultural matrix of philos-

philosophizing as the translation of philosophical knowledge through philosophical education. From this point of view, philosophizing appears as a model of basic practices for the formation of meanings – their fixation, preservation and variable transformation. Psychosociocultural matrix sets specific topos, vocabulary and rhythms of philosophizing, and thus affects not only the direct philosophical space, but also the meaning-making and rational human activity in everyday life. *The relevance* of studying the forming factors of certain types of rational thinking and behavioural models is due to the high demand for critical thinking in the world of information wars, the spread of populism and consumerism, where even ordinary news watching requires a certain logic and hygiene of thinking.

Defining philosophy as an individual spiritual quest and paying tribute to man's natural desire for wisdom, it is appropriate to remember that philosophers become philosophers not at once, not suddenly, but through a gradual involvement in the values, ideas and practices of a particular philosophical community. So the problem is to find ways to ensure a successful relationship between the general in culture, represented by its psychosociocultural matrix and individual culture, which embodies the specifics of human development.

Purpose

To determine specific practices of philosophizing, which are the special thing that mediates the general and individual in philosophical culture and appear as a connecting link through which individuals interact with the philosophical psycho-socio-cultural matrix. The methodology is based on the cultural-anthropological approach, which is supplemented by the phenomenological method.

Statement of basic materials

Reactualization of critical thinking

Peculiarities of man, as a biological being, determine the absence of a genetic mechanism of imitation of complex patterns of behaviour, so the basis of his socio-cultural identity is formed in the process of upbringing and education. The main importance of philosophical education and philosophizing (as the ability to analyse and make judgments that carry important meanings in life), sharpened in the era of digital media and social networks. The degree of loneliness, confusion, abandonment of man after a certain disengagement of the world (according to M. Weber), caused by the wave of modern rationalization, greatly increased in the historical situation of postmodernism and related phenomena of posthuman, post-truth, post-state, etc. against the background of globalization. The new technologies can produce new objects, which imitate a new "life" around us (Liberati, 2016). The constant transformation of social, cultural identities, the dominance of consumption and entertainment in everyday life significantly complicate the interpretation of information signals received by the individual from various sources, leading to uncritical, evaluative, purely emotional perception and analysis of information, including his own place in culture and the Universe. Relying almost exclusively on the sensory basis of thought formation, based on experienced emotions, leads to the resuscitation of archaic practices of community formation, namely, in the words of M. Maffesoli (1996), in the form of "the newest tribalism", which is actualized through the aesthetic paradigm of "the 'loss' in a collective subject" (p. 11). The emergence of such a way of forming communities influenced the overall architecture of the cultural sphere, contributing to the flourishing of popular culture, political

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populism and other social practices (Guzhva, 2021). However, emotional evaluation on the "like/dislike" scale (as a basis for decision-making and meaning-making) is not always a sufficient argument or, in the words of E. Husserl (1939), "the condition of all obviousness" ("the self-obviousness ... has its sensory foundation in the conditions making possible the creation of the obviousness of the last substrates of judgment") (p. 37), because the worlds in the age of global circulation of information and cultural practices – from country to country, from community to community – are significantly different from each other, so only the sensory-emotional experience is not able to serve as a basis for both its obviousness and the generation of new meanings.

At the same time, modern culture is characterized by a transition from the modern epoch inherent cultivation of the individual subject, who knows and forms judgments about the world, to the philosophy of intersubjectivity, which deals with the search for common meanings, so the emphasis in the production of judgments shifts to communication between individuals (Tavory, 2018; Yermolenko, 2020), the common interpretation and a certain universalization and normalization of values that are used and formed in the process of such communication (Schütz & Luckmann, 2018). By the way, in the light of intersubjectivity, "neo-tribalism" of M. Maffesoli appears simply as a special extreme case of intersubjective communication. However, it seems that the pendulum of cultural processes began to move in the opposite direction and the need for formalization, as well as for conceptual apparatus recognized by all subjects of communication to produce common values and make vital decisions forces members of society to actively seek the foundations of critical thinking, which, as we know, is brought up the best by philosophy (Karpenko, 2009).

Recourse to philosophy as a source of critical thinking is quite appropriate when offering educational programs and modules that prepare young people to participate in active social life and responsible citizenship, as highlighted, in particular, in the publication "Theory and Practice of Citizenship Education" (Veugelers & Groot, 2019). Conscious citizenship is associated with democratic institutions and requires a certain set of knowledge. This is already well understood in European society and similar educational projects are implemented in various versions, in particular, as part of secondary school programs. Among the basic legal information, articulation of democratic values and equality policy, a mandatory component of educational programs is familiarity with the philosophical concepts of common (including – universal) values, justice, tolerance, social transformations, which together form "a dynamic field with different social, moral, cultural and political perspectives" (Veugelers & Groot, 2019, p. 17). Moreover, the authors of the publication critically point out that such an important process for citizenship as learning common values is not sufficiently embodied in educational practices compared to other topics and subjects (Veugelers & Groot, 2019, p. 23).

The issue of implementation in the Ukrainian socio-cultural environment of educational programs and practices on the values of human existence, in particular, such as justice and tolerance, and in general the promotion of rational thinking is a matter of developing critical thinking of Ukrainian citizens, on the one hand, and effective adaptation to changing conditions of globalization processes together with the improvement of social interaction in Ukraine itself, on the other. A systematic and consistent solution to these issues is possible only through recourse to philosophy. Thus, civic values in a democratic society are quite clearly correlated with academic values and virtues (Boychenko, 2014). Different levels of critical thinking – from academic to everyday one – are rooted in general culture through the development of philosophical thinking,

which is the result of intellectual individual and collective efforts, interactions and interinfluences mediated by special discursive practices, including the creation of sociocultural identities. At one time, there was proposed a concept of psychosociocultural matrix as a sensory basis capable of determining philosophizing, which due to its roots in the deep layers of culture can be successfully preserved, sufficiently transformed, adaptively responding to new challenges, and providing communication and common values for different situations.

Circulation of philosophical thinking in the cultural space

Psychosociocultural matrix as a sensory basis for structuring the world of philosophy, according to the author, "contains thousands of unexplored opportunities, inconsistencies, oppositions, which are never covered by one philosophy. One philosophy meaning both one of many philosophies, and philosophy alone, excluding other spiritual formations of culture" (authors' transl.) (Karpenko, 2006, p. 196). Philosophy always has its own sociocultural matrix – established in a particular society of philosophizing. Philosophical psychosociocultural matrix may have many non-philosophical embodiments, as shown by the history of philosophy, however, it still needs to reproduce the actual philosophical community, the community of philosophers, as the bearers of this matrix and as its co-creators and guarantors of its self-reproduction.

In the light of the public demand for critical thinking, the point is that philosophy is important not only for the preservation of its own sociocultural matrix – philosophy can contribute to the preservation and successful reproduction of other psychosociocultural matrices. There is a counter-interest in the general culture of society and philosophy as a special kind of culture: philosophy extends its influence to other forms of culture precisely because of its ability to conceptually reproduce the core of the psychosociocultural matrix that underlies the existence of all these different forms within one society. To some extent, Karl Jaspers (2009) wrote about this in his "Psychology of Worldviews (Psychologie der Weltanschauungen)". However, Jaspers focused on worldviews as self-sufficient phenomena, while we focus on certain socio-cultural practices through which any worldview can function and transform. For Jaspers, these worldviews play a fundamental role – they act as a core surrounded by the creation of meanings. We proceed from the axiom of the philosophy of communication, according to which any possible meanings, including worldviews, depend on social communication. For Jaspers, worldviews, as psychosociocultural matrices, are certain historical types transformable into the status of ideal timeless types, which, although emerged at different times, but in modern society coexist as the competing and complementary forms of culture. For us, worldviews in modern society appear less and less historically determined, but are increasingly determined by existing sociocultural practices.

Worldviews, of course, are not created in certain socio-cultural practices, but they undergo significant changes and modifications in them, and most importantly – in social communication, people can change their own worldview to another one. This is beyond the power of the individual: even in the exceptional cases of charismatic leaders, they only initiate the emergence of a new worldview, but can only establish it through the support of their followers and through communication with them. Thus, the thing not surmountable for an individual is a very realistic task for groups of like-minded people, especially if they form a single social community. The more meaningfully and consistently such a community acts, the larger and more convincing the result of its socio-cultural influence will be (Kalmykova, Kharchenko, Volzhentseva, Kalmykov, & Mysan, 2020). In this sense, in our opinion, it is worth talking about philosophical thinking as the quintessence of culture: as a result of the collective influence of the community of philoso-

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phers on society and culture of their time. Philosophers are not archivists of their time who make an intellectual "extract" from their contemporary culture – on the contrary, they create those ideas, images and values that inspire their contemporaries not just to perceive their time and culture as something in common, but to actively confirm this belief, to make the desires come true.

It is philosophers who generalize in concepts various versions of the embodiment of a certain sociocultural matrix, thus ensuring its self-reproduction – as the sociocultural material used to collect one matrix, through some additions and combinations can be used to collect another matrix. Thus, almost the same original ideas and cultural symbols gave birth to three different religions – Judaism, Christianity, Islam, together with specific to each of them versions of their philosophical justification, explanation and legitimacy. In order for different cultural practices not to "fall out" of the psychosociocultural matrix that gave rise to them, there are needed additional special conceptual efforts: so to say – a time to cast away stones, and a time to gather stones together.

Thus, philosophy (just as individual spiritual pursuits) carries out variations of the psychosociocultural matrix, which underlies the functioning of human culture and expresses the unity of those social norms as collective long-term and sustainable cultural practices and social values, as the interest of the era. Briefly speaking, it is through specific socio-cultural practices of specific social communities that individual countless variations of society originate from the general culture of society, and, conversely, it is in these practices and communities that these individual variations again form a single culture of society. If we turn to Georg Hegel (2004), there is no doubt that these practices and communities play the role of "special", which mediates the "general" and "individual" in culture. That is, the practices of social communities are this middle link between the macro- and micro-levels of spiritual practices in culture. However, most such practices are carried out spontaneously. While philosophical communities are one of the few in society (alongside, perhaps, communities of artists and politicians) who claim to conceptualize such practices.

Faculty of Philosophy as a socio-cultural centre of philosophizing

For example, today such an obvious community is the Faculty of Philosophy of the Classical University. In ancient times, it could be a private philosophical school of Plato, Aristotle, Epicurus or some rich Roman. In the Middle Ages, it would most likely be a Catholic monastery, and since the Renaissance – an association of intellectuals interested in philosophy, become more or less informal, spread in various spheres of public life – art and politics, science and engineering, generate religious pursuits of Protestantism and revolutionary movements of national self-awareness. However, all this time the university and its Faculty of Philosophy have been involved in this socio-cultural turmoil. It is one of the first and obligatory faculties of each university but, unfortunately, today one has to prove this and make considerable efforts for the faculty restoration (Karpenko & Holikov, 2011).

We should note that philosophy, in contrast to religion as a competitive system in its understanding of existence, at least requires from its neophytes a certain fairly high intellectual level of knowledge and skills. When it comes to philosophizing professionals, the constant doxa is the statement about the identity of the ideas and values that the philosopher declares to his/her life practices and strategies. Conceptualization of philosophical knowledge transfer practices is most often embodied in the process of live communication, and in groups, such as mini-communities, because in the presence of other people there is increased emotionality of individuals, which

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simplifies internalization, both individual and intersubjective. These human peculiarities in psychology are well known as elements of the phenomenon of mass, and in the philosophical sciences have recently been conceptualized as a phenomenon of social ecstasy (Guzhva, 2016). These conditions activate mutual projections-identifications between teacher and students. That is why the ideas and practices of philosophizing are best transmitted from the person-real bearer of such ideas, values and practices to other persons-potential carriers of such practices, values and ideas. It is not accidental to turn to the sensory-emotional sphere of a person after stating the need for critical thinking and emphasizing the priority of rationality in this dimension, because emotions are an integral part of the human phenomenon. The problem is not the need to get rid of emotionality in the process of judgment or the formation of meaning, as seen by Rene Descartes, according to Oleg Khoma (2021). Firstly, it is almost impossible and is achieved only in abstract concepts. And secondly, it should be emphasized that not only in practice but also in theory we must avoid the extremes of the absolute opposition of rational and emotional. This avoidance is best ensured by addressing the concept of psychosociocultural matrix. In any case, the self-awareness of the individual according to all known models of identification is primarily emotional, so the establishment of the involvement of a particular individual in the philosophical community is no exception. Thus, professional philosophers, teachers of philosophy become cultural models and models of philosophizing for their students and listeners. Unlike religious spirituality, which comes "from above" from God or some other transcendent source, philosophical self-awareness and self-identification are born in educational dialogue, which gradually spreads to the entire public. And there remains only one question: is this knowledge able to properly take root and be applied in everyday life, outside of professional philosophizing?

From the classical philosophical point of view, everyday life, due to its ontological characteristics, is insensitive to philosophical ideas transcendent in relation to naive everyday routine. In the world of everyday life, non-philosophers usually have a long-standing idea that a philosopher may know something, but his knowledge means little to solve life problems and therefore has no practical use. However, to overcome this opposition, it is not a question of erasing the differences between everyday life and philosophy, but only of the fact that the time has come for philosophy to expand its opportunities to participate in real life, offering solutions to practical problems, associated with the need to apply critical thinking in everyday life. Perhaps the expected moment has come when philosophy and philosophers will fulfil their purpose, and "the result of their activities will make sense for culture as a whole" (authors' transl.) (Karpenko, 2006, p. 82), and for socio-cultural practices and the creation of socio-cultural identities in everyday life.

Originality

The statement of the demand for critical thinking in modern culture at the level of everyday life highlights the need to spread philosophical practices of rational thinking, philosophical ideas, and values developed in philosophical communities beyond the narrow circle of professional philosophers. This spread is possible not as the dissolution of philosophical communities in other social communities, but through the preservation by philosophers of their socio-cultural identity, and on this basis – through the involvement of philosophers (as experts in critical thinking and social ethics) in expert groups that are formed outside the academic space – in politics, law, economics, art, etc. Such involvement has always taken place in society, but it was unsystematic. Whereas in modern society, the role of philosophers as facilitators and moderators in finding the right solutions in various spheres of public life must become an integral part of modern communication culture.

Conclusions

The sociocultural macro level of philosophical spiritual practices is formed by the psychosociocultural matrix of the philosophical tradition, which retains its longevity from the emergence of philosophy and goes through its entire history. However, in each country this tradition gets its own, special refraction, which depends, in particular, on the peculiarities of the national reception of philosophy – its institutional registration in the national system of education and science, the degree of culture of translation into the national language, and finally, the presence of its own national philosophical "pantheon" and its own philosophical socio-cultural identity. It is in such a nationally concrete embodiment that this socio-cultural macro level appears as a psychosociocultural matrix. If the whole world philosophical tradition is the being of philosophical culture "in itself", then in its concrete national embodiment and concrete national reception this tradition receives the being "for itself".

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Людина у вимірі психосоціокультурної матриці філософування

Мета. У статті висвітлена затребуваність критичного мислення у повсякденності на сучасному етапі розвитку глобалізованої культури і підкреслена роль філософії як джерела раціональності. Філософування, яке обумовлюється психосоціокультурною матрицею, задає топоси, лексику і ритми формування смислів, їх збереження і трансформації. Мета статті – конкретизувати практики соціокультурної комунікації через їх дослідження в рамках соціального інституту освіти, де відбувається взаємодія індивідуумів із психосоціокультурною матрицею філософування, яка опосередковує загальне та індивідуальне у філософській культурі. **Теоретичний базис** дослідження становлять культурно-антропологічний і феноменологічний методи. **Наукова новизна** дослідження: з опертям на філософію інтерсуб'єктивності,

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актуалізовано раціональні підстави формування адекватних суджень у сучасній культурі на рівні повсякденного життя, що обґрунтовує неминучість поширення різних форм і видів філософської освіти, філософського мислення, ідей, напрацьованих у філософських спільнотах цінностей за межі вузького кола професійних філософів. Це передбачає системне залучення філософів до вирішення питань у різних неакадемічних сферах – політиці, економіці, юриспруденції тощо. Важливим аспектом цього є формування навичок філософського критичного мислення в процесі підготовки молоді до активного громадського життя. **Висновки** призводять до розуміння екзистенційного значення філософії та філософування і визнання необхідності організованих форм передачі знань, таких, як філософський факультет класичного університету. Існує взаємний інтерес і взаємовплив загальної культури суспільства і філософії як особливого різновиду культури, оскільки філософія активно конфігурує інші форми культури, сприяє створенню соціокультурних ідентичностей саме завдяки своїй здатності концептуально відтворювати ядро тієї психосоціокультурної матриці, яка лежить в основі існування усіх цих розмаїтих форм у межах одного суспільства. Соціокультурний макрорівень філософських духовних практик утворює психосоціокультурна матриця філософської традиції, яка зберігає свою тяглість від виникнення філософії і йде через усю її історію, демонструючи особливості національної рецепції філософії як національно-конкретне втілення соціокультурного макрорівня психосоціокультурної матриці філософування.

Ключові слова: людина; особистість; критичне мислення; психосоціокультурна матриця; філософування; філософська освіта; соціокультурна ідентичність; смислотворення; повсякденність

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UDC 165.62A. O. MUNTIAN^{1*}, I. V. SHPAK^{2*}^{1*}Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail muntonya@gmail.com, ORCID 0000-0001-8375-4067^{2*}Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail shpirinka@gmail.com, ORCID 0000-0002-4305-4987**Humanistic Intention of Dystopia in "The Giver" by Lois Lowry**

Purpose. The aim of this piece is to study the manifestations of humanistic pursuits in a literary fiction work. The main interest is related to the interpretation of those existential and sociocultural concepts that underlie the dystopian novel by Lois Lowry. **The theoretical basis** of the study is based on works on phenomenology and the theory of reader reception. The method of phenomenology is a descriptive method: the phenomena of consciousness cannot be reduced to limited cognitive forms, and therefore language and means of description are important along with their ability to reveal consciousness through phenomena. **Originality** of the study lies in the investigation of the humanistic aspect of a dystopian society, depicted in the modern literary fiction. The main attention is focused on the phenomenological identification of existential ideas and their manifestation in the literary characters of the given work. **The conclusions** speak about the tendencies of humanization and dehumanization of a man and society in the context of philosophical, ethical and aesthetic issues, which are the most important and urgent problems of our time. The current study finds out that in the modern dystopian literature and philosophy, the main subject of attention is a human. This human is perceived and depicted as a phenomenon that cannot be grasped by the notions of intimation and essence. The human is a creature whose freedom presupposes a constant departure from nature and habitual reality to the realm of transcendent through the desire to comprehend his or her certain way of existence.

Keywords: human; existential approach; phenomenology; identity; literary reception; dehumanization; utopia; dystopia

Introduction

The study or even cognition of the real living world should commence with the study of consciousness, as far as only due to and through consciousness can one get access to reality. The reality itself is no longer a matter, the matter is the way how it is perceived and interpreted by human beings. Consciousness and acts of cognitions should not be studied as a means of interacting with the real living world, but rather as one of the main subjects of philosophic thought. In order to understand the genesis of concepts and to reveal the nature of true, "pure consciousness", it is necessary to reduce consciousness, that is, to move from the consideration of specific objects to the analysis of their pure essence. All kinds of reality with which a human being deals are explained from the point of view of acts of consciousness; there is simply no objective reality that exists outside and independently of consciousness; and consciousness is explained from itself, reveals itself as a phenomenon (Moran, 2013). Husserl Founders of phenomenology understood that this was a new science of consciousness, a new beginning in philosophy that reflects a certain frontier: the transition from constructivism and irrationalism to the possibility of reflective research of infinitely diverse types of human experience. The methods of phenomenology had a great influence on the development of philosophy in the 20th century. Especially these methods influenced the development of existentialism, hermeneutics, and analytical philosophy as well as literary criticism and receptive theory.

Based on this concept, a general methodological principle of phenomenological research is emerging. It says: to study things as objectively existing, without considering that they are to us phenomena of our consciousness, is impossible. Things need to be studied considering that they ex-

ist only in the experience of the perceiving consciousness (Moran, 2013). With this kind of methodological attitude, in the process of phenomenological research it is necessary to refuse to contemplate everything that is not part of the experience of the perceiving consciousness. In the understanding of the work of art and in the approaches to it, phenomenological critics are fundamentally different from structuralists. Phenomenologists overcome the methodological omnivorousness of structuralism, emphasizing the spirituality of a work of art and pointing to its human dimension.

Another point, that is particularly interesting for us, is the development of the concept of dystopia from the historical and philosophical point of view. If we closely look at the characteristic features of the modern-time dystopias it will not be difficult to find if not the same, but very similar in the utopian/dystopian projects of antiquity. Naturally, the roots of utopias lie in the historical reality of ancient times. There has never been a clear division of idealized living of the past and idealized (utopist) living of the future. The human being is not limited to the present; the human being is historical in his or her essence. Mankind retains the past; the past is integral part for all human beings. The consciousness of the historicity of human existence as a cross-cutting motive of Hegelian philosophy has had a significant impact on the understanding of tradition in philosophy (Hegel, 1999). Another important thing is to pay attention to the text and comprehend whether the author supports the ideas expressed in his or her work.

Purpose

The aim of the research is to apply phenomenological approach to the analysis of a literary work and study the manifestations of consciousness as reflections of sociocultural concepts within the horizons of readers' cultural level as well as look at the development of utopia and dystopia in historical and literary context. One of the tasks of phenomenology is to describe not only regular things pertinent to day-to-day life, but also people's intentions and the way these intentions are manifested in different context. The existence of a human being in biological aspect is rather unstable. This is the reason to explore both the human essence and human development in sociocultural aspect first. It is obvious that in present day world solving of economic, political, or technological issues is highly improbable without solving of existential issues first.

Methodology

The methodological basis of the current piece is the works of foreign and domestic scientists devoted to the issues of phenomenology and literary perception. Phenomena are not the matter of subjection to causative connections; they are connected to the units of meaning. Method of phenomenology is a descriptive method: consciousness cannot be restricted or limited to a cognitive form, thus the importance lies with the choice of language and wording, as well as their capability of revealing and relaying the greatness of consciousness through description.

