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**АНТРОПОЛОГІЧНІ ВИМІРИ
ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

Збірник наукових праць

**ANTHROPOLOGICAL MEASUREMENTS OF
PHILOSOPHICAL RESEARCH**

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Український державний університет науки і технологій

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TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Thematisation of Recognition in the Anthropological Reflections of Pierre Bourdieu

Purpose. The purpose of the study is to elucidate the essence of the concept of recognition in the context of the philosophical and anthropological views of the French sociologist Pierre Bourdieu. The main objectives include analyzing the scholar's critique of philosophy as "scholastic" theorizing, reconstructing his philosophical and anthropological ideas, and uncovering the existential significance of the human striving for recognition. **Theoretical basis.** The research builds on Bourdieu's interpretation of recognition as a fundamental existential goal through which individuals seek to justify the meaning and purpose of their existence. In his concept of recognition, Bourdieu identifies the desire for authority, status, and prestige – components of symbolic capital – as the primary driver of human behavior. This symbolic capital, however, can only be accumulated within society. Simultaneously, recognition becomes a source of competition and rivalry for possession of symbolic capital, driving societal development. At the core of Bourdieu's philosophical and anthropological ideas lies an attempt to frame the subject of study within objective structures, thereby aligning subjective human experience with the impact of external social structures. **Originality.** Taking into account Bourdieu's critique of the "systemic" flaws of philosophy, which is dominated by a "scholastic" mindset, this study reconstructs his philosophical and anthropological ideas rooted in the empirical trajectory of his research, which is primarily grounded in sociological analysis. The concept of recognition is presented as the societal counterpart to the theological notion of justification, serving as a foundation for understanding the meaning of human life. The agonistic nature of the concept of symbolic capital highlights recognition as a constitutive dimension of human existence in society. **Conclusions.** Sociological analysis, as a prerequisite for Bourdieu's philosophical and anthropological reflections, does not imply a rejection of philosophical methodology. Instead, it underscores a belief that sociological tools are better suited for constructing of a universal human concept. Since Bourdieu's ideas were shaped by studying specific sociological scenarios, which in turn formed his theoretical framework, his concepts should be viewed as both the prerequisites for and the outcomes of this methodology. From this perspective, Bourdieu's understanding of recognition in the social field emerges as the result of human interaction with social structures and other individuals who impose demands and set tasks, facilitating the acquisition of social status – that is, the accumulation of symbolic capital.

Keywords: human; society; symbolic capital; justification; concept; sociological analysis; recognition

Introduction

The study of problems related to human activity and experience is determined by general scientific ideas about the essence of human nature, without which it is impossible to analyze historically changing social practices. This refers to the dependence of a researcher's trajectory on the philosophical and anthropological paradigm that shapes the vision of social modalities of worldview and individual behavior. Evidently, taking this argument into account, the French sociologist P. Bourdieu sought to explain the connection between his historical-sociological research and the human issue, particularly the aspiration for recognition. P. Bourdieu's (1997)

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

philosophical-anthropological reflections are presented in his work "Pascalian Meditations", which scholars attribute to the later stage of his academic career.

Although P. Bourdieu's body of work is characterized by achievements primarily in sociology, it demonstrates a unique ability to connect sociological theory with the achievements of philosophical thought. According to scholars, all significant works by P. Bourdieu stand out for their philosophical excursions, themes, and inquiries aimed at clarifying or problematizing methodological issues in the study of specific phenomena or subjects (O. Yosypenko & S. Yosypenko, 2021, p. 163). Scholars generally agree that "Pascalian Meditations" is a kind of philosophical manifesto by P. Bourdieu (2024).

Researchers of P. Bourdieu's intellectual legacy rightly note that the foundation of his academic inquiries lies in an agonistic vision of the social world. In the context of his philosophical and anthropological perspectives, this is reflected in the unique synthesis of E. Durkheim's thesis that "society is God" and J.-P. Sartre's notion that "hell is other people" (Peters, 2012). Regarding recognition, P. Bourdieu's agonistic view presents it as an endless competition and struggle for symbolic capital – a resource accessible to individuals through recognition, respect, and prestige.

Scholars analyze P. Bourdieu's concept of habitus through the lens of social recognition, explaining the "recognition habitus" or "cognitive habitus" as a set of models of perception and expectations whose primary function is to actualize social behavior that ensures mutual recognition among social agents. The concept of recognition allows for understanding the functioning of habitus as a pre-reflective common sense capable of producing coordinated collective actions (Piroddi, 2021). Seeking to enrich A. Honneth's idea of spheres of recognition and P. Bourdieu's concept of the social field, scholars highlight the shared characteristics of their approaches. For instance, social networks are seen as spheres of recognition, where individuals gain acknowledgment in the form of "likes", "retweets", and similar markers of approval from other users (Piroddi, 2022, p. 337).