Analysis of Publications

Each stage of the development of philosophical thought was characterized by its own accents, which were placed under the influence of cultural and religious norms, as well as numerous social aspects. For example, for the ancient period of philosophical thought, it was characteristic to pay attention to the problems of the formation of the principles of philosophical knowledge; it was especially important to understand the differences between "philosophy" and "sophistry". However, all the emphasis shifted after the establishment of Christianity. During this period phi-

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losophy mainly dwelt on its role in apologetics. Particular attention was paid to the concepts of realism, nominalism, and conceptualism. In the Renaissance, a new worldview was formed with a shift in emphasis on the principles of philosophical thinking: humanism, anthropocentrism, pantheism. Regarding the philosophy of modern times, the development of science has determined the relevance of the epistemological problems of this period. The basic principle of the new European philosophy is the principle of Scientism. Two lines of cognition – sensualism and rationalism, which in their turn gave impetus to the development of two basic methods of cognition – inductive (Baconian empiricism) and deductive (rationalism of Descartes). Modern western philosophic tendencies are numerous and far from being homogeneous. There is no single and comprehensive concept, thus distinctive features of different philosophies have their own advantageous peculiarities. Some scholars and philosophers accentuate ideas based on scientific point of view, while others stress out aesthetics of philosophy and its morality. When we talk about presence of different philosophic approaches in the current scientific field, it is worth saying that among the descendants of Vikings and Saxon tribes prevails the analytical philosophy, where the main focus is on the linguistic analysis, whereas in Germany, where old philosophic traditions are still strong, it is phenomenology and hermeneutics that reign in the realm of metaphysics. Phenomenology is one of the most influential systems of philosophy in the 20th century. In the course of its development phenomenology greatly influenced existentialism and hermeneutics; phenomenological approach is used in such scientific fields as psychology, sociology, ethics, aesthetics, literary science etc. Phenomenology is tightly connected and strongly associated with such names as Heidegger, Husserl, Rieker, Schutz, etc.

As early as the 1920s, Richards (1929) was keenly interested in reading reactions to a fiction text, having devoted the book "Practical Criticism: A Study of Literary Judgment" to the study of this problem. The efforts of A. Richards did not receive support – at that time European and American literary studies were passionate about psychoanalysis and Marxism. Later other ideas and thoughts appeared, such as new criticism and structuralism. But it was precisely the latter that in many respects provoked a sharpening of interest in receptive criticism and in reader reactions because the other methodologies that focus exclusively on the text were practically not interested in the reader and the author. It is in this connection that there is reason to talk about the dehumanization of literature by similar methodologies. This dehumanization of theirs was noticed by phenomenological and receptive critics, who contrasted their understanding of creativity with various text-centric approaches to it. Interpreting the text as an act of consciousness and connecting the readership to the text attracted the attention of representatives of various scientific schools, not only from the field of philosophy and literature, but psychology and a few others. Psychoanalysts sought communication between the author and the reader, manifesting on an unconscious level and based on a community of suppressed drives. It is worth saying that such a point of view could not be viable for a longer period. According to Szollosy (2002) a human being cannot be defined only as Freudian-minded, as far as a human being is much more than a mechanical apparatus set in motion by springs of instinct. The contrast between "nature" and the human "spirit" goes back to Immanuel Kant (1966). Developing the ideas of the latter, Husserl (1907) and Heidegger (2008) defined the world as a "system of meanings", and a human being as the creator of these meanings. The latter, therefore, ceased to be not only a simple bearer of the naturalistic qualities that positivists concentrated on, and not even a "thinking subject", slightly distinguished from the animal world – a human being became virtually the only (the existence of the God was presently out of the question) Creator of the world.

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Returning to the idea of "reading reactions to the fictional text" we may also mention that pragmatics has become popularized in few past decades. This theoretical construct (like most things in modern humanities sciences) has more than one definition, however it is more or less general understanding that it means that interlocutors should possess some deductive abilities to differentiate between what was literary said and what was really meant (Grice, 1989; Searle, 1979). This approach is widely used while analyzing a literary text and is rather logical for analyzing modern literary pieces, which belong to mass literature. We would like to back up Lotman's (1991) idea who, – in his turn, referring to Veselovsky and his comment about literature of Romanticism being far from average people thus glorifying exceptionally immaculate characters – noble aristocrats; literature where all the roads led to the castle away from commoners and their mundane life, – said that mass literature shifts the accents from protagonist being distant and unreachable to the one close and understandable. Modern literature has transformed placing in the center human being – a hero easily recognized and accepted by others. According to pragmatics readers can not only perceive the literal wording of the text, but understand the ideas buried deep down, basing on their recognition level, on the concepts recognized and processed by their consciousness. Another aspect which has become clear in the past 50 years is that literature (mass literature) is the integral part of mass culture and according to Lotman (1991) mass culture is one of the most acute problems of modern sociology and directly impacts theoretical constructs of researchers who conduct investigations the sphere of modern art and literature is not an exception. The ideas of the German school of reader reactions were developed in the writings of the American literary critic Fish, in particular in his works "Surprised by Sin: The Reader in Paradise Lost" (Fish, 1967) and "Literature in the Reader: Affective Stylistics" (Fish, 1970). According to Fish the disappearance of a work in the reader's reactions to it is exactly what should happen in criticism as well, because this is exactly what happens in the reading process. Everything in literature (content, form, genre, system of images, etc.) is subordinated to the reader's reaction and is crowned with it.

Statement of basic materials

The support of literary criticism on phenomenological philosophic thought and phenomenological approach gave rise to an original theory of a work and an original methodology for working with it. The universal phenomenological theory of literature is based on the notion of a work that is polemic with respect to Heidegger's (2008) hermeneutics: a work is not an independent, self-contained, and objectively given aesthetic object, supposedly hiding the fullness of meanings in itself, the work is a phenomenon of consciousness, the product and its result activities. In other words, a work is not a thing, it is a subjective phenomenon generated by an individual consciousness and without taking this fact into account, and it may not be considered as a subject of study.

The subjects of consciousness, whose activity in phenomenological criticism is associated with the constitution of a work, that is 1) the author, who is the carrier of the creative consciousness, and 2) the reader, who is the carrier of the perceiving consciousness. So, if a work is studied as a phenomenon of author's consciousness, then it explores how the world is the consciousness of the author and what kind of processing the author's consciousness undergoes in an act of artistic activity. In this case, the acts of author's consciousness are studied, which ensure the creation of a literary work, such as fantasizing, imagination, recollection, imitation, perception of the world and self-perception (Kalmykova, Kharchenko, & Mysan, 2021). However, if the work

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is studied as a phenomenon of a reader's consciousness, then it explores how the work is presented to the reader, what processing or interpretation it undergoes in the act of reading, and what happens to the reader himself or herself. In this case, we study the totality of acts of consciousness that provides artistic perception. In this regard, we talk about aesthetic reaction and identification with the character and notions presented in a literary work. The basic principles of receptive criticism were outlined by Derrida in his numerous works. The scholar like many deconstructivists, does not recognize the stability of textual meaning (Morris, 2007). But if deconstructivists consider the reason for this to be the ambiguity of the text itself, the receptive critics argue that this instability is determined by the variety of reader reactions to the same text. In order to gain some firmness in the perception of the text and the judgment about it, the reader or critic begins to correlate its content or meaning with the real world, not noticing that the text is losing its purely literary meaning. The work of art, according to deconstructivists, does not reflect the real world, instead it competes with it. The text occupies an intermediate position between the world of real things and the world of the experience of the readership. The scholar believes that due to this the act of reading is therefore a process in which the reader seeks to attach the vibrating structure of the text to either one or another meaning. For Fish, on the other hand, it is extremely important to identify the meaning in the work. He does not support various relativistic concepts of meaning. He reckons that the main intellectual, or in other words emotional, basis for skepticism in the field of modern literary theory, is the assumption that all knowledge is relative (Fish, 1970). Any text cannot be interpreted or perceived in isolation; such interpretation can take place only along with the perspective that was given to it by the author of the text. Any other procedure will no longer be an interpretation, but authorship (Fish, 1970). It is worth noting that while supporting and substantiating the argument about subjectivity of the perception and interpretation of a literary text, phenomenologists nevertheless pay attention to socially significant points relevant to art, such as ethical and moral aspect and they stress out the humanistic orientation of art itself. They emphasize the communicative nature of literature, the medium of which is the "dialogue" of consciousnesses (between a writer and a reader, a text and a reader, between different eras in the development of consciousness). With the rise of totalitarian societies in the 20th century utopias and dystopias received a lot attention from readership. Leaving aside profound works by Orwell and Haksli a great number of authors tried to follow this path and create their New Brave Worlds. Margaret Atwood created her Republic of Gilead that overthrew the United States Government and established and cemented tyranny in patriarchal society: that society was characterized by subjugation of women and complete eradication of emotions. Published in 1985 "The Handmaid's Tale" was a reaction to the process developing in the western societies – rise of feminism. The novel was an illustration of the fight for individuality and independence. In 2017 the TV series with the same name was aired, in its turn covering even broader spectrum of inequalities of the modern time, such as suppressing of will, gender inequalities, one-size-fits-all policy, depersonalization, etc. The issues of both physical and mental suppression were raised in a number of other literary works, namely Delirium by Lauren Oliver. In this novel the author gives readers the opportunity to get to another dystopian society whose main problem is disease – Delirium nervosa. To fight this disease is a paramount task, because otherwise imposing of total control will be challenging. Emotions give freedom and it is hardly deniable that love is one of the strongest emotions: *"Safe, and free from pain. Things weren't always as good as they are now. In school we learned that in the old days, the dark days, people didn't realize how deadly a disease love was"* (Oliver, 2011, p. 24).

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From the early childhood children are taught that love is dangerous and painful. From early childhood children are preprogrammed that emotions are destructive. Even sympathy requires punishment. In this idyllic religious society people live without emotions under total control out of duty. This society clearly resembles some modern religious communities and thus provokes readers' recognition. Arranged marriages are from being a novelty, however this novel introduces the reader to the idea of a marriage arranged by the Government: *"The evaluation is the last step, so I can get paired. In the coming months the evaluators will send me a list of four or five approved matches. One of them will become my husband after I graduate college (assuming I pass all my boards)"* (Oliver, 2011, p. 31).

Girls (and boys, too) are placed in inhumane conditions when they have to go through governmental evaluation to be married with the sole purpose of having a marriage without emotions as well as the whole unemotional life, because government will make sure the residents remain emotion-free after the procedure. The people from this society, like people from Gilead, live on a secluded territory, which is cordoned with electrified fences and leaving this Paradise can and most probably will cost you your life if you ever decide to leave this haven. Of course there is a great amount of propaganda and residents are sure that that other world is a complete failure: *"My mother, sister, and I had lived closer to the border, and I was amazed and terrified by all the winding, darkened streets, which smelled like garbage and old fish"* (Oliver, 2011, p. 34).

However, despite this totalitarian society Oliver lets us know, that there is Resistance and there is fight to crash this order and if you want to fight there is the chance to win this battle and there is the place where you can find an alternative. When we talk about "The Giver" by Lowry we are not sure that the alternative exists, we may only hope that it is somewhere there. The novel by Lois Lowry "The Giver" is a bright example of dystopian literary fiction, the characters of the novel live in a highly structured society, with a number of phenomena peculiar to discourse of a totalitarian society. The characters do not discern obvious inconsistencies within this society that contradict common sense. They do not have moral limits; their ethical and moral codes are extremely perverted and lack human characteristics. In the dystopian society of "The Giver" one of the main is the phenomenon of a human being's dehumanization.

In modern literature there is one theme that, one way or another and to a different extent, is always present in almost every literary piece – individual interpretation of social, ethical and political issues of postmodernism. Introduced in a greatly detailed way Lois Lowry's "The Giver" introduces the readership to a non-existent, utopian, or dystopian community that lives in unknown location and in time which is unknown as well. The intent of the author is to reach to the readers' consciousness and form within their consciousness an understanding that this dystopian form of ruling that governs The Giver's society is umpteen times worse than all contemporary forms of existing governments. There is a real unreal world of perfect control, sameness and alleged happiness, however from the early childhood every member of the dystopian society starts hearing about "Elsewhere": *"Elsewhere that they were both sure existed. They knew it would be a very difficult journey"* (Lowry, 2003, p. 71).

In the beginning the phenomenon of Elsewhere is not relevant for the characters, as far as it is something hypothetical and ethereal, while functioning within the dystopian society is what really matters. However, in the end, *Elsewhere* becomes the place of last resort. The phenomenon of *Elsewhere* is crucial for the readers' consciousness; it signifies the hope for a new start, for a new life after escaping from living in compliance with totalitarian schemes and inhuman dogmas. This phenomenon is recognized by the reader due to a number of facts, primarily because

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of prior exposure to dystopian texts and already existing concepts in his or her consciousness, as well as because of the notion of hope, of visceral and intuitive emotions, which are natural for every human being. While the society of "The Giver" is dystopian, *Elsewhere* is a phenomenon of utopia; the reader perceives it as an opposition to the existing status quo. *Elsewhere*, which could probably be our own world, is hardly reachable for a character from a dystopia. The phenomenon of lack of appreciation for what one has, the warning that progress is not always for the better are concepts recognizable by a modern reader who lives under the current political and socio-cultural conditions and historical background of the 20th and 21st centuries:

The Giver shrugged. "Our people made that choice, the choice to go to Sameness. Before my time, before the previous time, back and back and back. We relinquished color when we relinquished sunshine and did away with differences". He thought for a moment. "We gained control of many things. But we had to let go of others". (Lowry, 2003, p. 79)

The freedom of choice, which was not really an option for so many nations in the 20th century, continues to be an important phenomenon in the 21st century as well. This philosophical and ethical issue found reflection in literature and as a result in receptive literary science. The phenomenon of Sameness, which was widely applied in the countries of post Soviet Bloc, finds recognition in the minds of present-day reader. Soviet Sameness and Colorlessness are still the subjects of investigation for scientist that hold their research in different fields, ranging from philosophy to psychology to linguistics. On the other hand, the one-size-fits-all policy is still popular within multitudes despite the experience of the past days and collapsed/failed states. Populism is one of the things that lead to establishment of totalitarian states. People do not opt for decision-making as it may result in difficulties; they opt for promises the "ever-good" will be delivered to them by someone. In Lowry's society, not having the possibility to choose the main character craves for one: *"Well..." Jonas had to stop and think it through. "If everything's the same, then there aren't any choices! I want to wake up in the morning and decide things! A blue tunic, or a red one?" (Lowry, 2003, p. 82).*

The popularity of literary utopias rises due to totalitarian discourses that are getting more and more recognized among the readerships. Totalitarian mode, compliant societies, sublimation, and unfulfilled hopes are becoming an integral part of human consciousness nowadays. According to Foucault (1990) the purpose of any political or governmental entity is to enforce subjugation within a society or group; to ensure dominance of a force. It is difficult to disagree that a definite level of control over a human being can be achieved through the control of sexual urges and suppressing sexuality. For illustration we may turn to Lowry's *The Giver* where at a definite age all the members of society start taking pills in order not to feel sexual desires. On the one hand it may sound ridiculous, but on the other, as it had been mentioned before the control over sexuality gives opportunity to control the whole societies, as far as without sexuality human beings become docile, suggestible, and thus easily controllable.

Another way to achieve control is through the lies. The dystopian society lived by the great number of rules. One of these rules was that no one could lie. It relates to the precision of lan-

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guage as well; if a person lies his or her language is not precise, thus he or she breaks yet another rule. Moreover, lying meant that a society member broke the rules and the society lost control over this individual. However, when Jonas (the protagonist of the story) was assigned to be the next Receiver, he receives a list of instructions, one of which allowed telling lies at his discretion: *"Now Jonas had a thought that he had never had before. This new thought was frightening. What if other – adults – had, upon becoming Twelves, received in their instructions the same terrifying sentence? What if they had all been instructed: You may lie?"* (Lowry, 2003, p. 93).

All the members of the dystopian society lived under total control; all aspects of their lives were controlled by the others, they received their routines and lived according to the plan drawn by others. They were told when to choose their careers, and those careers were chosen for them by others. They were told whom to marry, they were given appropriate children, and their lives did not belong to them. Dehumanization of a human being also happens through the name deprivation: The author intends to connect with the readership, to reach the consciousness of the readers and to instill notions of inhuman practices that are pertinent to a dystopian society.

They were arranged by their original numbers, the numbers they had been given at birth. The numbers were rarely used after the Naming. But each child knew his number, of course. Sometimes parents used them in irritation at a child's misbehavior, indicating that mischief made one unworthy of a name. Jonas always chuckled when he heard a parent, exasperated, call sharply to a whining toddler, "That's enough, Twenty-three!". (Lowry, 2003, p. 107)

As it had been mentioned before, having a historical background of totalitarian states of the 20th century, and having literary experience of main utopias and dystopias the reader can quickly perceive the phenomena of stripping a human being from his or her personality and achieving the sameness of all the members of a society, thus dehumanizing the human nature. These ideas are easily recognized in the countries of Post Soviet Bloc as far as very similar things had been introduced into the real life of those generations. "The Giver" as many other samples of dystopian literature to some extent exploits the ideas firstly mentioned in "1984" by Orwell; the utopist idea of building a utopian society with absolute sameness and equality proved to be futile, however still enticing even for today generation. At some point intentions of building an egalitarian society turn into building a totalitarian regime, where human beings are dehumanized, and the value of life equals close to nothing. Yet another phenomenon is dehumanizing a human being through destroying the abundance of language. It is worth remembering Orwell's (1949): *"Who controls the past controls the future: who controls the present controls the past"* (p. 47).

Newspeak the official language of Oceania (Orwell, 1949), was created to limit the freedom of thought; the main characteristic features of Newspeak were restricted grammar of shortness of vocabulary. People who used Newspeak eventually started thinking in very simple terms and all the meaning were extremely simplified. There was no possibility of double thinking, which leads

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to the idea of "precision of language" (Lowry, 2003) in the Giver. And even though the dystopian society of the Giver has not invented the official language, they were not too far from trying to restrict thinking and apply thought control within the community. However, according to this literary text, the most important factor that plays a key role in dehumanization is memory loss or rather stripping of the memory. The dystopian society of the Giver has no recollection of feelings, colors and, in fact, emotions. They have a generation long memory. *"It's much the same. Everyone in the community has one-generation memories like those..."* (Lowry, 2003, p. 59).

The dystopian society of the Giver have no recollection of the distant past, thus they are absolutely deprived of everything transcendental, visceral and intuitive. These people are presented to the reader as totally unthinking slaves of societal rules, routines and structures. So important Freudian and Meinrik's dreaming, and thus sub consciousness, are impertinent for the community in question. A dehumanized human being (a human being without memory, tradition and past) is controllable and suggestible. According to Hegel, the human is a historical being. Memory and connection to the past is of utmost importance for a human being and for human essence, it is crucial for the development of a man's spirit. Thus, the search for memory is the search for one's own spirit and identity both as a personal and religious and philosophical category.

Originality

The originality lies in exploring the dystopian society of a piece belonging to literary fiction in the aspect of phenomenology, and underlying connections with existential ideas. The characteristic features of the utopia in question are dehumanized human beings and *the (one) human*, whose spirit controls the magnitudes. *The human* due to his individuality, spirit, human nature, and identity dominates society – affronts and challenges scripted norms and gains the upper hand by virtue of existential cognition.

Conclusions

The fact that humankind can perceive and understand the past demonstrates our profound historicity in terms of our existence and proves that we are not constricted with temporal nature. Without a doubt in the present-day science most spheres are interconnected, it is especially true, when one talks about the so-called social sciences and humanities. The societal structures find reflection not only in philosophy, but in religion, psychology, education and the last but not the least in literature and as a result in literary science and critique. One of the purposes of a literary work is to expose ideological discourses and phenomena, which in their turn may form several consequential discourses. Such exposure leads to interaction between the text itself and the reader: between the consciousness of the author and the consciousness of the reader. This interaction eventually produces new phenomena. On the other hand, and it should be noted, that the level of readers' anticipation is of utmost importance under the concepts of literary perception. The author tends to raise urgent problems characteristic to this or that society or epoch. Among topics and discourses pertinent to 20th and 21st century – humanization and dehumanization, individualism and functioning in the society, philosophical, ethical, and aesthetical issues. Totalitarian discourse became one of the most researched aspects of political discourses in the realm of fiction and the most important motif of literary dystopias; the concept or phenomenon of control as a means of totalitarianism in modern societies is easily recognized by the readership. However, it should be noted that such literary texts are not least important in terms of exploration of such categories as existentialism, freedom, free-

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dom of choice, etc. The reality is understood not through rigid institutions, political or social structures, but through the human being, through his or her ability to prevail in all spheres. "The Giver" is the celebration of the human Spirit, the manifestation of human supremacy.

In literary studies, as well as in literature itself, phenomenology is transformed into the reader's aesthetic response, which depends on the level of expectations. It would be improper to claim that the reader does not take part in the creation of a literary work due to his or her input. For phenomenology language among many others is an important tool of both expressing and reaching consciousness and this tool is used on several levels in a literary work, primarily for establishing phenomena in readers' aesthetic.

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Гуманістична інтенція антиутопії в романі Лоїс Лоурі "Той, що дає"

Метою даної статті є дослідження маніфестацій гуманістичних шукань у художньому творі. Головний інтерес пов'язаний з осмисленням тих екзистенційних і соціокультурних концепцій, що лежать в основі роману-антиутопії Лоїс Лоурі. **Теоретичний базис** дослідження засновано на роботах із феноменології та теорії читацької рецепції. Метод феноменології – це описовий метод: феномени свідомості не можуть бути редуковані до обмежених когнітивних форм, а тому важливою є мова та засоби описування, їх здатність розкривати свідомість через феномени. **Наукова новизна** дослідження полягає у вивченні гуманістичного аспекту антиутопічного суспільства, зображеного в сучасній літературній фантастиці. Основна увага зосереджена на феноменологічному виявленні екзистенційних ідей, їх прояву в літературних персонажах даного твору. **Висновки.** У висновках йдеться про тенденції гуманізації і дегуманізації людини й суспільства в контексті філософських, етичних та естетичних питань, які є найбільш важливими й актуальними проблемами сучасності. В ході дослідження виявлено, що в сучасній антиутопічній літературі та в філософії основним предметом уваги є людина. Її розуміють та зображають як феномен, який не може бути сприйнятий за допомогою таких понять як явище та сутність. Людина є створінням, свобода якого передбачає постійний вихід за межі природи та звичної реальності в межі трансцендентного через прагнення осмислити її певний спосіб існування.

Ключові слова: людина; екзистенціальний підхід; феноменологія; ідентичність; літературна рецепція; дегуманізація; утопія; антиутопія

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THE MAN IN TECHNOSPHERE

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Virtual-Digital Self of Public Human

The purpose of the article is distinguishing between "internal" and "external" public human through comprehending the phenomenon of Self in its virtual-digital essence as a popular demonstrative-project space "BETWEEN" aggression and harmony. **Theoretical basis** of the work is based on the study of the phenomenon of modern human aggression in the virtual-digital space and the "project space" of the living environment through understanding the nature of the human "I". The penetration limits of the Self of the public human into the "project space" are comprehended and the nature of the self-realization and self-search models of human through the "transcendent ego" is revealed. **Originality** is demonstrated through comprehending the Self phenomenon of the public human, which forms new anthropological research direction and represents a conceptual paradigm of relationship of "human I – publicity – human We – the living space of the Other". **Conclusions.** The Self of the public human as the space "BETWEEN" does not completely "dissolve" in a separate ontological basis, but is the basis for the formation of his/her "I", while only participation in the existence of others reveals the meaning of his/her own existence. Such interaction requires significant human efforts – skills and competencies of public communication, which are able to create a successful self-identification of a public human without aggression and conflict.

Keywords: Self; aggression; public human; virtual-digital space; life world; external; internal; project space

Introduction

Today, the informational presence of a public human acquires a special manifestation and realization, as it is demanded and dictated by the crisis challenges of the modern information space. It is the virtual-digital nature of interaction between people, their kind of restraint in self-limitation and self-isolation, for example, in the pandemic of COVID-19, redefines their predominant nature and focus on aggression, which greatly affects the safe coexistence of people and the survival of the whole civilization.

The demand for open virtual-digital space existed long before the global pandemic crisis and disease in the world, when only the preconditions for the emergence of new technological means of artificial intelligence, the Internet were developed and innovative forms of intensive human representation through various public images were formed. It is with the advent of the latest technical capabilities (devices, programming languages, hardware forms), techniques and technologies that virtual-digital space is fully put at the service of human nature.

New elements and functions, original meanings and forms of virtual publicity are developing in such a way that human is already characterized not only by spiritual, material or biological nature, but also by the culture of intensive computer and mobile communication, which has completely different manifestations in his/her being. We can talk about the expansion of the so-called virtual-digital Self of the public human, where the Self is a complex temporal structure of the human "I" that is constantly changing and refining itself or as an interface between individual and general, private and public. Today, virtual space (cyberspace), digital reality, as a kind of

system of manifestation of the publicity phenomenon, can be considered as a popular user information platform of public representation, "where everything seems possible, but nothing is unattainable" because it is the lack of recognition in the order of importance of things before the new world of automatic reproduction, the surrender of human to their "technical counterpart" (Mishchenko & Shtretlinh, 2018, p. 76). At the same time, human at any time has only two models of possibility choice: to be separate or to be a part of a virtual-digital whole. This choice is so important and life-affirming that there are significant contradictions that human cannot yet overcome. It is at the stage of self-affirmation, which is always in demand that human has social difficulties – open aggression and conflict, as a manifestation of both – human and the whole. "Modern human is a social "I", in fact, created by the role that the individual must play and which is a subjective disguise of the objective social function of human in modern society. Modern selfishness is greed caused by frustration with the true self, the object of which is the social self" (transl. by L. V.) (Fromm, 2019, p. 121).

The psychological science made a huge contribution to the deciphering human aggression, both in individual and collective manifestations, the understanding of social contradictions as necessary and permanent components of direct communication of human him/herself. The author emphasizes that the problem of aggressive behavior and conflict communication of public human is interdisciplinary in nature and cannot be limited to the framework of psychological science. Thus, in philosophy, starting with the great ideas of Plato and Aristotle, there are several important directions in the interpretation of the concept of aggression, which helps modern researchers to more fully reveal the significance of this issue. The well-known Ukrainian researcher-conflictologist O. F. Protsenko (2000) noted that "aggression" and "aggressiveness" belong to the category of non-strict psychological concepts that do not have clear definitions in modern science. "Aggression" can be considered in the broadest context, revealing several classical approaches to it: a) anthropological and biological, first developed by well-known criminologists of the 18th – 19th centuries (Ferri, 2005; Lombroso, 2015), and b) actually psychological, in which a special place belongs to the psychoanalytic models of S. Freud (2020) and psychosociological theories of C. Jung (2019), K. Horney (1994), E. Fromm (2019). It is clear that psychological science alone does not give a full understanding of the concept of aggression and conflict of public human, referring only to the behavioral nature of this phenomenon and forgetting about its unique identity with other phenomena that complement this understanding. For example, the phenomenon of struggle, which is based on natural aggression, is one of the main problems of the philosophy of life (Freud, 2020; Fromm, 2019; Schopenhauer, 2013; Simmel, 2006), namely the concept of aggression, can be revealed through the latest cross-cultural concepts (Gazniuk, 2003; Vasylieva, 2019) and theories of ethos.

Departing from the psychological focus of the problem of public human aggression, we will try to explore the concept of Self as a complex function of contact in modern public space and in the virtual-digital living environment (Heemsbergen, Bowtell, & Vincent, 2021; Procter, 2021).

Purpose

The aim of the article is the concept of distinguishing between "internal" and "external" public human through comprehending the phenomenon of Self in his/her virtual-digital essence as a popular demonstration-project space "BETWEEN" aggression and harmony.

Statement of basic materials

The phenomenon of Self as a complex determinant of public space of virtual-digital space

In English, the Self is described as "someone's personality", "composition of personality, special qualities", "personality type, character, normal behavior" (Lea & Bradbery, 2020). In addition, the basic definitions of the concept of the Self, which are found in the works of modern authors, emphasize its dualistic, flow-line and systemic nature:

- the Self as an active boundary of contact, the activity of which is to form figures and backgrounds;
- the Self as a function of the field "organism-environment", which is responsible for the synthesis and integration of human experience (Polster, 1988, p. 434);
- the Self as a process of organization of the spatial field of two interacting "I";
- the Self as a process of contact with the current, the moving organization of the elements and the peculiar relations that are part of it (Francesetti & Spagnuolo Lobb, 2013, p. 422).

In the 20th century, the theory of Friedrich Perls, Ralph Hefferline, and Paul Goodman (1994) on the concept of the Self appears, which, according to the researchers, is only a small factor in the overall interaction "organism – environment". This concept has an important role in the development and creation of communicative meanings; it has a complex and volume nature, which is not limited only to physiological and mental. Moreover, in this sense, the Self is not synonymous with identity, if the identity is thought to be as an existing a priori. The Self is constantly changing; it is not given to a human once and for all. This is a complex temporal structure. Considering the Self in the form of areas, a kind of important centers of personality, it can be noted that these manifestations are revealed through the interaction of internal and external, where "internal" can come into contact with the "external" through a kind of intersection, potentially covering the whole world, alternating what is in the middle with what is outside. Free penetration of "internal" and "external" is allowed, which contributes to the differentiation of various areas and interaction between them.

When defining the concept of the Self phenomenon in the virtual-digital environment, it would be logical to define the concept of the *public human* as the main actor in this environment. Let us say that a public human is a specific person who has the highly-demanded desire of the personal "I" to be open, seeks self-realization and self-affirmation, meeting their needs. At the same time, a public human is strong-willed in his/her intentions of positioning, where positioning is an internal need, the message of creative realization of the Self and its development. That is, a public human, as a person, the separation of his/her own "I", must constantly cross the boundaries of his/her inner existence and go beyond him/herself. A human becomes public only when he/she has an urgent need, the intention to be demonstratively open to others. Under such conditions, publicity becomes a person's emotional and volitional impulse, which is associated with his/her self-actualization, self-reflection and self-affirmation.

It is in the virtual-digital environment that a new out-of-body experience of a public human is formed. Yes, on the Internet, there is information about human, his/her biographical and physiological data, account number, archive of correspondence with others, but there is no a human him/herself, his/her true existence. With a simple touch of a computer key, a human is able to move to the right place and time in a matter of seconds, without worrying about the real travel difficulties. He/she seems to be in the playful essence all the time, showing the image of both

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him/herself and the demanded Other. Here, a human is in some degree protected from conflict, communicative incomprehensibility, open aggression and anger of the interlocutor, because at any moment he/she can get out of an awkward communication model and turn off the computer. Thus, a human is capable to identify him/herself with those aspirations which allow him/her to think highly of his/her own "I", tend "to a distortion towards positive authenticity... and add his/her best characteristics while describing his/her 'real Self'... It's not enough for people to convince themselves that they have positive qualities and talents. It is usually important that others do not think of them any worse" (Kaufman, 2015, p. 293).

The concept of "true I" is interesting here, which is fully comprehended by Karen Horney (1994, p. 57). According to the researcher, the "true I" is a living, unique, personal center, which shapes human existence. K. Horney proves that there are very devastating consequences of self-alienation of the "true I", which seems entering an agreement with the devil:

...in exchange for promises, we are losing connection with our senses, desires, beliefs, forces, and the ability to feel that we ourselves are an active determining factor in our own lives. As a result of the loss of a holistic sense of self, we lose our 'soul' and are forced to find ourselves 'in hell within ourselves'. (Horney, 1994, p. 58)

Given this, the researcher is convinced that a human is able to resort to two models of creating a "true I": 1) suppressing certain features of his/her character and bringing the opposites to the fore (for example, overemphasize the ability to be kind, caring, loving, in no way showing aggression towards others or actively keeping the environment under constant control, dominate the environment); 2) maintaining a distance from others that in any case prevents conflicts (for example, highly appreciate loneliness and do not take any action, which hints at the risk of interfering in his/her personal space and draws attention to the insecure "I") (Horney, 1994, p. 58).

It should be added that the eminent American researcher A. Maslow (2010), studying models of human self-realization, was convinced that external triggers have a significant influence on what exactly is the "true I" of a human. That is, the external forms the internal, and they are correlated together in a single concept of human Self. In fact, the essence of the Self is to be the connecting core between the "I" of human and the public sphere, an intermediate link that correlates depending on the aspirations of human him/herself. A. Maslow emphasizes that human is always in the process of their Self-formation, a naturally long process. In this case, the "inner core" of human consists of "potential opportunities, not the final embodiment of the weak, vague and tender ones, which are easily silenced by learning, cultural expectations, fear, condemnation" (transl. by L. V.) (Maslow, 2010, p. 67).

Undoubtedly, for some people social media, as one of the manifestation forms of virtual-digital publicity, are the only way to contact others. But there is a kind of paradox in this environment: on the one hand, it increases the chances of a close relationship, and on the other hand, it makes it easier to avoid deep relationships. This can be explained by the thesis that it is more pleasant for a human to feel accepted by the general public than to seek a true connection with

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individuals. If in the real public environment, human only seeks to create a certain significance of his/her self, while in the virtual one it already exists as a copy of the ideal self: the interweaving of simulacra, the combination of everything demanded in one time and space. Thus, the virtual-digital space of escape from reality, the collage of superimposed images lead to the intense self-search and the development of the human Self. Due to the significant blurring of public-personal boundaries, the blurring of the Self, the preconditions for self-identification and understanding of the personal "I" are created.

The concept of life world and project space

E. Husserl (2010) and M. Heidegger (2010) are two pillars of phenomenology of the 20th century. Each of them has developed his own concept of "human existence". Developing his ideas at the same time, Heidegger (2010) spoke of the locus of human existence as a world, while Husserl called it the "*life world*". For E. Husserl, the life world is an ordinary, everyday world, a space of everyday conversations, contacts and interactions, a natural world that is intuitively attractive and aesthetically perceived by a human. At the same time, the life world is not only the natural environment, but also the world of people, where the Self arises as a result of interaction, contact, supporting human existence. "The life world is a background immersed in the world" (transl. by L. V.) (Mishchenko & Shtretlinh, 2018, p. 88) on which the Self process unfolds.

Studying the concept of the life world and approaching the understanding of the Self phenomenon as a conceptual interface of modern human in virtual-digital space, it is also appropriate to recall the position of the famous anthropologist H. Plessner, who argued the existence of "personal unity of life and the layer of existing being that coexists with human" (Popov, 1988, p. 128). The philosopher understands a human, first of all, as a person eccentric to the existing being. He sees in this ability to "get out of oneself" the leading essential feature. Distinguishing between the human body and the environment, the researcher names several features of this boundary: 1) the boundary is only a virtual "BETWEEN" the body and the surrounding environment, where it begins (ends). It belongs neither to the body nor to the surrounding environment, it belongs to both. In this case, the boundary is something different from the real limitation that belongs to the body as its outline, and although it does not pass "near" it, but it is something external to it, because the transition to another, although provided by limitation, but does not belong to its essence, that is, it is not necessary for the existence of the body itself; 2) the boundary of the real belongs to the body, which not only provides a limited by its outline with the transition to the external environment, but also makes this transition in its limitation, it is this transition, which is why it becomes available here (Popov, 1988, p. 148).

If we remember that the spirit is a sphere, which is given together with the eccentric positional form, it becomes clear the primary paradox in the life situation of human: he/she (as a subject) oppose him/herself and the world and at the same time is removed from this opposition.

It is a mistake to think of 'individuals' as primitives united in social relations, because there is no doubt that the existence of 'individuals' is possible only in complex societies... 'Person' is a reflection of the interper-

sonal whole, and 'personality' is the best learned as a social attitude in the structure of the Self. (transl. by L. V.) (Perls, Hefferline, & Goodman, 1994, p. 11)

In the world against the world, in oneself and against oneself – none of the opposite definitions has an advantage over the other, the abyss, the empty "between", "here" and "there", which remain "through". Thus, in a human finds him/herself in his/her living space, positions and represents. He/she seems to create an indirect (Self) between him/herself and the environment, while not dissolving in it entirely, just because he/she stays in it. Overcoming the physical sensory boundary, the goal, the direction (ikigai) appears. Only under such conditions it makes sense to assert that "I" is in contact with the Other, and it is the contact that becomes a function of this boundary. In turn, "personality" is assimilation, the image of the Self, which tries to combine experience, decisions, agreements, physical capabilities and limitations. That is why a human has a sense of whom he/she really is. The function of this conditional boundary is to provide autonomy and self-knowledge (Kaufman, 2018, p. 295).

Let us turn to the concept of "project space", which is also important for understanding the concept of virtual-digital Self of public human. It should be noted that the phenomenon of "project space" has been studied empirically in the context of the history of the art industry, but it can also be considered through philosophical research in relation to understanding the nature of public human. In the works of Heidegger, the philosophical concept of the project is detached from the context of art, combining with the structure of human existence as "being-in-the-world", "being-here" (Dasein). Heidegger thinks existentially and uses Entwurf, which "has not only the connotation of a theological structure that is aimed at the ultimate goal or movement, in which this goal moves, but also "throwing" of something (werfen)" (Mishchenko & Shtretlinh, 2018, p. 109). It follows from here that the concept of "thrownness", which together with the projection, is one of the four structures that he identifies in the position of Dasein. Thus, Dasein (according to Heidegger) is understood as "throwing the projection". Being thrown, it projects its opportunities. In other words, we are essentially the beings of the future. The project space recognizes this future dimension as an opportunity. It is a space for the presentation or display of the existence of "I" possibilities through the individual stages of projects, which become the subjects of new forms of the spatial organization, striving for something ideal – a project in the making.

Contradiction as an internal protest of public human

Contradiction is a necessary and common feature of any entity or phenomenon. Therefore, it is legitimate to say that the essence of a public human does not contain any specific contradictions, but has contradictions in general, because the presence of such contradictions in the living space is not something permanent and unchanging. As O. F. Protsenko (2000, p. 38), the modern Ukrainian philosopher notes, the contradiction is the opposite phenomenon of interaction, which has certain characteristics: 1) unity, interdependence of the parties; 2) mutual exclusion, denial of opposite parties; 3) their interpenetration. According to the researcher, the unity of the opposites exists as long as this contradiction exists. As soon as this contradiction completes its development, is resolved, ceases to exist – the unity of opposites disappears. The solution of the contradiction, as a rule, leads to the formation of a new quality with its new opposites and new unity.

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Interesting is the researcher's opinion that the unity of opposites reflects the organic connection that exists between such phenomena, trends that, on the one hand, assume, condition, and on the other hand – deny, exclude each other. In fact, each of the opposites of contradiction in itself is a contradiction, the inner unity of itself and its opposite, where contradiction and the struggle of opposites is the common essence of each opposition. This means that no matter what opposition we take, it cannot be absolutely identical with itself or its opposite, much less with the whole contradiction. Thus, contradictions are a necessary condition for the movement of relations between opposing parties and to preserve the whole. This thesis emphasizes the idea of the aggressive nature of the public environment, which is constantly changing and taking new forms of manifestation (Khmel, 2021). The parties to the contradiction, being constantly open to each other, are not only united, but also qualitatively different from each other, so if one of them is aimed at preserving this unity, inhibiting further progress, the other – at eliminating this unity. This process leads to the development of everything new, where the phenomenon of struggle forms counteraction. It can occur only where there is a contradiction. At the same time, there is a necessary connection between the internal and the external in the contradiction, where the external and the internal are identical, when the former is considered from the point of view of the phenomenon, and the latter from the point of view of the essence. Fixation of external and internal relations becomes possible only when the manifestation of the essence of the object itself is traced. The parties to this contradiction interpenetrate, mutually condition and contradict each other as inseparable moments of the whole and the Self of each of them.

Self as an interpenetrating entity

Having comprehended the concept of contradiction, we turn to the conceptual understanding of the phenomenon of Self and its manifestation in human nature. Comprehending this task, we give an example. Thus, in *The Republic*, Plato (2017) presents two images of a human living in a cave and looking at the world around him through the flicker of reflections on the cave walls, imagining its forms and manifestations. It was Plato, and later I. Kant (1964), who divided the world into two components: 1) the real world – noumena – "thing in itself", in which our mind forms the ability not to contemplate, but only to combine the data of contemplation in its experience; 2) the world, which is perceived due to sensations – phenomena. If we directly apply this division of the world to the sphere of human relations and public communication, we can make an assumption that the contact with Others does not make sense, because there is a kind of distortion of this contact – there are only our feelings and projections on these feelings. Such an understanding makes contact meaningless at all. In addition, referring to Plato's theory, one can argue that human is a kind of isolated in his/her own cave, and the people he/she interacts with, loves or fights with are shadows on the walls of his/her cave. This is an absurd theory, because it cannot solve the basic question of the philosophy of life: how does one mind unmistakably come into contact and interact with another and find understanding? This problem can be overcome from the standpoint of the Self concept, although the solution will be quite extraordinary. It is known that the concept of understanding the phenomenon of Self argues that this phenomenon cannot be completely separated from the Other, that one is always a condition of the Other.

The conclusion ... is that our consciousnesses are not so independent ...

Our consciousnesses are not separate from each other or isolated, and we

are not the only owners of our consciousness. Consciousness arises from what is in constant interaction and dialogue with another consciousness... (Stern, 2003, p. 33)

That is, a human can come into real contact with the Other, because he/she is always part of what the Other is. Thus, it can be argued that the experience at the boundary, which includes daily self-determination of understanding oneself and the world and is the so-called "transcendent ego": "I may be wrong about what I know about you, but no more and no less than I can be wrong about what I know about myself! Only distancing and deception can be the cause of such mistakes" (transl. by L. V.) (Philippson, 2014, p. 201).

The existential position of J.-P. Sartre is also interested. It denies the Other: "I become myself, not the Other to whom the "I" is connected, but this means that "I" also need to distance myself from the implicit, preverbal connection with the Other and from interacting with the Other" (transl. by L. V.) (Philippson, 2014, p. 214). Such a division serves as an action, not a necessity. If we continue to perceive the Other in these reflections in Kantian terms, it will be logical to understand why other people may understand us better than we.

Thus, it can be argued that the Self of public human is an interpenetrating substance that is created by human him/herself. It has its own creative potential; it arises in the same meaning due to the living space and the existential denial of dissimilarity. It is an open opportunity to create change and change yourself.

Originality

Originality lies in understanding the concept of the Self phenomenon of the public human in his/her virtual/digital essence as demanded demonstration-project space "BETWEEN" aggressiveness and harmony, which opens a new direction in the field of anthropological philosophy. The author proves that in the public environment Self of public human becomes one of the main determinants of human life, forms a kind of complex relationship "human I – publicity – human We – the living space of the Other". Virtual-digital publicity appears as a gallery of images of communicative game and search for new forms of the personal Self, where personification, distance is abolished and there is a project space, artificial openness. Here a person feels his/her involvement in a certain integrity, which increases the feeling of self-protection, self-confidence, significance and meaning of life. At the same time, the undeveloped, simplified Self forms primitive, aggressive, conflicting forms of public communication in the virtual-digital space.

Conclusions

The Self of the public human does not completely "dissolve" in a separate ontological basis, but is the basis for the formation of personal "I". Here, only complicity in the existence of others reveals the meaning of one's own existence and the creative development of the Self. This requires considerable effort – skills, competencies that are able to form the required successful self-identification of human without aggression and conflict. At the same time, the loss of the practice of subjectivity realization threatens to immerse the human "I" in excessive general collectivity (for example, the Condorcet paradox), which can destroy the manifestations of personal responsibility. The absolute form of publicity – complicity in the virtual-digital space can be as-

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sessed only as an ideal reality. The demarcation line between public and private runs only in the imagination of the human, who seeks or does not seek to join the common. Virtual-digital space draws a human into a large-scale quasi-public performance, where a human feels involved in the whole, but at the same time activates his/her own aggressive "I". Artificiality through naturality is the main thesis of the new virtual publicity. Here, due to active symbiosis with technology, a human is too actively involved in the symbolic struggle for his/her own Self. It can be argued that the virtual-digital Self of public human becomes one of the main determinants of living space, forms a popular set of complementarities. Modern virtual publicity is becoming an accessible universal but controversial way of constructing the Self of human, touching on his/her certain existential manifestations and aggressive nature.

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Віртуально-цифровий Self людини публічної

Метою статті є концепт розмежування "внутрішнього" і "зовнішнього" людини публічної через осмислення феномена Self в його віртуально-цифровій сутності як затребуваного демонстративно-проектного простору "МІЖ" агресією та гармонією. **Теоретичний базис** роботи ґрунтується на дослідженні явища сучасної людської агресивності у віртуально-цифровому просторі та "проектного простору" життєвого середовища через розуміння природи людського "Я". Осмислюються межі проникнення Self людини публічної в "проектний простір" й розкривається природа моделей самореалізації та самопошуку людини через "трансцендентне еґо". **Наукова новизна** демонструється через осмислення феномена Self людини публічної, що формує новий антропологічний напрям дослідження та представляє концептуальну парадигму взаємовідношення "людського Я – публічності – людського Ми – життєвого простору Іншого". **Висновки.** Self людини публічної як простір "МІЖ" не "розчиняється" остаточно в окремій онтологічній основі, а є підґрунтям формування її "Я", при цьому лише співучасть у бутті інших відкриває сенс власного буття. Така взаємодія вимагає значних зусиль людини – навичок та компетенцій публічного спілкування, що здатні створювати успішну самоідентифікацію людини публічної без агресії та конфліктності.

Ключові слова: Self; агресія; людина публічна; віртуально-цифровий простір; життєвий світ; зовнішнє; внутрішнє; проектний простір

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UDC 141:316.77:004.04D. L. KOBELIEVA^{1*}, N. M. NIKOLAIENKO^{2*}^{1*}State Biotechnological University (Kharkiv, Ukraine), e-mail daliakobeliava@gmail.com, ORCID 0000-0003-3139-1561^{2*}State Biotechnological University (Kharkiv, Ukraine), e-mail Nnataliya196513@gmail.com, ORCID 0000-0003-1700-6540**From Information Search to the Loss of Personality:
The Phenomenon of Dataism**

Purpose. The research is devoted to the analysis of the urgent problem of the information society: the overload of a person with information and, as a result, the impossibility of adequate formation and development of the personality; as well as the problem of "digitization" of human existence and the formation of a new reality of dataism. **Theoretical basis.** A lot of modern scientific works are devoted to the analysis of the information society, its problems and features. The information society is a logical continuation of the scientific and technological revolution, which led to the rapid growth of scientific knowledge and the technology development. In the 20th century, technologies have touched the sphere of knowledge and information, as a result of which the formation and development of the information society, or "knowledge society", takes place. Information becomes the main resource in it, and, one way or another, a person's life is inextricably connected with the information space. With the information society formation, the problem of information search and processing becomes one of the most urgent. It turns out that despite the abundance and availability of information, it is very difficult to determine its relevance. A lot of effort is spent on developing information retrieval algorithms. Another problem is related to the person's inability to process large amounts of data. This situation begins to influence not only the education process and professional activity, but also the formation of a person's personality. A person is "lost" in the information space and gradually loses his/her "I". Algorithms for data analysis come to the rescue, but gradually, instead of giving a person material for thought, they begin to make decisions on their own, and therefore, live life instead of a person. With the advent of Big Data processing algorithms, a new ideological paradigm appears – dataism, which predicts the merger of a person with the general data flow. **Originality.** The authors make assumptions that the dataistic future is "natural". A lot of works, including in the framework of philosophy, are focused on the problem of "dissolving" a person in the information space and finding ways to overcome it. But, in our opinion, this process is a completely logical continuation of human evolution. **Conclusions.** Existence of a person as a data flow is not a problem and a threat, but a new dimension of his/her being, and, therefore, requires a careful study and formulation of the main principles of this form of existence.

Keywords: information society; information retrieval; data processing algorithms; human existence; personality; identity; alienation; freedom of will; dataism

Introduction

Human existence in the modern world is becoming increasingly connected with the information space. Information is becoming the most important resource of the modern world, and perhaps the purpose of existence of modern civilization. Numerous studies in various fields of science, including philosophy, confirm the relevance of "information" phenomenon research. In our opinion, considering the issues related to the information phenomenon analysis, particular attention should be paid to the problem of person's "dissolving" in the information space. Scientists are increasingly drawing attention to the fact that the knowledge and communication system, which was gradually formed due to conscious human activity, is becoming a separate and independent phenomenon, gaining great power and is already beginning to influence the civilization development. In other words, the information space created by a human begins to create him/her.

This raises many complex issues: the growing amount of information and the possibilities of its processing, information quality, the Internet and its role in the information society, the emer-

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gence of algorithms for analyzing Big Data, Grid systems and cloud computing technologies, their influence on human life, etc. Humanity is beginning to understand not only the positive factors posed by the freedom of information dissemination and access, but also the threats arising in this regard. There are growing concerns about the loss of human integrity under the pressure of diverse information, the loss of the ability of independent orientation in life (both virtual and real) and the ability to analyze information, as well as the growing trust in data analysis algorithms and decision-making prerogatives. Thus, a person gradually loses him/herself, his/her personality and becomes no longer an information user, but a product of the information environment. The global information network is turning from an assistant into a master. In the near future, a person may face the fact that his/her existence will be possible only as a data flow.

Within the framework of philosophy, psychology, sociology and other sciences, there is an active discussion of this problem. S. M. Iagodzinskyi in the article "Information Space of the Global Network: Social-Philosophical Aspect" raises the important issue of large volumes of information and its relevance. He also emphasizes: "...what was considered exclusive technology 10-15 years ago, is now a kind of space of social existence" (authors' transl.) (Iagodzinskyi, 2012, p. 67). S. Proleyev (2014) in his article "'Society of Knowledge' as an Anthropological Situation" notes that: "Personality becomes a singularity, and the way of its constitution becomes involvement in information networks" (authors' transl.) (p. 21). O. Zaporozhchenko (2021) studies the problem of "formation of a stable identity in the information society" (authors' transl.) in his article "Traditional and New Forms of Personal Identification in the Information Society". O. I. Zhukova (2010) in her abstract of the thesis "Self, Its Typology and Place in Human Self Determination" notes that: "...person is less and less perceiving him/herself as an integral personality" (authors' transl.). O. Gomilko (2015) in the article "Knowledge Society as a Challenge to Rationality" draws attention to the internal contradictions of the "knowledge society", which, on the one hand, opens new opportunities for a person, and on the other – leads to "regression of human rationality" (authors' transl.) (p. 26). D. G. Dabrarnodni (2019) in the article "The Internet as a Technological Basis of Postmodern Culture: L. Ropolyi's Philosophy of the Internet" notes the meaning of the Internet in the formation of a knowledge society and emphasizes the importance and, at the same time, the problematic nature of its study. In addition to the modern and familiar understanding of the Internet, a new vision of this phenomenon is emerging. Increasingly, researchers are predicting the emergence of the Internet of Things (IoT) in the near future, which will literally combine all things and phenomena (Chekletsov, 2016). The formation of a common information space that violates private boundaries also raises certain legal issues, which V. I. Gryb (2017, p. 63) considers in his publication. Thus, the question of private interests and personal will arises. Wouldn't a situation arise where Big Data corporations and algorithms, which in turn are developing through the active use of Grid technologies and Grid networks, deprive people of the need or even the ability to independently analyze information and make decisions?

Thus, the problems of the information society and human existence in it are currently very relevant. But, in our opinion, despite this, the insufficient attention is paid to the question of the possibility of a new worldview paradigm – dataism. D. Brooks for the first time used this term in the article "The Philosophy of Data". He writes: "If you asked me to describe the rising philosophy of the day, I'd say that it is dataism" (Brooks, 2013). D. V. Popov (2020) also notes: "Before our eyes dataism – the 'religion of data' – is born, a quasi-religious worldview based on faith, hope and love for digital technology" (authors' transl.) (p. 25). O. Kyslova (2019) notes in her

publication that the process of datafication is an important factor in the transformation of the social environment. Y. Harari (2018), an Israeli historian and science popularizer, pays considerable attention to this issue.

Thus, the problem of human existence in the modern information world or even the problem of coexistence with the information world is one of the determinants of modern philosophy. The rapid development of information technology leaves little time to understand the place of a person in the modern world and the process of its informatization; and, in general, does humanity have a chance to keep itself in its current state, does it make sense to adapt to modern technologies or should something be changed in them?

In this study, we will look at how over the past few decades the following situation has developed that from the problem of information search (which is extremely relevant in the information society or a "society of knowledge") people have moved to the problem of finding themselves, their identity and their personality. We will also consider whether the person of the future needs "personality".

Purpose

The purpose of the study is to draw attention of the scientific community to the formation of a new worldview paradigm of dataism. Given the above, it is possible to assume that in the near future humanity will no longer be able to separate itself from the information sphere, and given its rapid development, we should focus on the problem of "dissolving" the individual in the data flow. Therefore, the task of our study is to make certain recommendations for further human interaction with the information environment.

Statement of basic materials

Since the Renaissance and the New Age, a certain worldview has been formed, which eventually becomes decisive for modern civilization. This worldview combines two main components: "faith" in human and "faith" in science. Humanism puts a person at the center of the world and endows him/her with almost divine abilities. Gradually, the inner world of a person and his/her projections into the outer world, begin to play a key role in the worldview paradigm. Science supports humanism, and humanism supports science. Humanism allows a person to explore the world and transform it as he/she wishes. Having got rid of external obstacles, science begins rapid development and soon achieves remarkable results, which further assures a person of the correctness of his/her worldview position. Thus, we get a modern humanistic and scientific worldview (Kobelieva, 2020).

The great potential of science became clear in the 20th century. The situation between humanism and science is changing. If humanism still needs scientific results for its prosperity, there are serious doubts about whether science needs humanism. Humanism sets a system of values and goals, priorities and research directions, which is quite logical and not unfounded. In the end, if the technology generated by science destroys a person him/herself, it is likely that the further development of science will also stop. But if we assume that this will not be destruction, but transformation?

In the 20th century, the formation of the information society begins. In such a society, a person gains access to large amounts of information, which completely coincides with the values and goals of the humanistic paradigm regarding the development and self-improvement of the individual. Science and technology are gaining unprecedented opportunities for dissemination.

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As a result, already in the 21st century, humanity is facing problems related to the fact that the information world is getting out of control, constantly improving, acquiring new forms, and a person no longer decides what to do with information, but on the contrary – information controls a person. The question arises – how did humanity get into this situation, and what could be its consequences?

Modern philosophy, in our opinion, can become one of the effective tools for solving the problems of the information society. On the one hand, "...the formation of the information society under the influence of the computer revolution is one of the important factors of cognitive turn in philosophy and science, which, in turn, contributes to further informatization of society" (authors' transl.) (Zahorodniuk, 2019, p. 93), and on the other – the philosophical comprehension of information processes occurring in society, should determine the nature of the problem and the prospects of the modern worldview paradigm. "Today, philosophy faces the challenge of providing a foundational treatment of the concepts and phenomena underlying the information revolution, in order to foster our understanding and guide the responsible construction of our information society" (Baumgaertner & Floridi, 2016).

In this study, we aim to trace the transition from an information society or "knowledge society" where knowledge and information are the main resource and used to meet human needs (Danilyan, 2008), to a society that will lose its independence and merge with general world information flow (the concept of dataism), in which a person will no longer have any separate status, and, moreover, will not have the opportunity to build any strategy for the future. The transition process is not yet complete, and it is quite possible that the vector of information technology development will turn in the other direction, and therefore the risks that are very likely now, will not materialize, but, in our opinion, it would be very reckless to deny the possibility of the advent of the dataism era. Therefore, one should assess the current situation as adequately as possible, and perhaps take measures to prevent such situations or to define in more detail one's prospects and one's place in the possible future.

The central concept of the information age is the concept of "information", which, in turn, is not unambiguous. S. K. Boell (2017) in the article "Information: Fundamental positions and their implications for information system research, education and practice" provides the following definitions: "information exists independently of humans as part of the physical world; <...> information exists in signs, but in the observer independent way; <...> information exists only in relation to a subject; a fourth stance assumes information to exist within a sociocultural setting". S. K. Boell believes that each of these assumptions entails very different situations regarding how people can receive and use information, but, in our opinion, all these options exist in parallel, and we should take them into account in further analysis of information society. As information becomes the main resource of modern society, the focus is on how we can or should interact with it. From this point of view, the issue of information search and its relevance comes to the fore. A lot of research in various fields of science is devoted to the study of this problem (Tereshchenko, 2018). The research of "...subjective factors in the information search process" (Gwizdka & Lopatovska, 2009) is also a relevant issue. American mathematician C. Mooers introduced the term "information retrieval" into scientific usage in 1947. Depending on the field of knowledge, the meaning of this concept may vary slightly, but we can rely on the definition according to which, information retrieval is a "search for certain information that meets the information needs of the user" (DSTU 5034:2008, 2009, p. 4) or "search, selection and provision of information according to certain criteria, which meets the pre-set requirements in the information

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request" (authors' transl.) (DSTU 7448:2013, 2014, p. 10). "Information retrieval" also becomes a separate discipline "...which lies at the intersection of library science, computer science, information design, information security, cognitive psychology, linguistics and semiotics" (authors' transl.) (Pitelinsky, 2018, p. 113).

The technical tool that has connected the whole world into a single system is the Internet. "It is the Internet and other related information and communication technologies (ICT) that have become the technological basis of the current stage of civilization development – the society of knowledge" (Dabrarodni, 2019, pp. 32-33). The "society of knowledge" embodies the ideal of the age of science and humanism, realizing the possibility of rapid and diverse intellectual experience. However, research in the field of the Internet and social networks also shows the negative aspects of the information society. For example, S. M. Iagodzinskyi (2012) in his article "Information Space of the Global Networks: Social-Philosophical Aspect" notes: "Despite the fact that the indisputable features of the information society should include the rapid satisfaction of all needs related to information services, the Internet is less and less able to satisfy the demand for quality, valid, and reliable information" (authors' transl.) (p. 68). Among the problems associated with the use of the Internet the increase in so-called junk information, and related difficulties in evaluating information; crisis of scientific knowledge itself; personality destruction are also singled out (Emelin & Tkhostov, 2013; Proleyev, 2014). Digital space and the latest technologies create the conditions for an unprecedented increase in the amount of information (Big Data, Open data), but only 0.4 percent of the world's big data is analytically processed (Mezhdunarodnyy bank rekonstruktsii i razvitiya, 2016). Useful information is lost, which on the one hand creates conditions for self-actualization of the personality, and on the other – there is a decrease in search and desire for conscious identity that is expressed in the illusory idea of freedom from society and leads to information-technological loneliness and self-isolation of human (Voronova, 2016).

In the end, it turns out that the information society (or "knowledge society") aimed to accelerate scientific progress based on humanistic ideals, on the contrary, starts destroying the humanistic paradigm. To form a personality, "I" concept, without which it is impossible to imagine a modern system of values, a person should be placed in a certain socio-cultural environment. A hundred years ago, there were no problems with this. A person was born in a certain environment, communicated with a limited number of people, followed certain cultural norms and ideals, and, as a result, was formed as a personality, with an integral and relatively stable "I", who has his/her own will, point of view and right and freedom to realize it. The situation of society informatization seems to change this system radically. Having access to a huge amount of information, a person cannot perceive and process it; he/she does not have the opportunity to find a clear and unshakable support for the formation of his/her own "I". There is a serious contradiction between the physical existence of human, which takes place in certain conditions, and his/her virtual existence, which, in fact, is not limited. A person can be part of many virtual communities, find a lot of information on any issue, but he/she is not able to process it. O. Zaporozhchenko writes in the article "Traditional and New Forms of Personal Identification in the Information Society":

...the question about the possibility of forming a stable identity in the information society arises. There are two radically opposite points of view.

<...> The first evaluates the formation of the information society as a

condition for qualitative growth of opportunities for personal development. The second approach <...> focuses on those threats to the personality arising in the new environment. (authors' transl.) (Zaporozhchenko, 2021, p. 57)

Zhukova O. I. notes:

High speed of social changes, complication of social interactions make it difficult for a person to develop, assimilate and adopt new norms; they complicate the process of incorporation into a new social reality and, consequently, make the instability of the individual's position a daily phenomenon, both in his/her own eyes and for the others. They create a state of unconnected, disintegrated self-image. (authors' transl.) (Zhukova, 2010)

Thus, modern culture faces a major problem, which lies in the contradiction between the concepts of humanism and the information society. The reverse process begins: it is not the person who seeks information, but the information that seeks the person. If ten years ago we used the Internet to find what we need (and we knew in advance what we need), now information algorithms themselves "know" better what to present to us as our interests. In the end, we witness the beginning of the transformation process, the transformation of the inner world of human (Khmel, 2021). It is hardly possible to clearly imagine how this process can end, but we already see that the integrity of the human personality, the prerogative of understanding oneself and managing one's life is gradually leaving a person. But where exactly it goes? In our opinion, one of the probable answers is presented in the concept of dataism.

"As a result of the rapid development of information technology, more and more data are being generated in various spheres of human life. In the last decade, the term 'big data' came into circulation" (authors' transl.) (Kurovska, 2019, p. 114). This term refers to a range of technologies for working with large arrays of unstructured data and the process of transforming them into knowledge relevant to a particular audience (Zwass, 2020). And what is Big Data? The fact is that due to the widespread use of information technology, it is possible to get information from literally everything. And, if, a huge amount of information, as it turned out, is rather destructive for the human personality, then nothing like this happens with artificial algorithms. They are able to collect and analyze unlimited arrays of information, and moreover, use the information obtained to further alienate a person from the process of thinking and making decisions. If a person can have a very vague idea of what he/she wants (for different reasons), then algorithms will not "miss" anything, and as a result, will know much better what a person needs. In fact, this is already happening before our eyes, it is happening to us. For example,

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A team who built a model similar to that used by Cambridge Analytica said their model could understand someone as well as a coworker with access to only 10 Facebook likes. With 70 likes they could know them as well as a friend might, 150 likes to match their parents' understanding, and at 300 likes they could even come to know someone better than their lovers. With more likes, they could even come to know someone better than that person knows themselves. (Parton, 2018)

Not many people find the prospect of "losing" themselves attractive, but at the same time, stopping the process is hardly possible. One of the possible scenarios is dataism. The concept of dataism is still very young, but, in our opinion, it should be looked at carefully. As a result of the rapid spread of the Big Data, a new phase in the evolutionary development of civilization is emerging – a society based on data.

The main factor of social transformations is datafication, which involves the transition into quantitative form (into 'data') of all phenomena and aspects of the world around us, even those that were previously understood as purely 'qualitative', not quantifiable: human actions, relationships, desires, moods, etc. (Kyslova, 2019)

As a result, from the point of view of dataism, everything can be digitalized. Everything around, including the person him/herself, becomes part of the overall data flow. Let us note that in this process, no separate place for a person is provided. Of course, in the transition phase, algorithms that are actually processing the data flow need those who develop them and determine the purpose. For example, "for now, computers do an excellent job with very well-defined activities, such as optimizing trucking routes, but humans still need to determine the proper goals, interpret results..." (Chui, Manyika, & Miremadi, 2016). But, in fact, it is difficult to predict how it will end. It is possible that a person will be compared to artificial algorithms of data analysis, and, perhaps, he/she will finally lose his/her individuality. There is already a situation of uncertainty – what is more important: the private interests of the individual or unrestricted information dissemination. It is possible that this issue will become one of the cornerstones in the near future.

As for dataism, for it, the answer to these questions is obvious – no one and nothing should hinder the data movement. Moreover, the value of anything, including human, is measured by his/her contribution to the information space. The end point of the dataism formation should be the formation of the Internet of Things (IoT). "The Internet of Things (IoT) is a qualitatively new stage in the development of the Web, which allows us to connect (both in space and time) any

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physical and virtual objects ('things'), processes, various systems using any algorithms, programs or interfaces" (authors' transl.) (Chekletsov, 2014). Thus, if the Internet technology has allowed free search and dissemination of information, thus realizing the humanistic idea of self-development and self-improvement, IoT technology will lead to the need to "lose" oneself and "dissolve" in information. Humanity will be immersed in the digital environment, will be fully digital, virtual (Popov, 2020, p. 26).

Y. N. Harari describes the perspective of life with dataism in detail in his books "Homo Deus: A Brief History of Tomorrow" and "21 Lessons for the 21st Century". Dataism considers all phenomena of the world as different forms of data flow. The whole human race can be interpreted as a data processing system. When the Internet of Things will gain strength, Homo Sapiens will simply disappear. But despite this perspective, modern people continue to do everything to bring such a future closer. More and more people are striving to be part of this data flow, losing privacy, independence and individuality. The first step on this path has already been taken. Data processing algorithms such as Google and Facebook know a person better than he/she knows him/herself, and we are gradually beginning to trust them more than ourselves (Harari, 2018). This process takes place without any coercion and looks quite logical. No one doubts that Google Maps knows best which way to go. Thanks to Big Data algorithms, Google has the ability to process huge amounts of information almost instantly, and we consciously rely on these results (Harari, 2016).

Most likely, people do not see anything strange and frightening in these technologies, because they are accustomed to perceive technology as an assistant. Klaus Schwab (2021), for example, believes that "all of these new technologies are first and foremost tools made by people for people". Our "I" determines which result it wants to get and involves any available resources for its implementation. This has been happening for many millennia and has become commonplace for us. We immerse ourselves in the information flow without any hesitation, because we are sincerely convinced that information freedom helps us to realize our ideas, acquire knowledge, build communities for communication and so on. And it really works. But, more and more often, unnoticed by ourselves, we are beginning to translate the responsibility for decision-making into algorithms. For example, even today the "truth" is what falls into the top lines of Google search results (Cadwalladr, 2016).

It can be argued that a person limited by a certain space, time and environment also had little chance of obtaining adequate information. Moreover, often his/her worldview was formed under the influence of one or another ideology. But all this took place in the human world and was proportional to human consciousness. Currently, data analysis systems or algorithms are involved in the process of personality formation. This raises at least two problems: the use of algorithms for someone's benefit (such as advertising) or, conversely, the absence of any elements of human consciousness in this process. Most fears and discussions are related to the first problem, but in our opinion, the second will have much greater consequences.

Originality

The originality of this work is to make assumptions about the "naturalness" and inevitability of those processes that occur in the modern information society and affect, in particular, human existence. Perhaps, if we consider the transformation processes taking place with a person under the influence of technology not as a problem but as a task, we will be able to better understand the present and better imagine our place in the future, and perhaps define this place. Technology

really does not oppose human. It is subject to his/her will, and most likely we have a problem not with the fact that artificial intelligence is not subject to humans, but with the fact that people do not understand what they need, what their will is. Mankind continues its evolution; it transforms itself and the environment. The main task of scientists, especially philosophers, is to understand the consequences of these processes, how they can be influenced or perhaps recognized as "natural" and not hinder the transformation of humanity and the transition to another dimension of existence.

Conclusions

The dataistic future is unlikely to be attractive to human, at least in its modern form. Dataism is often compared to religion because of its commitment to painting images of an "information paradise" and convincing people of the need to be maximally involved in the data flow. Perhaps this is a variant of the modern religious system. But it is important for philosophy to focus on the consequences that the "new future" will have for human existence.

In view of the above, it becomes obvious that a person in the usual sense has a very high chance of ceasing to exist. Futuristic predictions and scenarios often depict the horrific events of the "machine uprising" era, when people begin to struggle with technologies that got out of control. Of course, it is much easier to defeat the enemy if it has a certain image and enters into open confrontation. It is more difficult to win a war when there is no war at all. In our opinion, this is exactly the situation that is happening today. Artificial intelligence does not fight with people, but rather "exhausts" them. It is possible that we are approaching a time when humanity, developing its technology, is gradually exhausting itself. It will not disappear as a result of the victory of "machines", it will simply bring technology to a level where it will no longer make sense to talk about human – human as such will no longer exist. This process will be evolutionary, "painless" and almost unnoticed. In fact, it is already happening.

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Від пошуку інформації до втрати особистості: феномен датаїзму

Мета. Дослідження присвячено аналізу актуальної проблеми інформаційного суспільства: перевантаженість людини інформацією та, як результат, неможливість адекватного формування й розвитку особистості, а також "оцифрування" буття людини та становлення нової реальності датаїзму. **Теоретичний базис.** Чимало сучасних наукових робіт присвячено аналізу інформаційного суспільства, його проблем та особливостей. Інформаційне суспільство є логічним продовженням науково-технічної революції, яка призвела до стрімкого зростання наукових знань і розвитку технологій. У ХХ столітті технології торкнулись сфери знання та інформації, в результаті чого відбувається становлення та розвиток інформаційного суспільства або "суспільства знань". Головним ресурсом у ньому стає інформація, і, так чи інакше, життя людини нерозривно пов'язане з інформаційним простором. Із становленням інформаційного суспільства проблема пошуку та обробки інформації стає однією з найбільш актуальних. Виявляється, що, не зважаючи на велику кількість інформації та її доступність, дуже складно визначити її релевантність. Багато зусиль витрачається на розробку алгоритмів пошуку інформації. Інша проблема пов'язана із нездатністю людини до обробки великих масивів даних. Така ситуація починає впливати не тільки на процес навчання і професійну діяльність, але й на формування особистості людини. Людина "губиться" в інформаційному просторі і по-

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ступово втрачає своє "Я". На допомогу їй приходять алгоритми аналізу даних, але поступово, замість того, щоб давати людині матеріал для роздумів, вони починають самостійно приймати рішення, а отже, проживати життя замість людини. Із появою алгоритмів обробки Великих даних виникає нова світоглядна парадигма – датаїзм, яка прогнозує злиття людини із загальним потоком даних. **Наукова новизна.** Автори висувають припущення щодо "природності" датаїстичного майбутнього. Чимало робіт, в тому числі в межах філософії, зосереджено на проблемі "розчинення" людини в інформаційному просторі та пошуку шляхів її подолання. Але, на нашу думку, цей процес є цілком логічним продовженням людської еволюції. **Висновки.** Буття людини як потік даних є не проблемою і загрозою, а новим виміром її буття і потребує уважного вивчення та формулювання головних засад її існування.

Ключові слова: інформаційне суспільство; інформаційний пошук; алгоритми обробки даних; буття людини; особистість; ідентичність; відчуження; свобода волі; датаїзм

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ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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Legal Roots of Christian Anthropology

Purpose of the article is to reconstruct the legal sources of Christian anthropology. **Theoretical basis.** The methodological basis of the article is the understanding of the fundamental foundations of Christian anthropology in the context of Roman legal understanding. **Originality.** From the point of view of the Christian religion, man is a dual being: his body is part of the material world, but his soul is not from this world, he is born directly from God. The transcendent origin of the soul gives it the right to communicate with God, but this right can be realized only with the help of the Church, which is seen as the "bride of the Lamb" and the mystical "body of Christ". Interpretations of the essence of church organization correlate with the principles of organization of the Roman community. The principle of universal priesthood correlates with the idea of "post-Tarquian democracy", recognizing the people of Rome as the supreme bearer of the empire of Jupiter; catholicity – with the idea of the senate as a meeting of the most deserving leaders of the community; apostolic succession – with the institution of republican magistrates, who even though received their power from the community, but through "consultations with the gods" (auspices). In essence, Christian dogmatism is Roman law applied to the Middle Eastern religion; the Bible was interpreted as a legal document, and theologians acted as lawyers. **Conclusions.** In the ancient Churches (Catholic, Orthodox, Armenian, Coptic, etc.) the ideal of Roman law was realized as the right of impersonal law, standing outside and above the individual. The latter has no ontological value, it is a "servant of God", but the union of men into the mystical "body of Christ" makes the latter empowered to represent God on earth and to act on his behalf. The Renaissance paved the way for the Reformation, in which a powerful "Greek" ("philosophical") lobby declared itself. Despite the fact that many leaders of the Reformation had a personal dislike for philosophy, they were spontaneous philosophers, believing themselves entitled to interpret the will of God independently, regardless of the authority of the councils. They were strict rationalists who only changed the object of their reason: if the ancient Greeks tried to comprehend the world rationally, the Protestants set themselves the goal of rationally comprehending the Book. Ultimately, the main question of Christian theology is the question of man's attitude to God, and the differences between the anthropological systems within Christianity are the options for answering this question.

Keywords: Christian anthropology; transcendent; Roman law; soul; the essence of man; Church

Introduction

About 120 years ago, a German philosopher informed the European public about the "death of God". The progressive public received the news with enthusiasm, the conservative one – with indignation. However, both the enthusiasm and the indignation were too sluggish to organize at least one decent bonfire. Be that as it may, the birth of God is associated with more dramatic events.

Although conceptually the New Testament is a logical continuation of the Old one, Christianity is so different in its external forms and internal content from Judaism that if it were not for common mythological plots, the genetic relationship of these two religions would seem unlikely to an outside observer.

However, no matter how different the theological concepts of Judaism and Christianity were, their anthropological models differed even more. And the Roman law played a significant role in these differences. How did the Roman code get into the Christian matrix?

Analysis of publications commencing the solution of this problem

On the relationship between early Christianity and the Jewish diaspora, see the work of Ross Shepard Kraemer (2020), but it should be borne in mind that most Jewish contemporaries of Flavius Josephus practiced various kinds of silence, testifying to the world around them (Asiedu, 2019). Issues related to the relationship between the Christian Church and the Roman Empire have been addressed by many authors, starting with Eusebius of Caesarea (Eusebius, 1926, 1932, 1999), who is considered the "father of church history". The works of this author, like the works of many of his followers, are intended to glorify the early Church; in most cases it is not a question of objectivity or historical authenticity. Nevertheless, Eusebius' Church History had a tremendous influence on the formation of Christian culture, and the author himself adapted classical historical works for a new "nation" of Christians with a special theo-political vision (Hollerich, 2021). Much more balanced is Edward Gibbon's study "The History of the Decline and Fall of the Roman Empire", which has long been the best scholarly work on the history of ancient Rome; it has not lost its relevance today. It is also worth mentioning Jacques Le Goff's (2005) "Civilization of the Medieval West", which contains interesting observations on the foundations of the Christian worldview.

There are many other works by ancient and modern authors who have written on various aspects of church history and the Christian worldview, but I have not been able to find works that address the influence of Roman law on Christian theology and related anthropological models. My hypothesis is that this influence (not just at the level of legal practices, but at the level of worldviews) was not just significant, but decisive for the development of the Christian doctrine of man.

Purpose

The purpose of the article is to reconstruct the legal sources of Christian anthropology.

Statement of basic materials

In 410, an Visigoth army led by Alaric invaded Rome and looted it. St. Jerome (1933) wrote: "My voice sticks in my throat, and, as I dictate, sobs choke me. The city which had taken the whole world was itself taken; nay, it fell by famine before it fell by the sword, and only a few of the citizens survived to become captives" (p. 462). The same event prompted Aurelius Augustine to write a treatise "De Civitate Dei", in which, for the first time, the "city of the earth" and the "city of God" were clearly contrasted, from which, in particular, it followed that the capture and even destruction of the former did not harm the latter.

However, Augustine only explained what, to one degree or another, was understood by all who had at least some acquaintance with Christian teaching: the Church and the Roman state are completely different worlds, different realities. For the Empire, the meeting with the Church became fatal, but for the Church this meeting did not go unnoticed as well. And the imperial legacy was very specific, which will be discussed below.

Modern man is descended from ape, man of former cultures has a divine origin. If we undertake to study the history of a nation, we will find a god near his pram who shows a special

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sympathy for him. The character of God, his militancy, peace, the breadth of his interests, etc., largely determine the character of his subjects. If today the conversation about man can be conducted as if the heavens were empty, then the ancient man appears only in the company of his gods (Kostruba, 2020). Building relationships with the heavens, man determined his essence; since the forms of relations were different, the essence of man in different cultures was not identical.

The Romans did not let the gods get bored, who had to not only enjoy worship, not just sanctify the existing order with their authority, but also *answer the questions*. They are strong, but not omnipotent, they do not have a plan to reorganize the world, and therefore in the human mind there is no gap between what is and what is due habitual for subsequent eras. Existence is due if people do not forget to consult with the gods and do not abuse their freedom. As Marcus Aurelius noted, the good for a man is what corresponds to his nature, and as a social being, he is a citizen of two cities: his homeland and the whole world. What is beneficial to these two cities is also good for the individual (Marcus Aurelius, 2013, VI.44). Thus, Roman paganism did not provide for social nonconformism, and therefore the Romans would find the proposal absurd to renounce the homeland, family, personal happiness, etc. *in order to* please the heavens.

The only serious sacrifice was demanded by Vesta from her priestesses, who refused to marry until the age of forty and took the vow of chastity. By the way, the violation of this vow was considered a state crime, punishable by the death penalty of both the Vestal herself and her lover. However, this was almost the only restriction for the priestesses of Vesta, whose service was very honourable, the Vestals had many privileges and for a long time they could only be representatives of noble Roman families.

The Roman gods were the patrons of the community, establishing services for them both in gratitude for their former cares and in the hope of further protection and help. The Romans treated the gods with reverence, but without subservience. Perhaps they would interpret the phrase "servant of God" as "slave at the temple"; Jupiter, Mars, Minerva were leaders, not slaveholders. Also, the Greeks, who regarded Athens as the ruler of Attica, did not give this fact direct meaning: the gods take care of people, but do not give orders.

Judaism in this sense was the opposite model, where different aspects of society and human life are conditioned by numerous and detailed religious precepts. Such a strange concept for classical Antiquity would have remained the lot of the closed people who divided it, if Christianity had not inherited from it the idea of *direct divine rule*, reaching its most odious form in those doctrines which – from Augustine to Calvin – denied free will completely.

However, the denial of free will for most Christians remained exotic, because casuistry like that of Luther could not overshadow the "innate" legal maxim: only the legally capable persons are subject to trial. But even soft versions of Christianity, which allow free will (the abuse of which breeds sin; this concept is intended not so much to explain the world as to *justify* the Creator, whose work is too far from perfect), still limit it to private cases, leaving God the right of general direction of the world.

For the pagans of Greece and Rome, man was weak, but still a co-author of the gods, in some cases even reaching divinity, and Christianity postulates the slavish status of man, whose freedom (if it exists) only spoils the divine creation. And here are the fundamental differences in anthropological models. If the Romans were the creators of their history and life, who only periodically consulted with the gods, then the Christians could not practically make a difference to the world.

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While accepting that God is unchangeable, one should also accept that his commandments must always be the same, because the commandments are an expression of the *unchangeable* will. If the will of God is always the same, then the question is only in the possibility of its adequate comprehension and the ability to follow it. However, in reality the situation is a bit more complicated.

The immutability of the will corresponds very badly to its freedom. Interesting in this regard are the arguments of Anselm of Canterbury, who, according to Michael Barnwell, explains his notion of free will in terms of three different concepts: 1) special definition of free choice as the ability to preserve the justice of the will for its own sake, 2) self-determination and 3) the principle of alternative opportunities. The American researcher notes that despite all the efforts of Anselm and his followers, the relationship between these concepts remains problematic (Barnwell, 2018). It turns out that God is deprived of the right to both self-determination and alternative opportunities, being in this sense a being less free than humans and angels.

Moses and Isaiah did not read Plato, but the Fathers of the Church did read, even if they did not always risk confessing this sin. And they did what the Jewish prophets could not dream of in a nightmare – they caught God and locked him in a world of philosophical abstractions. Although most Christian thinkers emphasize the absolute freedom of God, who, unlike the Platonic Demiurge, is not limited by any necessity, external needs, etc. (Karamanolis, 2021, pp. 130-131), in fact, Christian theologians make God hostage to a decision once made, denying him the right to *change his mind* (Halapsis, 2016, pp. 72-73). Accordingly, man's relationship with heaven acquires a different character.

The gods of the Greeks and Romans were part of this world, the Christian God is transcendent, and it follows that God does not depend on the laws of this world. Taking Hesiod's (2006, pp. 116-117) version as a basis and combining it with modern cosmological theories, we get that the Greek gods appeared some time after the Big Bang, and their power is localized in space (the birth of Gaia from Chaos was, in fact, the first theogonic event). The existence of life on distant planets today does not seem unbelievable, and if there is life somewhere, especially intelligent, then, continuing the line of Hesiod, we must assume that they have their gods there. One can even assume the existence of gods on lifeless planets, whose leisure is not associated with watching the script turns of the series, which is set by mortal and intelligent beings. Concern for the world of the pagan gods is understandable, for our world is their world too.

But if we use the Bible as a source of information about heaven, we will come to the conclusion that God could not have emerged from the Big Bang, he was on the other side of reality and, most likely, it was he who arranged this event. Man in such optics turns out to be a dual being. On the part of the physical body he is a part of the material world and depends on its conditions, but on the part of his immortal soul he is a being not of this world, because the soul proceeds directly from God.

This division into, in Descartes' words, *res cogitans* and *res extensa*, has always been characteristic of Christian theology. The soul does not obey the laws of physics; accordingly, the actions of the soul cannot be determined by material conditions, and sin arises from its free choice. As a transcendent being (on the part of the soul), man has the unique gift of communion with God and following his commandments. Neglecting this gift, the fascination of the soul with bodily pleasures and vices, turns man away from God.

However, it is not only God and human souls that are transcendent. As spiritual beings, the angels of God are also transcendent, as are the Devil and his angels. The soul can communicate

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not only with God and his angels, but also with the representatives of the infernal world, and the latter can be successfully disguised as messengers of heaven. Among the pagan gods, it was a sign of bad manners to pretend to be someone else and to deliberately mislead mortals, but demons do not have such prejudices. By the way, the idea of passing pagan gods off as demons was a strong move of St. Augustine. And this is not just a propaganda plan that allowed all pagans to be declared devil worshipers overnight. He did not dare to deny in the spirit of D. Hume the miracles performed by pagan gods, because the miracles of Christian saints were hardly much more authentic, but to call them the intrigues of the Devil, committed for turning people away from the True God was quite ideologically advantageous. It was enough for a pagan to witness a miracle to consider it as the will of heaven, Christians were deprived of such an opportunity – neither personal spiritual experience nor contemplated miracles in themselves proved anything.

Here, as an analogy, we can take the Internet. If I am interested in normative documents, I look for them on verified government websites, if in news – then on the websites of reputable news agencies, which value their reputation and will not publish unverified data. If I see the headline of some sensational news published on a resource unknown to me, probably I will not even spend my time reading it.

However, even believing in someone's fake, I, in most cases, will lose little, unless that I look silly in the eyes of others. But if the future of my immortal soul is at stake, then I should be extremely careful. The transcendence of the soul is its access to the spiritual "Internet", but in it, in addition to divine "sites", there is a huge number of infernal "sites", most of which mimic the divine ones, subconsciously misleading their "readers" and bringing them to sin and death. That is why it was so important to identify "verified sites" that provide reliable and edifying information.

The Greeks and Romans did not think about controlling this "Internet", formalizing the cult, but not formalizing the faith. For the common good, it was necessary to perform cultic actions aimed at demonstrating their reverence for the gods, but as for the reasoning about their essence, origin, etc., then different points of view were allowed, up to the worship of other gods. Only open atheism was not welcomed.

But the Jewish prophets tried to take control of the spiritual realm, citing the will of the One God, who categorically does not accept competition from those who, in theory, should not be – other gods, and this line was continued by other Abrahamic religions. Moreover, if Jews and Muslims blocked only pagan "sites", then Christians also added to the block list the Christian resources that "misunderstand" the Holy Scriptures.

The presence of different interpretations of Christian teaching is not surprising at all; after all, the text of the Bible gives it a reason. What is more surprising is the intolerance with which Christian theologians accepted any opinion that did not coincide with their own. As Edward Gibbon noted,

Even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, it must still be acknowledged, that the Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other, than they had

experienced from the zeal of infidels ... The number of Protestants, who were executed in a single province and a single reign (referring to the Netherlands during the reign of Charles V – A. H.), far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire. (Gibbon, 2001, p. 173)

What was the reason for this?

There are phrases in the New Testament that can be interpreted in terms of intolerance of heresies. For example, Paul wrote in the Epistle to Titus, "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3: 10-11), or in Galatians: "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed" (Gal. 1:8-9), etc. However, firstly, "disgust" and "curse" mean a refusal to communicate, and not the need for physical forms of persuasion, and secondly, "to preach a gospel contrary to the one we preached" is a very vague expression, from which the criteria of "heretical" do not follow. If the Holy Scripture described everything unambiguously, then people who assert the opposite things would turn out to be heretics "automatically". But the fact is that there are too many ambiguities in the Bible that give rise to different interpretations. The same Paul wrote elsewhere, "For there also must be factions among you, that those who are approved may be revealed among you" (1 Cor. 11:19).

In Paul's day, the Jewish community was not united; but even though the Sadducees, Pharisees, Essenes, and other religious groups disliked each other, they did not require their members to physically exterminate or forcibly "correct" competitors (terrorist groups like the Sicarii not counted). Probably, when instructing members of the Christian community, the apostle simply meant refusing to associate with heretics, and so, apparently, his correspondents understood this as well. But the Roman affair gave the new religion completely unexpected features.

One of the most important components of the Roman ontological project was the *legal consciousness*, which was basically religious in nature: laws are sacred because they are consistent with higher powers, and remain so until they conflict with the will of heaven. The Romans needed to consult the gods regularly to make sure that the community did not abuse its collective imperium, thus preserving the *pax deorum*. And it was *auspices* that allowed to maintain constant contact with Jupiter.

The Christian religion did not presuppose auspices. God expresses His will irregularly, and does so in various ways — through signs and through individuals. But Christians did not have professional interpreters of signs (like augurs), nor did they have clear criteria for defining true prophecies, distinguishing them from fantasies or "demonic obsessions" ("Believe not every spirit"). Therefore, there is always room for doubt as to what exactly is considered the will of God. Roman (to a lesser extent – Greek) gods communicated with their followers regularly, clearly demonstrating their pleasure/displeasure with their actions. The Christian God, on the other

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hand, refrained from regular communication, and the messages he sent to his followers from time to time were far less unambiguous, sometimes admitting directly opposite interpretations.

However, Christians needed to know that their actions were in accordance with the will of the Most High, especially since the stakes here are completely different. The most that an angry Jupiter could do is to deprive a person of life, which in fact meant its reduction by several years or decades. But the Christian God can condemn to *eternal torment*, which is much worse than premature death, and can give *eternal life* in paradise, which, of course, is much preferable to wandering in the kingdom of Pluto. Christian theologians sought to establish God's will most accurately in order to be sure of the correctness of their own path.

The problem could be solved in two ways – philosophical ("Greek") and legal ("Roman"). The trust of the Greeks in reason, from which philosophy was born, adjusted to a philosophical interpretation of the originally non-philosophical ("madness for the Greeks") model of the world.

Perhaps one of the most profound attempts of this kind was made by Origen (2013), who considered the text of the Bible with regard to the problem of communication between the Almighty Creator and his weak creation (hence the idea, partly gleaned from Philo, of different levels of understanding of Scripture). While deciphering biblical symbols, the Alexandrian monk was interested not so much in the mysteries of the universe as in the ethical issues of Christian theology that were of practical significance. If Pythagoras and Plato used the idea of the transmigration of souls as a component of the *theory of knowledge*, the Christian thinker Origen solved the *theological-ethical problem* with its help. By introducing such an element into his model, he succeeded in combining the idea of God's *Justice* with the idea of his *Mercy*.

This concept proved to be unclaimed by the Church. Perhaps Origen's doctrine was not insane enough to be taken for truth, perhaps it was too humanistic to quell the wrath of the holy fathers; it is even more likely that the doctrine of universal salvation ran counter to the church's business model. Be that as it may, Origenism was rejected.

We find a less elegant, but still quite humanistic model in Pelagius. If Origen's works are at least partially preserved, then the texts of Pelagius have not reached us. Nevertheless, we know that the latter considered man by nature to be a good creature, recognizing the possibility of his independent salvation; Christian teaching provided only help and an example.

In contrast to Pelagius, who believed in the salvation of good pagans and unbaptized infants, Saint Augustine put forward the idea of the saving role of the Church, which, giving its members *a chance* to be saved, *guarantees* hellish torment to those who do not belong to them. It is noteworthy that both Origen and Pelagius did not try to turn their concepts into church dogmas, considering them as intellectual research that does not harm the foundations of faith (Savelyuk, 2020). Origen was interested in the problem of reconciling Justice and Mercy, and he used the doctrine of apocatastasis as an ad hoc hypothesis, while Pelagius was embarrassed by the fact that even Christians leading an unrighteous and disgusting lifestyle a priori have incomparably greater chances of salvation than the worthy, honest and good pagans.

The defeat of Origenism and Pelagianism is very significant. These two teachings ("heresies") were "Greek" models in spirit – not only rationalistic, but also humanistic. Augustine's conception, which in its own way logically connected the immortal Palestinian religion with the principles of *imperial citizenship*, proved to be much more favourable to the Church; it was "Roman" and legal (Bazaluk, 2020).

The Roman citizen was a member of the spiritual community, a representative of the people of Rome. Since the bearer of the Jupiter's imperium was the entire Roman people, the last plebe-

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ian was involved in it, which gave the opportunity to enjoy the privileges of citizenship, in particular – *ius civile* applied only to Roman citizens (Richardson, 2015, p. 48). It was only natural for Augustine that those who were not "citizens" of the City of God did not receive the grace inherent in the latter.

Since Origen's version of universal salvation was not accepted, the question of the relationship between Justice and Mercy took on a different meaning. The Church has recognized that although Christ is the Saviour of all mankind, the Acts of the Atonement do not extend to much of the latter. Controversy erupted over the personnel of this "damned part". Because the act of salvation is entirely dependent on God, theologians almost never risked guaranteeing salvation (the promise of paradise to the crusaders or the practice of selling indulgences did not receive canonical formalization), but the holy fathers were not at all embarrassed in identifying those who, under no pretext, could not be saved.

There were, however, exceptions. The *Legenda Aurea* popular in the Middle Ages (collection of legends and lives of saints written around 1260 by Jacobus de Varagine) among others, contains the story of how the prayer of Pope Gregory the Great saved the soul of the pagan emperor Trajan. However, from the theologians' point of view, even Almighty God found it difficult to admit a pagan to a Christian paradise, so a theological controversy erupted over the accompanying details of this event (Le Goff, 2005, p. 207). Some theologians went even further, broadly understanding the ninth attribute of the Lord: God knows not only what is, was and will be, but also what could be: "the potential modes of the verb could extend into eternity: Hercules dwells in heaven beside Ulrich Zwingli because God knows he would have observed the ecclesiastical year, but He is also aware that the Hydra of Lerna would have rejected baptism and so has relegated the creature to outer darkness" (Borges, 2000, p. 134).

Yet, the question of the posthumous existence of the souls of Trajan and Hercules had a purely speculative meaning, as far as the opportunity to change the future for still living people opened up unprecedented prospects. One phrase of Christ ("Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 18:18)) gave the heirs of the apostles the most powerful instruments of spiritual authority, the power of which was not immediately realized. When Christianity spread among Roman intellectuals, they gave it a completely Roman interpretation: the Christian Church took the place of the Roman community, the "given" to the Romans imperium of Jupiter was replaced by the grace of Christ received by the Church, and the servants of the latter became the stewards of this grace, just as magistrates were the bearers of a civil imperium.

In this context, intra-Christian conflicts also become understandable, in which, under the pretext of a dispute about the most abstract things (for example, a dispute about the Procession of the Holy Spirit that had not the slightest practical (moral) value, which became one of the formal reasons for the Great Schism of 1054) was a struggle for the right to be considered the true Church, the struggle for the right to be the legal representatives of Almighty God, and hence the struggle for the right to control his creation.

Originality

From the point of view of the Christian religion, man is a dual being: his body is part of the material world, but his soul is not from this world, he is born directly from God. The transcendent origin of the soul gives it the right to communicate with God, but this right can be realized only with the help of the Church, which is seen as the "bride of the Lamb" and the mystical "body of Christ".

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It would not be a great exaggeration to say that the controversy over the interpretation of the above phrase of Christ was one of the key points defining the history of the Church. Whom did the Nazarene mean when he said "you"? All Christians (the principle of "universal priesthood"), the apostles and their heirs (the idea of "apostolic succession"), the collective will of the most worthy (the idea of the metaphysical authority of the councils, especially the ecumenical ones, legitimized by the invisible participation of the Holy Spirit) or the special status of the vicars of St. Peter? All this correlates with the principles of the organization of the Roman community. The principle of universal priesthood correlates with the idea of "post-Tarquinian democracy", recognizing the people of Rome as the supreme bearer of the empire of Jupiter; catholicity – with the idea of the senate as a meeting of the most deserving leaders of the community; apostolic succession – with the institution of republican magistrates, who even though received their power from the community, but through "consultations with the gods" (auspices). The latter line quite logically leads to the First Vatican Council, which decided to consider the Pope infallible *ex cathedra*, which, in fact, means giving him the status of a lifelong bearer of the "imperium", used by him, on behalf of God and the Church, in the same way as the emperor disposed of the imperium on behalf of Senate and people of Rome. In essence, Christian dogmatism is Roman law applied to the Middle Eastern religion; the Bible was interpreted as a legal document, and theologians acted as lawyers.

Conclusions

All religious systems, one way or another, stipulate the questions of the posthumous existence of the soul. In many of them, the arisen interpretations differ from each other, and even the presence of a dominant trend does not at all indicate a like-mindedness. However, one can hardly find a religion in which controversy over interpretations (dogmas) reached such a degree of irreconcilability, as in the case of Christianity.

It would seem, since the will of God (as well as his essence) is incomprehensible, any opinions should be taken only as more or less reliable versions, and the dispute about them should be recognized as a pointless exercise. Besides, the reflections on salvation, the essence of the Trinity, etc. in no way negate the *practical* actions that Christ called for.

However, the doctrine was transformed into an organized *structure* – the Church, and Constantine the Great demanded from the Christian leaders an unambiguous Symbol of Faith, because if the "divine imperium" is interpreted broadly, it also changes the exposure of the problem. Then it turns out that the Church itself (in the person of its clergy) receives the power to determine the prospects for both posthumous existence and, in a broader sense, the nature of the divine world order. Claiming to be the exponent of the will of the Most High, the Christian Church actually declared the right to *participate* in Creation. Since the bound (loosed) on earth is "automatically" confirmed by heaven, theological disputes cease to be hypothetical speculations, but become *affirmative decrees*. The struggle between interpretations takes on the meaning of a struggle for the right to dispose of the "imperium".

In the ancient Churches (Catholic, Orthodox, Armenian, Coptic, etc.) the ideal of Roman law was realized as the right of impersonal law, standing outside and above the individual. The latter has no ontological value, it is a "servant of God", but the union of men into the mystical "body of Christ" makes the latter empowered to represent God on earth and to act on his behalf. The Renaissance paved the way for the Reformation, in which a powerful "Greek" ("philosophical") lobby declared itself. Despite the fact that many leaders of the Reformation had a personal dis-

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like for philosophy, they were spontaneous philosophers, believing themselves entitled to interpret the will of God independently, regardless of the authority of the councils. They were strict rationalists who only changed the object of their reason: if the ancient Greeks tried to comprehend the world rationally, the Protestants set themselves the goal of rationally comprehending the Book. Ultimately, the main question of Christian theology is the question of man's attitude to God, and the differences between the anthropological systems within Christianity are the options for answering this question.

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Юридичні коріння християнської антропології

Метою статті є реконструкція юридичних джерел християнської антропології. **Теоретичний базис.** Методологічною основою статті є осмислення фундаментальних основ християнської антропології в контексті римського праворозуміння. **Наукова новизна.** З точки зору християнської релігії, людина виявляється двоїстою істотою: її тіло є частиною матеріального світу, але її душа не від світу цього, вона народжується безпосередньо від Бога. Трансцендентне походження душі дає їй право спілкуватися з Богом, однак реалізувати це право можна тільки за допомогою Церкви, яка розглядається як "наречена Агнця" і містичне "тіло Христове". Трагування сутності церковної організації корелюють із принципами організації римської громади. Принцип загального священства – з ідеєю "посттарквінієвої демократії", що визнає народ Риму вищим носієм імперії Юпітера, соборність – з ідеєю сенату, як зібрання найбільш заслужених лідерів громади, апостольське спадкоємство – з інститутом республіканських магістратів, які хоч і отримували свою владу від громади, але за допомогою "консультацій з богами" (ауспіцій). По суті, християнський догматизм – це римське право, застосоване до близькосхідної релігії; Біблію тлумачили як юридичний документ, а теологи виступали в ролі юристів. **Висновки.** У стародавніх Церквах (Католицької, Православної, Вірменської, Коптської та ін.) був реалізований ідеал римського права як права безособистісного, що стоїть поза і над окремою людиною. Остання не має жодної онтологічної цінності, вона є "рабом Божим", проте об'єднання людей у містичне "тіло Христове" робить останнє повноважним представляти Бога на землі й виступати від

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його імені. Епоха Відродження відкрила шлях Реформації, в рамках якої заявило про себе могутнє "грецьке" ("філософське") лобі. Незважаючи на те, що багато вождів Реформації мали особисту неприязнь до філософії, самі вони були стихійними філософами, вважаючи себе вправі самостійно трактувати волю Бога без оглядки на авторитет соборів. Вони були суворими раціоналістами, які лише змінили об'єкт застосування свого розуму: якщо античні греки намагалися раціонально осягати світ, то протестанти ставили собі за мету раціонально осягати Книгу. В кінцевому рахунку, основне питання християнської теології є питання про ставлення людини до Бога, а відмінності між антропологічними системами всередині християнства полягають у варіантах відповіді на це питання.

Ключові слова: християнська антропологія; трансцендентне; римське право; душа; сутність людини; Церква

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e-mail telepat-57@ukr.net, ORCID 0000-0002-6923-5145**Lessons of Descartes: Metaphisicity of Man and Poetry**

Purpose. To consider the uniqueness of Descartes' way of interpreting poetry as a type of philosophizing that makes it possible to comprehend the metaphysical nature of man. Its implementation involves the consistent solution of the following tasks: a) understanding methodological changes in the philosophy of the 20th century in the process of actualization of anthropological interest; b) argumentation of the importance of poetic thinking for early Descartes in the process of addressing modern historians of philosophy and the thinker's texts. **Theoretical basis.** I rely on the conceptual positions of phenomenology, existentialism and hermeneutics. **Originality.** Finding of the study is that poetic thinking is the most authentic way of meaningful comprehension of the metaphisicity of man. The paper outlines the nature of the expression of this correlation in the philosophizing of the 20th-21st centuries and substantiates the thesis about the importance of the poetic principle for understanding the phenomenon of man in early works by Descartes. **Conclusions.** The paper examined the methodological shifts in anthropologically oriented philosophizing of the 20th-21st centuries and focused on the manifestations of related moments in the philosophical legacy of Descartes. The latter demonstrates the existence of a still underestimated version of interpreting the metaphysical foundations of human existence, the form of understanding of which is poetic thinking. It is a form of caring for the humane in man.

Keywords: Descartes; science; man; anthropology; metaphysics; poetic thinking

Poetically, man lives on this earth.

F. Hölderlin

Art is the miracle of man's return to his true human essence.

F. Iskander

Introduction

At the present stage of history, the demand for understanding man as a carrier of spirituality is relevant. Its meaningful elaboration problematizes his traditional vision as a carrier of rationality. And since the common version of human interpretation is rooted in the legacy of Descartes, the question of overcoming the nihilistic attitude towards him becomes crucial. At the forefront is the question of the presence in Descartes' philosophy of due attention to the metaphysical nature of man and his spirituality. Therefore, it is appropriate to pay attention to the powerful trend of European thought of the 18th-20th centuries, which is based on the idea "back to Descartes" and focuses on the results of the revolution in Cartesian studies over the past fifty years. Attentive attitude to them makes it possible to go beyond the mentioned nihilism and substantiate the paradoxical thesis about the existence of heuristic and constructive potential. Descartes, as the authoritative Jean-Luc Marion emphasizes, is our contemporary. In other words, there are now sufficient grounds for qualifying the teachings of a genius countryman as a full participant in the current dialogue on the future of mankind: "Descartes remains one of our closest contemporaries" (Marion, 1999, p. 352). Its meaningful comprehension is still waiting for its researchers.

Based on these assumptions, I developed a hypothesis about the importance of anthropology for Descartes' philosophizing. My study of the thinker's texts and research literature confirmed the key nature of the anthropological project, the main manifestations of which include the thesis

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of science and rationality limitation, recognition of the importance of religion and the "man-God" connection, attentive (even more, caring) attitude based on the anthropology of metaphysics, ethics and aesthetics (Malivskyi, 2019).

How is the way of interpreting the metaphysical foundations of human existence changing in the context of the crisis of man-made civilization? To what extent is the heuristic potential present in previous philosophizing, and what are the forms of its expression? What is the fate of philosophical legacy of Rene Descartes as one of the authors of the basic project of modernity?

Purpose

To consider the uniqueness of Descartes' way of interpreting poetry as a type of philosophizing that makes it possible to comprehend the metaphysical nature of man. Its implementation involves the consistent solution of the following tasks: a) understanding methodological changes in the philosophy of the 20th century in the process of actualization of anthropological interest; b) argumentation of the importance of poetic thinking for early Descartes in the process of addressing modern historians of philosophy and the thinker's texts.

Statement of basic materials

Methodological changes in 20th century philosophy in the process of actualization of anthropological interest

The question of how far Descartes went beyond the modern era and the determining influence of the Copernican revolution is still controversial today. An essential prerequisite for the explication of the authentic Cartesian vision of philosophy is the attention to the peculiarities of the modern reception of metaphysics in general and the rethinking of superficial versions of his vision of metaphysics. Therefore, attention to its rehabilitation forms is appropriate. Describing the demand of the present era as a request for self-development, E. Coreth (1998) qualifies metaphysics as a necessary condition for human self-realization: "conditions of personal self-fulfillment" (p. 6). The axiomatic nature of metaphysical need for human nature is one of the main ideas of the German existentialist Karl Jaspers. It is about the constant human transcendence in the existing being and involvement in the higher being: "The path of a thinking person is a life of philosophizing. Therefore, philosophizing is inherent in man as such. Man is the only being in the world to whom being is revealed in his present being. He cannot express himself in real being as such... He breaks through... the reality of being" (transl. by A. M.) (Jaspers, 1994, p. 455).

Studying the specifics of the object of metaphysics as an understanding of the way man relates to the supernatural (superhuman), it is advisable to connect it with the delineation and reproduction of key prerequisites for human existence. For more information on metaphysics as a doctrine of the human self-development conditions, see my article (Malivskyi, 2020).

Concretizing the vision of the factors for the prevalence of the distorted image of Cartesian metaphysics, it is worth noting the prevalence in the research literature of its technocratic version. The latter, as a significant obstacle to understanding the problem presented in the title of the article, causes a naive and fragmentary reception of the thinker's texts. This is the Descartes' famous thesis about the ability of man to radically change his ontological status and master nature with the help of scientific knowledge. Accordingly, the motives for his philosophizing are related to man's desire for power over the natural world. The drama of this situation is that this

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superficial stereotype is present in the pages of texts by profound thinkers, including Martin Heidegger. For him, the human will is the substance hidden from prying eyes, the main motive that determines the development of European man-made civilization. In the text of "European Nihilism" we read: "Ensuring the highest and unconditional self-development of all the forces and abilities of mankind to achieve unconditional domination over the whole Earth is the secret stimulus that spurs the new European man to new and new impulses..." (transl. by A. M.) (Heidegger, 2007, p. 126).

A significant shortcoming of this approach is related to the narrow interpretation of human nature, in which its vertical dimensions are stolen. However, the powerful genius of the founder of existentialism is that he did not ignore the artificiality and falsity of technomorphic interpretations of Descartes' legacy. Therefore, Heidegger (1993) describes them as an example of the use of someone else's scale in the process of presenting his position: "...Descartes was forced to speak from the plane of the previous one and thus to clarify his principled position from the outside, i.e. always inadequately..." (transl. by A. M.) (p. 131).

Analysing the tendency of Heidegger's attention to go beyond reductionism, it is appropriate to refer to his lecture of 1951-1952. It is about the idea of history developed by him as a set of "sleeping" opportunities that open up to us over time. And since the past is fundamentally incomplete here, accordingly, the main features of the Early New Age project are gradually revealed to us as it is implemented. Of particular value to us is his high appreciation of the constructive potential of art and religion in the pages of "Letter on Humanism", which have been pushed to the background in contemporary culture. In this context, it is reasonable to assume the prospect of freeing the vertical dimensions of man through art. These include emphasizing the importance of poetry as a way of thinking: "Aristotle's still ill-conceived word in his Poetics that poetry is truer than information about things existent remains true" (transl. by A. M.) (Heidegger, 1993, p. 219).

More clearly, the founder of existentialism emphasizes the importance of religion for the modern way of philosophizing as a form of preservation and care for the higher levels of Being. "Perhaps the distinguishing feature of the present age is the closed nature of the Sacred dimension" (transl. by A. M.) (Heidegger, 1993, p. 213). One of the manifestations of this tendency to rehabilitate the higher forms of the human spirit is a recent interview, in which he emphasizes that "only a God can save us".

Studying the manifestations of the idea of the meaningful relationship of poetry and philosophy as two ways of thinking in 20th century philosophy, it is worth paying attention to the position of H.-G. Gadamer as a student of Heidegger. In his opinion: "There is a close affinity with poetic speech and theology". One of the prerequisites for its authentic comprehension is to go beyond the notions of the absoluteness of the epistemological opposition of truth and error: "Both the poetical and philosophical types of speech share a common feature: they cannot be false" (Gadamer, 2001).

Additional convincing arguments about the priority in the modern world of art over science in the process of understanding the humane in man can be found in the works of famous thinkers of the twentieth century. One of them is Bertrand Russell, a famous scientist, thinker and public figure. Emphasizing the dominant role of art in culture, he points out that although both science and art are involved in structuring human life, the age-old tradition of unambiguously linking the achievements of modern culture with science is no longer axiomatic. The link between the demands of the modern age and art seems increasingly convincing. It is art "that should take the

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lead – in contrast to the usual preference for applied sciences", so Schlomit Schuster (2005, p. 249) interprets the opinion of Russell.

However, in the process of understanding the article title problem of anthropology and poetry correlation, it is appropriate to pay close attention to the work of early Descartes, where there is one of the first classical forms of its statement. So, how profound and heuristic are the ideas of early Descartes today?

Early Descartes on the place of poetry in the process of human comprehension

It is especially valuable for us to emphasize the importance of philosophy as poetry in the texts of J.-L. Marion, one of the authoritative researchers of Descartes. In his opinion, there is a great distance between the real ideas of this thinker and their school classifications. Therefore, he writes: "...affinities among theology, poetry, philosophy and science in Descartes no longer surprises us..." (Marion, 2007, p. 103). An authoritative researcher rightly considers it a significant flaw of popular interpretations to underestimate the originality of Descartes' point of view, which is related to the status of poetry in his philosophy. Outlining his authentic position, Marion (2007) points out that it is a matter of respect for poets, whom he gives undeniable authority, because "they bear witness to the initial freedom of God in the encounter with the Fates" (p. 115).

The unparalleled importance of this meaningful concretization is confirmed by examples of rediscovery of the key significance of the poetic principle in the work of Descartes. Emphasizing the existence of a demand for an alternative reading of Descartes, Kyoo Lee sees his goal in re-reading the works read many times and making them modern. Summing up recent debates and discussions, she highlights the "Cartesian poetics of image" (Lee, 2013, p. 145), which opens up the possibility of a fuller understanding of the often neglected drama of human existence. A meaningful continuation of this guideline for understanding the constitutive role of the poet is the study of Andrea Gadberry, who rightly warns against the dangers of simple decisions and emphasizes the constitutive personality of Descartes. The researcher rightly emphasizes that we must "study Cartesian poetics seriously", i.e. perceive him as "poet-in-chief" (Gadberry, 2017, p. 749).

Therefore, referring today to the legacy of Descartes, it is necessary to distance oneself from the implications hidden behind the reduced image of his teaching. It involves attention to those alternative courses of thought from realization of which the French thinker refused. By studying the temptations inherent in this era, we get the opportunity to make the modern reception of his work more prominent. This opinion of mine is in tune with the position of modern Cartesian scholars: "To understand what he thought, it is useful to be clear about just what he was rejecting" (Brown & Normore, 2019, p. 5).

In this context, first of all, we should dwell on the seemingly unalterable idea of the direct determining influence of the scientific revolution on the way of Descartes' philosophizing. From the standpoint of modern historical and philosophical science, this influence is not limited to common illusions about the direct transfer of the methodology of mathematics beyond its borders. A detailed study of the issue relating to the priority of a certain type of philosophizing for the French thinker allows us to understand the paradox of his position. As it turns out, it is not only about imitating the ideals of mathematics in the field of philosophy, but also about the development of poetic thinking as its meaningful alternative. Attentive attitude to Cartesian texts makes it possible to substantiate the thesis that he went beyond the temptation to literally transfer

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the methodology of the scientific revolution into the field of philosophy. In other words, it is an indirect version of the completion of the worldview revolution initiated by Copernicus, which is manifested as a meaningful development of anthropology, ethics and metaphysics (Khmil & Malivskyi, 2018).

Justification of the legitimacy of this approach involves focusing on the concentrated form of designation of key insights, which underlies the text of "Early Writings". These include the principles of "wonderful science", which most researchers unequivocally associate with the scientific revolution and mathematical knowledge. However, the results of my study of the French genius' legacy show a prominent place for him of the question concerning the ultimate principles of proper existence and the legitimacy of its interpretation as a manifestation of Descartes' humanism (Malivskyi, 2019). In this context, this point can be interpreted as a convincing argument to substantiate the thesis of the importance for the thinker of caring for the inner world of man. The forms of its manifestation, first of all, include art. The legitimacy of my chosen interpretation of its leading role can be confirmed by the latest achievements of modern humanistic psychology. I am close to and do not object to the opinion of the American psychotherapist David Elkins on the organic unity of soul and art, in particular: "Art is the body of the soul". For this author, the idea of the fundamental non-reduction of art and soul to scientific rationality is important: "Try to keep the soul in rational terms – and you will kill it, as if pierced with a spear, the sharpness of logical thought" (transl. by A. M.) (Elkins, 2005, p. 110). It is difficult to resist the temptation to consider the psychotherapist's thesis as a commentary on early Descartes (1996), in particular his thesis on the limits of the application of logical thinking: "For each of us is a set limit to our intellectual power which we cannot pass" (AT X: 215).

Closely related to this idea for the French thinker is the thesis of deep disappointment in the possibilities of the human mind and active reading of fiction acquires a dramatic sound. And although Hegel pointed out its extraordinary significance two hundred years ago, it still has not been properly understood. This refers to the way of showing a care for the inner world of man. Emphasizing the importance in art of forms of caring for one's own self, Cartesius notes in the text of "Olympian matters": "It may seem surprising to find weighty judgements in the writing of the poets rather than the philosophers" (Descartes, 1996, AT X: 217).

Recognizing the unconditional priority of art over science in the process of understanding human nature, the French philosopher goes beyond the school classification of science and emphasizes the intrinsic relationship of science ("liberal science") with free art (Descartes, 1996, AX: 212).

Considering the thesis of the limitations of human mind, to define it, the thinker in his first notes uses the concept of "marvels". Emphasizing its importance, he points to those forms of its concretization that are related to self-knowledge. These are the three marvels that enable the existence of the "value-semantic universe" (S. Krymsky): "The Lord made three marvels: something out of nothing; free will; and God in Man" (Descartes, 1996, AT X: 218). Analysing his implications, it is easy to see that they involve the existence of inviolable boundaries for rationality. The unparalleled significance of this moment is also noted by the already well-known American psychotherapist: "The mystery of art, like the mystery of the soul, cannot be penetrated" (transl. by A. M.) (Elkins, 2005, p. 111).

When studying other important factors in Descartes' advocacy of the idea of the limited possibilities of human rationality, it is worth remembering the importance of ethical motives for

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him. In other words, it is appropriate to draw attention to the fact that long before Kant he perceived the universalization of scientific rationality as a direct threat to human freedom. The opposition to the world of nature and the world of freedom, which was first outlined by Cartesius in the text of the unfinished "Rules", permeates his other works, including "Passions of the Soul" (Malivskyi, 2019).

The vast majority of Descartes researchers perceive the text of the "Rules" as a realization of the task to understand the nature of mathematical knowledge. Therefore, I think it is appropriate to give some arguments to refute this position and justify the humanistic orientation of the search by early Descartes. The first of them is related to the materiality of early Descartes' wonder as a basic passion ("Passion of the Soul"), the second – to the motives for writing the "Rules". Concerning the wonder, as one of the factors of the poetic worldview, Descartes returns to the deep insights of Plato and Aristotle about the beginning of philosophizing. For him, the very ability to understand is paramount. "Indeed it seems strange to me that so many people should investigate with such diligence the virtues of plants, the motion of stars, the transmutations of metals, and the objects of similar disciplines, while hardly anyone gives a thought to good sense – to universal wisdom" (Descartes, 1996, AT X: 360).

The precondition for its meaningful delineation is attention to the continuity of his position with the position of Augustine, who states the prevalence of man as an object of philosophy. "And men go abroad to admire the heights of mountains, the mighty billows of the sea, the broad tides of rivers, the compass of the ocean, and the circuits of the stars, and pass themselves by; nor wonder that when I spake of all these things. I did not see them with mine eyes" (Aurelius Augustine, 1999, p. 319).

Studying the motives for writing the text of the "Rules", it is worth paying attention to the debatable unambiguous interpretation of them as a task to understand the nature of mathematical knowledge and emphasizing the importance of anthropological interest for the thinker. It is reflected in the still underestimated pages of the thinker's private letter to Mersenne dated April 15, 1630. It is about Descartes' focus on the task of knowing God and himself. As you read them, you inadvertently recall allied formulations in the pages of Saint Augustine's "Confession": "That is the task with which I began my studies" – "the endeavour to know him and to know themselves" (Descartes, 1996, AT I: 144). Here it is difficult not to notice the meaningful continuity with the "Early Writings" of the significance of the cross-cutting problem concerning the proper foundations of human existence. If in the first case it sounds like a question of openness of the human behaviour principles ("What road in life shall I follow?"), the second is an emphasis on the importance of caring for these principles: "I take more trouble, and think it more important, to learn *what I need for the conduct my life...*" (Descartes, 1996, AT I: 137).

It is important for us that its modernized interpretation in 1630 is qualified by Descartes with the phrase "new project", i.e. a new interpretation of an existing problem that has now emerged in a new light.

Bearing in mind the key importance for Descartes of the connection between man and God in the process of writing the "Rules", Descartes addresses the idea of the limited possibilities of science in the process of knowing "the Greatness of God" and His "immeasurable power". Concerned about the vertical dimensions of the human spirit, Descartes abandoned the idea of universalizing the methodology of the natural sciences beyond them. For him, this means caring for the humane in man, that is, caring for the preservation of religiosity: "I want people to get used to speaking of God in a manner worthier" (Descartes, 1996, AT I: 145-146).

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Understanding the implications of Descartes, we should once again turn to humanistic psychology, whose representatives demonstrate the same basic guidelines. Emphasizing the crucial importance of spirituality for human nature, Elkins (2005) points out that it presupposes the openness of our hearts, in which "our ability to feel reverence and gratitude is nurtured and maintained" (transl. by A. M.).

Originality

Finding of the study is that poetic thinking is the most authentic way of meaningful comprehension of the metaphysics of man. The paper outlines the nature of the expression of this correlation in the philosophizing of the 20th-21st centuries and substantiates the thesis about the importance of the poetic principle for understanding the phenomenon of man in early works by Descartes.

Conclusions

As we have seen, understanding the question of what man is and how it is possible to comprehend his metaphysical nature has become relevant not for the first time in our days. Attentive attitude to the past allows us to see that the current state of affairs is largely a critical rethinking of the schematic basic project of Descartes. This involves a fragmentary reception of his philosophy, the result of which is nihilism about the vertical dimensions of the human spirit. In the process of reviewing the dehumanized image of Descartes' teaching, it was discovered that his classical image (scientism) loses its persuasiveness, and is replaced by the recognition of the importance of art and religion. As it turns out, the texts of early Descartes demonstrate his interest in the problem relating to preconditions for the development of the human spirituality doctrine (the limits of science, the importance of art and religion as forms of concern for the conditions of existence and nurturing of the humane in man). This version of the interpretation of the Descartes' philosophy project opens the possibility of a constructive rethinking of common ideas about his antihumanism in the form of nihilism, scepticism, cynicism, relativism, etc.

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Уроки Декарта: метафізичність людини та поезія

Мета. Розглянути своєрідність способу тлумачення Декартом поезії як типу філософування, який уможливує осмислення метафізичності людини. Її реалізація передбачає послідовне розв'язання наступних завдань: а) осмислення методологічних зрушень в філософії ХХ ст. в процесі актуалізації антропологічного інтересу; б) аргументування важливості поетичного мислення для раннього Декарта в процесі звертання до сучасних істориків філософії та текстів мислителя. **Теоретичний базис.** Я спираюсь на концептуальні положення феноменології, екзистенціалізму та герменевтики. **Наукова новизна.** Виявлено, що поетичне мислення є найбільш автентичним способом змістовного осягнення метафізичності природи людини. Окреслено характер вираження цієї кореляції у філософуванні ХХ-ХХІ ст. та обґрунтовано тезу про істотність поетичного начала для осмислення феномену людини у раннього Декарта. **Висновки.** Розглянуто методологічні зрушення в антропологічно орієнтованому філософуванні ХХ-ХХІ ст. та акцентовано увагу на проявах споріднених моментів у філософській спадщині Декарта. Остання демонструє наявність досі недооціненого варіанту тлумачення метафізичних засад людського існування, формою осмислення яких є поетичне мислення. Воно є формою турботливого ставлення до людського в людині.

Ключові слова: Декарт; наука; людина; антропологія; метафізика; поетичне мислення

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John Locke's Philosophy as a Teaching about Human and their Behavior

Purpose. The article is aimed to outline Locke's position on the basic principles of proper human behavior. Its implementation involves: a) review of the research literature concerning the place of anthropological motive in philosophizing and b) research of his interpretation of human nature and the role of the rational component. **Theoretical basis.** The author's approach is based on the conceptual provisions of phenomenology and existentialism. **Originality.** The work considers the teaching of Locke as the author of the original concept of human nature, which is closely related to the understanding of ethical issues. It is proved that its meaningful development involves the identification of the main components of human nature in the process of determining the basic principles of personality behavior. The original conception of the thinker on the irrational component of human nature and the ways of its rationalization is analyzed. **Conclusions.** It is substantiated that Locke's philosophical heritage is not reduced to depersonalized empiricism as epistemology, and his teaching about human is not limited to the abstract study of their rational component. The thinker connects the request of his own epoch with the new vision of human and the basic principles of their behavior on the basis of rationality. Locke is looking for the ways to master the irrational component of human nature and is convinced that in the era of the scientific revolution, the basis of human behavior should be rationality. Locke considers human freedom to be one of the key moments of human nature.

Keywords: Locke; anthropology; rationality; scientific revolution; ethics; religion; God

Introduction

Today, at the turning point of history, the philosophers focus on meaningful transformations of the usual image of human, their nature and behavior. Under conditions of increased attention to the specifics of modern humanism, interest in its origins is growing. Therefore, in the process of reviewing established interpretations of the history of philosophy, the Early New Age deserves special attention. Until now, it has been reduced to dehumanized epistemology. In the pages of the research literature there is still a living stamp on the reduction of the teaching about human in the Early New Age, i.e. simplified ideas about the emotional beginning of their nature. Their further uncritical reproduction complicates the modern search for humanistic values and ideals.

Locke is one of the brightest examples of the development of the anthropological motif in the philosophy of the Early New Age. The pages of the main work "An Essay Concerning Human Understanding" (Locke, 1824a, 1824b) and "Some Thoughts Concerning Education" (Locke, 1824c) as its meaningful continuation are convincing arguments about the importance of the human problem for him.

Studying the research literature, we must recognize significant methodological changes. A striking example is the position of N. Motroshilova, who rightly notes the importance of anthropological interest and humanistic values for the philosophy of the 17th century. According to the researcher, this philosophy "expressed in thoughts the epoch of the early bourgeois revolutions and at the same time sought to uphold the enduring values of humanism..." (transl. by M. S.) (Motroshilova, 1983, p. 571). Since this publication has not received proper recognition in the philosophical environment, even today there is still no adequate interpretation of Locke's position on human nature in the domestic literature. Analyzing the existing research on the philoso-

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phizing of the Early New Age in the domestic historical and philosophical science, one should draw attention to the universal nature of the request for the development of the teaching on human. The importance of the anthropological component for this era (the heritage of Rene Descartes and English empiricists, including J. Locke) is substantiated in the pages of the monograph by A. M. Malivskyi (2019) "Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching". As for the focus of the thinker's efforts on personal self-development, it still needs detailed and meaningful study. Even a superficial acquaintance with the original texts of Locke and the established ways of their interpretation indicates the inconsistency of the latter. An in-depth study of common variants of J. Locke's philosophical ideas allows us to classify the latter as fragmentary and rooted in the past, and such that do not meet modern challenges. Comprehension of anthropological and ethical issues today involves a careful understanding of the doctrine of human and the principles of their behavior.

Purpose

Based on the above, the purpose of this article to outline Locke's position on the basic principles of proper human behavior seems appropriate. Its implementation involves: a) review of the research literature concerning the place of anthropological motive in philosophizing and b) research of the role of the rational component of human.

When working on the text of this article, the author relied directly on the approach developed by A. M. Malivskyi, which makes it possible to explain the teaching of human in the philosophizing of the Early New Age.

Statement of basic materials

Research literature review concerning the place of the anthropological motive of philosophizing

For John Locke, his epoch was a period of rapid development of the scientific revolution, which is a clear demonstration of the capabilities of the human mind in the knowledge of nature and the prospects for a radical change in the human way of life. However, the tradition of uncritical qualification of his philosophical position only as epistemology, which is only supplemented by political philosophy, significantly narrows the possibilities of understanding Locke's interest in human. This approach creates the illusion that the thinker neglects spontaneity and chaotic nature of human behavior. The approaches whose authors tend to reduce Locke's teachings to epistemology, and his methodology to narrow empiricism, are still influential in the domestic literature. Further preservation of these guidelines makes it difficult to understand and comprehend the anthropological interest of his work.

The interpretation of the anthropological aspect of Locke's heritage by English-speaking researchers is more authentic. Bertrand Russell's position emphasizing the importance of the anthropological aspect of his heritage is representative. Russell's (2016) thesis that the philosophical theory of his great compatriot is related to ethics is profound and fair: "his general theories as to how men act and how they should act" (p. 637). However, his chosen way of interpreting the idea of God in Locke is not convincing enough, who, according to Russell (2016), recognizes "the validity of metaphysical arguments for the existence of God, but he does not dwell on them, and seems somewhat uncomfortable about them" (p. 633).

The position of the modern researcher Peter Schouls is more authentic. He, in his thorough work "Reasoned Freedom: John Locke and Enlightenment", describes the teachings of the British thinker

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as one of the greatest forefathers of this era (Schouls, 2018, pp. 1-2). The fact that the author assigns a key role to the concepts of reason, freedom and education, and, in particular, the concept of "human nature", is especially important for us. This is evidenced by the special attention to its meaningful connections, namely – "human nature and reason", freedom and self-determination, "human nature and education" (Schouls, 2018) etc. Particular attention is paid to the thesis of the illusoriness of the notion of infallibility of reason, which is expressed in the analysis of prejudices and interpretation of reason and passions. The researcher's reflections on the nature of the relationship between reason and will, freedom and self-determination are profound and worthy of further comprehension.

Studying the specifics of the interpretation of Lockean heritage in English literature, it should be noted that until the 60s of the 20th century, a neglect of his religiosity was observed. It was replaced by an increased focus on the philosopher's heritage as an attempt to reconcile the new science with the Christian moral and religious tradition. Special attention should be paid to the fact that the movement "back to Locke" started in this period coincides with the increasing attention to his ethics, religiosity and the teaching of human. The statement of one of the authoritative authors of the two-volume history of philosophy of the 17th century, Knud Haakonssen (2000) is still true. In his opinion "The failure of Lockean the status of morality must be rethought. However, Locke never published a comprehensive statement of his moral theory, and the partial presentation... left his contemporaries dissatisfied and confused..." (p. 1345).

According to this author, since then, the situation has changed significantly, as the correspondence of the thinker and his drafts became available.

Peter Cvek (2012), the author of one of the latest studies of the philosopher's teaching "John Locke on the Relationship between God and Morality" considers it appropriate to distinguish two stages of creative search in his heritage. They are related to the interpretation of human nature. If in the first stage (early "Essay" and "Two Treatises") the content of natural law is based on understanding human rationality, in the second ("Essay") a dominance of ethical interest is observed. It is about a hedonistic interpretation of goodness and human happiness (Cvek, 2012, p. 278). Overcoming the narrow framework of the reductionist approach, Cvek (2012) draws attention to the importance of Christianity for Locke's worldview, in particular, cites the facts of his appeal to the Bible as a source of truth (p. 279).

In this context, the interpretation of the direction of Locke's main efforts is changing. The notion of the naive perception of the scientific revolution and the spread of its methodology to all spheres of philosophy is being replaced by a restrained assessment of its success. Therefore, the direction of "An Essay" is related with the search for an epistemological foundation for the interpretation of the relationship between God and human and the justification of the autonomy of Christian morality from the laws of nature.

With a view to the key nature of ethics for Locke's way of philosophizing, the author suggests that one of his main motives is to defend morality and to fight against subjectivism, relativism and naturalism. At the same time, we cannot agree with the author's view on the failure of the Lockean project to reconcile new science, traditional morality and the religion of revelation. In his opinion, the main factor in this failure is the incompatibility of the methodology of empiricism with the moral and theological principles that he seeks to preserve. However, Cvek's (2012) thesis about their undermine is valid only in case of narrow understanding of Locke's empiricism (p. 283).

Among the innovative approaches to Locke's heritage, those studying the teaching of morality deserve special attention. It is about going beyond interpreting it as epistemology and empha-

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sizing the importance of ethical orientation. A concentrated form of definition of this position is the concept of "moral epistemology" proposed by C. Wilson (2007). The legitimacy of this innovation is undoubted, although the authors of recent publications offer a different interpretation of its main aspects (Hardy, 2020).

At present, Locke's position on the basic components of human nature, the principles of human behavior, and the place of rationality is still unclear.

The role of the rational component of human in the process of developing Locke's own ethical concept

Turning today to the Locke era as the period of the first scientific revolution, it is difficult to go beyond the traditional attribution of a naive and optimistic worldview. The result is the qualification of the position of Locke and his contemporaries as dehumanized epistemology and a narrow understanding of empiricism. One of the consequences of this approach is the neglect of biographical factors in the process of studying the history of philosophy, and the lack of proper attention to the incompleteness of Locke's teaching. The ethics of the thinker, first of all, belongs to the forms of manifestation of his unrealized plan. Suffice it to recall his refusal to universalize the scientific picture of the world, which is associated with a high appreciation of the concept of freedom.

For us, in Locke's heritage, the most important are the metaphysical assumptions that underlie his empiricism. For a long time in the texts it was taken to look for a manifestation of the naivety of his worldview as a materialist. However, according to the texts of the thinker, he goes beyond narrow empiricism and recognizes a certain autonomy of the spiritual principle: "there is some spiritual being within me that sees and hears" (Locke, 2002b, p. 393). An eloquent proof of the prevalence of reductionist interpretations of the thinker's position is the content of a note to the above fragment in the Russian-language edition of his works. From it, we know that Locke puts forward a materialist thesis about the ability to think in matter (Locke, 1985, p. 591).

As already mentioned, the ethical aspect in Locke's heritage is the most important for us. In the pages of "An Essay Concerning Human Understanding", as the main work, he repeatedly emphasizes the key importance of the task of improving human nature: "Our business here is not to know all things, but those which concern our conduct" (Locke, 2002a, p. 32). Another form of fixing the priority of the task of improving human nature for him is a) the title of the work conceived as a meaningful continuation of "Essay" – "On the Conduct of the Understanding", b) from its pages we learn that one of the first tasks of human – "to guide and conduct the mind in its search after truth and knowledge" (Locke, 1824b, p. 345).

Attentive attitude to Locke's biography and worldview testifies to the importance of religion for his comprehension of ethics. It is he, who writes about "our greatest interest, i.e. our means to achieving eternal life". This aspect acquires unprecedented drama in the dominance of the natural sciences as the embodiment of the most reliable way of worldview. In this context, a fundamentally important point is his recognition of a radically different approach to the interpretation of ethics. And since the connection between the scientific revolution and his own ethical teaching is obvious to Locke (2002c), the task of substantiating ethics as an authentic science becomes relevant: "morality is the proper science and business of mankind in general" (p. 238).

Clarification of the conditions of the thesis truth involves studying the nature of influence of the scientific revolution on his way of philosophizing.

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As already mentioned, among the superficial stereotypes that hinder the understanding of Locke's authentic position is the assumption that he uncritically transferred the methodology of mathematics to all areas of philosophizing. At the same time, the absolutization of the mind, which is manifested both in the interpretation of human nature and in social utopias, is considered undoubted. A meaningful addition is overshadowing the irrational aspect of human nature. The result of this overshadowing is the tradition of connection of a holistic vision of human nature with the non-classical philosophy of the 19th century. However, critical rethinking of Descartes' teachings conducted by A. Malivskyi (2019, 2020) in the context of modern research shows the superficiality of those approaches that attribute to the Early New Age's thinkers the naive-optimistic vision of their own era. Attentive attitude to Locke's heritage also allows substantiating a similar thesis in relation to his views. For him, the Early New Age is, first of all, a manifestation of the demand for an updated interpretation of human nature.

Analyzing the state of modern society, he offers us his diagnosis of the spiritual situation of the era and the typology of its characters. It is obvious to Locke that not all of his contemporaries want to find their own answer to the epoch's request. The main obstacles in this way are the lack of material prosperity, education and leisure. As for personal desire, he distinguishes a separate category of people who, having leisure and wealth, do not want to devote themselves to finding ways of self-realization. They either prefer a febrile pursuit of pleasure or show laziness and lethargy, disgust for books, learning and reflection. Locke sadly notes that the vast majority of people refuse to know the truths that are essential to their nature. Summarizing the factors of such a sad state of affairs, Locke suggests associating it with low self-esteem, because they are carriers of low opinion of their souls. Critically directing the arrows of his own criticism at those who consider themselves gentlemen, he sarcastically remarks that although those "who are blind will always be led by those who see", the mentally blind occupy the lowest social ranks because they are the most submissive and enslaved (Locke, 2002c, pp. 367-368).

Returning to the question of human ability to use their own mind and analyzing the trends of social life, Locke sadly states that most people have completely different principles of behavior. The basis of their way of life is a focus on the past. For him, the sad fact is that even in everyday life we meet very few people who are guided by the mind. It is appropriate to pay attention to the eloquent and deep vision of the thinker of the factors of this state of affairs. It is no secret to him that people very rarely turn to themselves in the process of finding the purpose of their own lives. The vast majority of people are far from the issues of duty, guided by other people's examples, ancestral wills and customs of the country, other people's authorities, etc. Comprehensively studying the factors of distancing a human from the requirements of mind, Locke sees the determining factor in the fact that human does not allow themselves to turn to their own mind.

It is important for our study that outlining a certain typology of people, Locke bases it on a high assessment of the rationality role in the process of determining the ways of human self-realization. It is about the level of involving the mind in the task of improving human nature. According to him, by nature, people tend to make three major mistakes in relation to their minds. The first of them very rarely turn to their own minds, blindly focusing on the behavior of others, depriving themselves of effort and independent thinking. Others tend to put feelings in the place of the mind, turning to the mind sporadically, depending on the mood. Still others often use their minds with pleasure. However, he emphasizes the significant limitations of the rational component of human nature. As a rule, its image of the world is based on sensory reception, although the need for a holistic vision of the world is urgent: "We are all short-sighted, and very often see

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but one side of a matter; our views are not extended to all that has a connection with it. ... We see but in part, and we know but in part..." (Locke, 1824b, p. 326).

Applying these principles in the process of assessing the current state of philosophy, Locke describes it as unsatisfactory. It is both a knowledge of nature (bodily substances) and knowledge of the spiritual world (spirits). As a result, Locke's knowledge of the relevance of our ideas to reality is also unsatisfactory. The precondition for the thinker is the recognition of the scale and significance of its "dark side": "Our ignorance is great", he emphasizes repeatedly (Locke, 2002c, p. 58).

In this context, for Locke, importance of self-knowledge and personal courage as a prerequisite for its implementation is undeniable. To illustrate the last point, he uses a well-known image of the influence of superstition, referring to the proverb about the mote in the brother's eye and neglect of the beam in their own. Bearing in mind the survivability of this defect, Locke in the pages of the unfinished work "On the Conduct of the Understanding" pathetically asks: "For who is there almost that is ever brought fairly to examine his own principles, and whether they are such as will bear the trial?" (Locke, 1824b, p. 345).

A meaningful understanding of Locke's position on how to constructively overcome those situations where human behavior is determined by "unruly passion", requires special attention and further research.

Originality

Locke's teaching is considered as the author of the original concept of human nature, which is closely related to the understanding of ethical issues. It is proved that its meaningful development involves the identification of the main components of human nature in the process of determining the basic principles of its behavior. The original conception of the thinker on the irrational component of human nature and ways of its rationalization is analyzed.

Conclusions

And although Locke, as a representative of modern philosophy, associates his vocation with a radical transformation of the world, a high assessment of self-knowledge and self-development is important for his search. It is significant that Locke did not follow the path of universalization of naturally-scientific methodology, which involves neglecting the uniqueness of certain areas of philosophizing. It is a matter of his successful avoidance of deadlocks in the form of subjectivism, cynicism, nihilism. In other words, his philosophy is not so much reduced to depersonalized epistemology (substantiation of naturally-scientific knowledge), as focused on finding the ways to solve personality-oriented problems.

The results of our attempt to read Locke's philosophical heritage in the context of current research show the legitimacy of emphasizing the key role of guidelines for self-knowledge and self-development for him. For him, it involves recognizing the specifics of sensory-emotional perception of the world in general and religious in particular. Accordingly, the dominant of Locke's teaching is the desire for a holistic vision of human nature, which involves comprehending the nature of the combination of its rational and sensual-passionate components.

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Філософія Джона Лока як вчення про людину та її поведінку

Мета. Окреслити позицію Лока щодо основних засад належного способу людської поведінки. Її реалізація передбачає: а) огляд дослідницької літератури щодо місця антропологічного мотиву в філософуванні та б) вивчення його інтерпретації природи людини та ролі раціональної компоненти. **Теоретичний базис.** Мій підхід базується на концептуальних положеннях феноменології та екзистенціалізму. **Наукова новизна.** Розглядається вчення Лока як автора оригінальної концепції природи людини, яка тісно пов'язана з осмисленням етичної проблематики. Доведено, що її змістовна розробка передбачає виокремлення основних компонентів природи людини в процесі визначення базових принципів поведінки особистості. Проаналізовано оригінальну концепцію мислителя щодо нераціональної компоненти природи людини та шляхів її раціоналізації. **Висновки.** Обґрунтовано, що філософська спадщина Лока не зводиться до знеособленого емпіризму як гносеології, а його вчення про людину не обмежується абстрактним вивченням її раціональної компоненти. Запит власної епохи мислитель пов'язує з новим баченням людини та основних принципів її поведінки на базі раціональності. Лок шукає шляхи опанування нераціональної компоненти природи людини та переконаний в тому, що в епоху наукової революції основою людської поведінки має бути раціональність. До числа ключових моментів природи людини Лок відносить її свободу.

Ключові слова: Лок; антропологія; раціональність; наукова революція; етика; релігія; Бог

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UDC 141.3V. Y. POPOV^{1*}, E. V. POPOVA^{2*}^{1*}Vasyl' Stus Donetsk National University (Vinnytsia, Ukraine), e-mail popovmak@ukr.net, ORCID 0000-0003-3097-7974^{2*}Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University (Vinnytsia, Ukraine), e-mail popovaelena2667@gmail.com, ORCID 0000-0002-0157-4642**Analytical Anthropology of Peter Hacker**

Purpose. The article is an explication of the features of the anthropological teaching of Peter Hacker in the context of analytical philosophy with consideration to the context of European philosophy within the framework of the Oxford School of ordinary language philosophy. **The theoretical basis** of the research is determined by the latest research in the English-language analytical philosophical tradition, rethinking the place of anthropological problems in the system of philosophical knowledge. **Originality.** Referring to primary sources, we reconstructed the philosophical and anthropological teaching of Peter Hacker in the unity of its basic principles and theoretical and practical results. We determined philosophical origins of the key ideas of his philosophical anthropology and substantiated their originality, systematicity and logical argumentation. His philosophical position is defined as anthropological holism, synthesizing the reinterpreted ideas of Aristotle and Wittgenstein. **Conclusions.** Peter Hacker is the creator of the original version of Analytic Philosophical Anthropology. His anthropology is based on criticism of Cartesian dualism and physicalism, which underlie modern neurosciences and which he tries to overcome on the basis of Wittgenstein's philosophical "logotherapy". The conceptual framework of his holistic anthropology is a rethought conceptual scheme of the Ordinary language philosophy. Hacker considers consciousness not as a separate mental reality, but one of the powers of human nature – an intellectual ability, which, along with emotional (passionate) and moral, belongs to a person as an integral socio-biological being. Asserting the free will of man, the Oxford thinker criticizes various forms of determinism, especially its most common form in modern science – neurobiological determinism, which is built on false philosophical foundations. This criticism allows the modern British philosopher to build an original, systematic and logically consistent anthropological concept that asserts the immutability of the highest human values – goodness, love and happiness.

Keywords: Peter Hacker; Ludwig Wittgenstein; philosophical anthropology; ordinary language philosophy; neuroscience; human abilities; Cartesian dualism; neo-Aristotelism; holism

Introduction

The philosophical concept of Peter Michael Stephan Hacker, regarded by the majority of Western researchers as one of the most consistent and at the same time quite original followers of Wittgenstein, has recently gained increasing popularity in English-speaking philosophy. This is evidenced by numerous articles by critics and followers, as well as interviews with the philosopher himself. Unfortunately, Hacker as a thinker is practically unknown in Ukraine and throughout the post-Soviet states. There are but a few translations of his articles into Russian, only a few articles and mentions in the monograph of the Lviv expert on analytical philosophy Andrii Synytsia (2017) and his Tomsk colleagues Vsevolod Ladov (2012), Vitaly Ogleznev and Valeriy Surovtsev (2017) are devoted to his philosophical work. In addition, most researchers of the philosophy of Hacker analyzed his historical and philosophical works, as well as works on the philosophical problems of neuroscience, while his work on philosophical anthropology has not yet been practically studied. Unlike post-Soviet philosophy, in Western thought, the ideas of Hacker's philosophy are widely discussed. This is evidenced by the articles of the Swiss scientist Hans-Johann Glock (2020), the German researcher Edda Weigand (2018) and many others. However, his latest anthropological works are not yet sufficiently known and have not become the object of special criticism. It is this gap that our proposed article intends to fill.

Purpose

Taking into account all of the above, the main purpose of our article is to explicate the features of the anthropological teaching of Peter Hacker in the context of analytical philosophy with consideration to the context of European philosophy and especially within the framework of the Oxford School of **ordinary language philosophy**.

Statement of basic materials

Having recently celebrated his 82nd birthday, Peter Hacker is one of the most distinguished living representatives of the Oxford School of Analytical Philosophy. As a disciple of one of the founders of the analytical legal theory, Herbert Lionel Adolphus Hart, he began his scientific career as an analytic lawyer, having defended his thesis "Rules and Duties" in 1966. However, his research interests soon focused on careful study, commentary and interpretation in the spirit of ordinary language philosophers (John Austin, Gilbert Ryle, H. L. A. Hart, Peter Strawson) of the philosophical heritage of the late Wittgenstein. Co-authored with his Oxford colleague G. P. Baker, he wrote commentaries on the "Philosophical Investigations" of the great Ludwig Wittgenstein, unprecedented in scale and thoroughness of elaboration of the material. Between 1980 and 2013, altogether, he published ten books, essays and commentaries on the main work of the late Wittgenstein. There are also known Hacker's survey works of the Anglo-American analytical tradition of the twentieth century and the history of the development of philosophy in English Oxford in the post-war period.

However, since the beginning of the 21st century, Hacker has been increasingly manifesting himself as an original thinker while his interests, within the framework of which he conducts his research, have been steadily shifting from the logical-linguistic problematics, classical for Anglo-American philosophy, to the discussion of the phenomenon of man, his corporeality, rationality, the specifics of its nature. The thinker gained popularity with the book "Philosophical Foundations of Neuroscience" (Bennett & Hacker, 2003), co-authored with the Australian neurophysiologist Max Bennett on the philosophical problems of modern neurological research. It provoked a heated discussion with the participation of authoritative contemporary analytical philosophers – John Searle and Daniel Dennett (Bennett, Dennett, Hacker, & Searle, 2007).

At the end of the twentieth century, Hacker announced his intention to create a new holistic anthropology based on a rethinking of the legacy of Wittgenstein and the philosophers of the Oxford School. He calls his position neo-Aristotelianism, as opposed to Cartesian dualism, considering consciousness not as a separate mental reality, but the ability of human nature to manifest physicality.

The recent article "Two conceptions of consciousness and why only the neo-Aristotelian one enables us to construct evolutionary explanations" (Smit & Hacker, 2020), co-written with Harry Smit, is quite revealing in this regard. In it, he argues that the mind-body problem, which is key in the modern analytical philosophy of mind, can be solved by returning to the alternative neo-Aristotelian conception of the mind as the capacities of intellect. At the same time, he, together with the co-author, believes that it can be integrated with evolutionary theory and become the basis of modern anthropology. Herewith, a person is considered as an integral organism that originated from open thermodynamic systems, possessing various powers, including the mind. Hacker makes the general conclusion that "...the neo-Aristotelian conception extended with evolutionary theory is capable of testing future hypotheses..." (Smit & Hacker, 2020, p. 9).

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P. Hacker's analytical anthropology is presented in the most complete form in his recently completed *Opus magnum*, devoted to the study of three main human abilities (powers): intellectual, passions and moral. The Hacker's Tetralogy consists of four books: "Human Nature: The Categorical Framework" (Hacker, 2007), "The Intellectual Powers: A Study of Human Nature" (Hacker, 2013), "The Passions: A Study of Human Nature" (Hacker, 2017) and finally "The Moral Powers: A Study of Human Nature" (Hacker, 2021). All of them are devoted to the anthropology, the study of the essence of Human Nature.

In the first book, Hacker analyses the conceptual foundations of analytic anthropology in terms of Wittgenstein's methodological paradigm. It is of particular interest, since in it the Oxford thinker builds a scheme for all his further presentation and gives definitions of philosophical anthropology within the framework of his concept and the main components of human nature. In the introduction to the first volume of his anthropological tetralogy, he writes: "...As I reached the end of my academic career, I felt a powerful urge to paint a last large fresco that would depict, sometimes with broad brush, sometimes in fine detail, themes which I had studied and reflected on for the last forty years" (Hacker, 2007, p. xi).

Refusing to regard philosophy as "the handmaiden of science", he thus defines the subject matter of philosophical anthropology: "Philosophical anthropology is the investigation of the concepts and forms of explanation characteristic of the study of man" (Hacker, 2007, p. 4).

Hacker correlates his anthropological concept with the Aristotelian-Wittgenstein tradition, opposing it to Plato-Cartesian dualism. At the same time, the anthropological concepts of Kant and Hume turn out to be derived from the Cartesian opposition of bodily (extended) and mental (thinking) realities. Moreover, these concepts are idealistic versions of "degenerate monism" along with "materialistic" variations: behaviourism, physicalism, and abnormal monism. Hacker's version assumes a holistic consideration of the human being as an organic unity of body and soul, and the soul does not appear as a separate entity, but as an entelechy of the body, that is, animating nature that gives life and organic unity to a human being.

Hacker in the manner of Wittgenstein believes that most of the philosophical delusions are based on incorrect usage, more precisely, the use of philosophical categories in an unspecified, unclear sense. And in the first book of his anthropological tetralogy, he analyses the key philosophical categories through which human being is interpreted: substance, causation, powers, action, teleology and teleological explanation, reasons and explanations of human action, the mind, the self and the body and – last but not least – the person.

Hacker carefully analyses, using a rich historical and philosophical material, the origin and place in the anthropological conceptual network of each of these categories, "knots" of the network, which sometimes confuse an adequate understanding of human nature. According to the Oxford thinker, philosophical anthropology is a project aimed at disentangling the "knots that we have tied in our understanding" and he tries to provide "an explanation of how we tied them and why they hold us captive" (Hacker, 2007, p. 13).

On the basis of consistent criticism of Cartesian dualism and physicalism, which, in his opinion, entangle modern anthropology with misuse and confusing statements based on Wittgenstein's philosophical "therapy", Hacker attempts to construct a conceptual framework of holistic anthropology. "Human Nature: The Categorical Framework" reaches an optimistic conclusion that humans are both autonomous actors and natural organisms.

The second book "The Intellectual Powers: A Study of Human Nature" is devoted to the analysis of human intellectual abilities (powers): consciousness, knowledge and faith, sensation

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and perception, memory and imagination. This book is most related to his *Philosophical Foundations of Neuroscience*. Most of the misconceptions in modern neuroscience and philosophy of mind, which is under its influence, are associated by him with the lack of clarity of the terms and concepts which are used. Hacker aims at conceptual clarification by paying close attention to how the terms expressing those concepts are used in order to solve and eliminate philosophical "riddles", correct mistakes, expose nonsense, and overcome conceptual confusion. Separate chapters are devoted to consciousness, intentionality and language, as well as whether they are identical with the mental in general. This is followed by a detailed discussion of knowledge, faith and their relationship. The following chapters are devoted to sensation and perception. This is followed by sections on the complex topics of memory and thinking. Hacker challenges, among other things, the idea that thinking is an activity, as well as the idea that images, words, or concepts are means of thinking. He concludes his work with a chapter on imagination, emphasizing it among the intellectual powers of man. Finally, Hacker states that "The mind a human being has is neither a substance nor a substantial part of a substance, but an array of capacities of intellect and will, and their exercise" (Hacker, 2013, p. 363).

The book of a modern Oxford philosopher evokes certain associations with the book of the British philosopher of "common sense" who lived in the 18th century Thomas Reid "Essays on the Intellectual Powers of Man" (1785).

Originally, Hacker intended to set out his fundamental research on human abilities in a trilogy, the last volume of which was to be devoted to human passions and moral abilities. However, subsequently the conceived third volume was divided into two: "The Passions ...", published in 2017 and "The Moral Powers ...", appeared in 2021.

The third book of the philosopher "The Passions: A Study of Human Nature" is an analytics and dialectic of passions, needs, emotions and human relationships. The British philosopher emphasizes the role of emotions, passions and moods in human life. He claims that "emotions and moods are the pulse of the human spirit" (Hacker, 2017, p. 3). From his point of view, it is emotions and passions that give meaning to human existence: "A life bereft of emotion would not be worth living, for it would be a life without love or affection, lacking joy and delight, wanting enthusiasm and excitement" (Hacker, 2017, p. 3).

Hacker, criticizing the existing concepts of human emotion, argues that they are based on natural and acquired needs (appetites). He distinguishes the so-called paradigmatic emotions – these are fear, anger, gratitude, indignation, hatred, resentment, envy, jealousy, pity, compassion, grief, hope, excitement, pride, shame, humiliation, regret, remorse and guilt. A special kind of emotion is love, which is paradigmatic in one respect and not in another. It is the majority of emotions that form the basis of the passions and motives of human behaviour. The book ends with an analysis of love, compassion and empathy as sources of absolute values and the basis of morality. In particular, Hacker clearly distinguishes between sympathy and empathy, traces the history of the concept of "empathy" from the German "Einführung" to understanding it as a "mirror neurons". The Oxford thinker accompanied his book with essays on the history of love in different cultures and in different eras (Hacker, 2017).

Analysing the moral powers of a person in the final volume of his tetralogy "The Moral Powers: A Study of Human Nature", Peter Hacker turns to the analysis of morality and the highest human values: good and evil, freedom and responsibility, pleasure and happiness, death and meaning of life. He believes that the basis for the emergence and development of values is the development of forms of organic life.

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He considers the categories of good and evil to be key values. Hacker quotes reasoning of American writer John Steinbeck from his famous, most philosophical novel "East of Eden" (1952): "Humans are caught – in their lives, in their thoughts, in their hungers and ambitions, in their avarice and cruelty, and in their kindness and generosity too – in a net of good and evil" (Hacker, 2021, p. 33)

On the basis of the logical classification of the Finnish thinker von Wright, he considers various "varieties" of good: "medical kindness", artifactic kindness, a variety of which is instrumental one, and finally, moral kindness or virtue. It is the latter that is an integral attribute of a person as a social being, identifying himself with a community, nation or humanity.

Evil is viewed by Hacker as the absolute opposite of good. He believes that the traditional Christian concept (based on Neoplatonism) about the absence of an ontological basis for evil, which is only the absence of good, is untenable. There is "natural evil", that is, natural disasters that take away life, property and ways of existence from people (Bazaluk & Balinchenko, 2020). At the same time, based on the analysis of the psychological experiments of Milgram and Browning, the British philosopher asserts the deep rootedness of evil in human nature itself. He believes that along with psychologists, the greatest experts in the essence of evil are the great novelists, playwrights and poets. Interesting is also Hacker's reasoning that until the eighteenth century many people justified the permissibility of evil by following God's will and increasing its glory, but starting with the French Revolution and the Jacobins, evil is justified by ideological considerations in the name of the "wonderful future" of the next generations of people.

The key problem of Hacker's ethical anthropology is the problem of free will and the possibility of its philosophical justification, which is the subject of the second part of his book. He criticizes various forms of fatalism, a variation of which is "nomological determinism" arising on the basis of Descartes' dualism. The Oxford thinker argues that "the most common form of determinism in the first quarter of the twenty-first century is neuroscientific determinism" (Hacker, 2021, p. 176). He severely criticizes it, ironically noting that "global neuroscientific determinism is a blank cheque on a non-existent bank" (Hacker, 2021, p. 177). Based on his criticism, Hacker categorically asserts that rationality, freedom and responsibility for one's actions and omissions are the most important species characteristics of a person as a generic being.

The concluding sections of Hacker's monograph are devoted to the problems of achieving happiness, the meaning of life and, finally, the problem of death and "eternal life". He is by and large an adherent of Aristotle's eudemonism, believing that "True happiness may be the love of another, or successful and virtuous public service recognized by society, or successful engagement in a favoured activity" (Hacker, 2021, p. 243).

Criticizing the utilitarianism of Bentham and Mill, he argues that their concepts turn a person into a simple mechanism for gratifying desire. He believes that Aristotelian ethics can serve as the basis for the science of happiness, which takes as the basis for the criteria of a happy society not the amount of gross product per capita, but minimization of alienation, preservation of and respect for the freedom and dignity of each person.

Happiness is what gives meaning to life, and at the same time, possibility to find meaning in your life and in your activities without being happy. Like pleasure and happiness, goodness and beauty, the meaning that you can find in your life comes gradually. Hacker claims that the meaning of life is comprehended by a person only at the end of his existence. And like any old man, he reflects on death.

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Throughout most of the history of mankind, most people perceived death as a person's transition to another type of existence ("mortality of the body" with "immortality of the soul", "transmigration of souls" and the like). An alternative, secular view of death is to view it as the cessation of all biological functions that support life. Hacker does not give preference to any of these options, remaining agnostic in this matter. At the same time, he points out that whatever the concept of death, people are the only creatures who are aware of their mortality. It is this awareness that endows a person with a sense of the meaningfulness of his own existence. Thanatology as overcoming the fear of death is the final chord of Hacker's philosophical anthropology. This overcoming is possible only with the realization of the significance of death as a worthy end to life.

Thus, the modern British thinker Peter Hacker creates an original doctrine of philosophical anthropology, designed to analyse and explain all the significant philosophical aspects of human existence in the world. Relying on the anthropology of Aristotle, radically rethought in the spirit of the linguistic philosophy of the late Wittgenstein, he forms an understanding of man as an integral being, in which thinking appears as one of the abilities of the organism, and not as a separate entity radically different from corporeality. To reveal the essence of a person, Hacker uses the category "the human condition" as an interdisciplinary concept describing the conditions of existence inherent only in humans, used by Hannah Arendt, Giorgio Agamben and Ernest Becker. A person is seen by him as a language-using, self-conscious social being, limited by the capacities for good and evil. The person is also characterized by strong rivalry and killer instincts: "The human condition is language-using, self-conscious social animals with limited capacities for good and evil, with highly competitive and killer instincts" (Hacker, 2021, p. 360).

Peter Hacker concludes his anthropological research with such a rather ironical sentence. He believes that philosophical anthropology, having cleansed itself of metaphysical ballast with the help of analytical methods, should become the basis of a modern scientific, sober view of the nature and capabilities of human as an integral being.

Originality

The novelty of our research lies primarily in the fact that, for the first time in the native philosophy, the anthropological teaching of Peter Hacker, previously not studied in Ukraine, is analysed. Referring to primary sources, we reconstructed the philosophical and anthropological teaching of the British philosopher in the unity of its basic principles and theoretical and practical results. We determined philosophical origins of the key ideas of his philosophical anthropology and substantiated their originality, systematicity and logical argumentation. His philosophical position is defined as anthropological holism, synthesizing the reinterpreted ideas of Aristotle and Wittgenstein.

Conclusions

Peter Hacker is the creator of the original version of Analytic Philosophical Anthropology. This branch of philosophical knowledge, being the study of concepts and forms of explaining human reality, based on scientific achievements, is nevertheless independent in its conclusions from the knowledge of natural sciences. His anthropology is based on criticism of Cartesian dualism and physicalism, which underlie modern neurosciences and which he tries to overcome on the basis of Wittgenstein's philosophical "logotherapy". The conceptual framework of his

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holistic anthropology is a rethought conceptual scheme of the Ordinary language philosophy. Hacker considers consciousness not as a separate mental reality, but one of the powers of human nature – an intellectual ability, which, along with emotional (passionate) and moral, belongs to a person as an integral socio-biological being. Asserting the free will of man, the Oxford thinker criticizes various forms of determinism, especially its most common form in modern science – neurobiological determinism, which is built on false philosophical foundations. This criticism allows the modern British philosopher to build an original, systematic and logically consistent anthropological concept that asserts the immutability of the highest human values – goodness, love and happiness.

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Аналітична антропологія Пітера Гакера

Мета. Стаття є експлікацією особливостей антропологічного вчення Пітера Гакера з урахуванням контексту аналітичної філософії в рамках Оксфордської школи "буденної мови". **Теоретичний базис** дослідження визначається новітніми дослідженнями англомовної аналітичної філософської традиції, які переосмислюють місце антропологічної проблематики в системі філософського знання. **Наукова новизна.** На основі звернення до першоджерел реконструюється філософсько-антропологічне вчення Пітера Гакера в єдності його основних принципів і теоретико-практичних результатів. Визначено витoki ключових ідей його антропології, обґрунтована їх оригінальність, систематичність і логічна аргументованість. Його філософська позиція визначена як антропологічний холізм, що синтезує переосмислення ідеї Аристотеля і Вітгенштайна. **Висновки.** Пітер Гакер є творцем оригінальної версії аналітичної філософської антропології, яка заснована на критиці декартівського дуалізму і фізикалізму, що лежать в основі сучасних нейронаук і які він намагається подолати на основі вітгенштайнівської філософської "логотерапії". Концептуальний каркас його холістичної антропології становить переосмислена концептуальна схема філософії "буденної мови". Гакер розглядає свідомість не як окрему ментальну реальність, а одну із здібностей людської природи – інтелектуальну здатність, яка поряд з емоційною і моральною належать людині як цілісній соціально-біологічній істоті. Стверджуючи свободу волі людини, оксфордський мислитель критикує жорсткий детермінізм, особливо в його найбільш поширеній формі в сучасній науці – нейробіологічний детермінізм, який побудований на хибних філософських підставах. Ця критика дозволяє сучасному британському філософу побудувати оригінальну, систематичну і логічно несуперечливу антропологічну концепцію, яка стверджує непорушність вищих людських цінностей – добра, любові і щастя.

Ключові слова: Пітер Гакер; Людвіг Вітгенштайн; філософська антропологія; філософія "буденної мови"; нейронаука; здібності людини; картезіанський дуалізм; неаристотелізм; холізм

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