Noting that P. Bourdieu has no specific studies dedicated to the emotional dimension as a mechanism of symbolic power, scholars argue that attachment and belief foster the affective binding of agents to the asymmetrical logic of the social fields they inhabit (Vázquez Gutiérrez, 2022). Following P. Bourdieu's framework, researchers examine discursive strategies employed to legitimize symbolic capital in the implementation of contemporary social programs. For example, focusing on the prestigious nature of the French nuclear project, researchers elucidate cognitive mechanisms influencing individuals to recognize the importance of this initiative (Dybczyńska, 2024).

The monograph of Finnish philosopher H. Ikäheimo holds significant theoretical and methodological value, substantiating the universal importance of recognition and its manifestations. According to Ikäheimo (2022), an anthropological approach to the issue of recognition should form the foundation of philosophical discourse in the search for a shared mode of human coexistence, where moral relationships are paramount. In a study on the socio-anthropological dimensions of recognition, primarily represented in A. Honneth's philosophy, scholars develop an approach to recognition as a foundational principle of justice (Sytnichenko & Usov, 2023). They argue that the contemporary philosophical representation of recognition as the horizon and condition of human existence is rooted in justice, solidarity, dignity, and care.

As we can see, research approaches to P. Bourdieu's interpretation of recognition as symbolic capital – a resource encompassing status, authority, reputation, prestige, and popularity, achieved

solely within society – can be divided into two groups. Studies in the first group predominantly interpret the concept of symbolic capital from a socio-political perspective. In contrast, the second group's works focus on understanding the issue of recognition in P. Bourdieu's scholarship through the lens of a socio-anthropological approach. The unifying aspect of these researchers is their emphasis on P. Bourdieu's notion of recognition as a vital need involving competition and rivalry for symbolic capital. However, in our view, the philosophical and anthropological aspects of P. Bourdieu's research, particularly the analysis of recognition within this context, which is closely tied to the concept of symbolic capital, require more detailed examination.

Purpose

The purpose of the study is to clarify the essence of the concept of recognition in light of the philosophical and anthropological views of the French sociologist P. Bourdieu. The main tasks are to analyze the scholar's critique of philosophy as "scholastic" theorizing, to reconstruct the researcher's philosophical and anthropological ideas, and to uncover the meaning of a person's desire for recognition as a justification of the meaning and purpose of their existence.

Statement of basic materials

Philosophy as a "scholastic" type of theorizing

P. Bourdieu's philosophical views were significantly influenced by the work of B. Pascal, in whose honor the "Pascalian Meditations" are named. As is well known, B. Pascal abandoned fundamentalist thinking, ambition, and communicated with ordinary people without populism. The thinker was interested in the question of symbolic power and sought to find the cause of illogical behavior, rather than condemning or ridiculing it. It is in the name of B. Pascal that P. Bourdieu criticizes the "scholastic" mind inherent in philosophy, devoid of practical significance. Without considering the important problems of human existence, philosophy, according to P. Bourdieu, gives them the form of discourse, not for the purpose of analysis, but for legitimization. P. Bourdieu (1997) methodologically criticizes this situation, which he considers the main systemic epistemological, ethical, and aesthetic error of professional philosophy.

According to scholars, the subject matter, genre, and style of "Pascalian Meditations" are determined by their place among P. Bourdieu's works, which are usually classified by subject matter. The author's philosophical works, the main of which is "Pascalian Meditations", occupy a separate niche, which researchers agree on, with reservations. The first reservation is that the few texts by P. Bourdieu that can be defined as philosophical are contained in "Pascalian Meditations", so they can be considered as one philosophical work. The second reservation is that such classification may give the impression that P. Bourdieu has works devoted to ethnology or sociology separately, and to philosophy separately, which is certainly not true, since all of the author's programmatic works are permeated with philosophical reflections (O. Yosypenko & S. Yosypenko, 2021, p. 163).

In "Pascalian Meditations", scholars see a kind of sociological research, which has always been something like fieldwork in philosophy for P. Bourdieu. Relying on B. Pascal's insights, using the form of meditations and his basic concepts, the scholar raises philosophical issues that, in his opinion, cannot be raised by professional philosophy. The author seeks to make the social conditioning of philosophy and the dominance of the "scholastic" mind within it the subject of sociological analysis (Bourdieu, 2024).

Like M. Heidegger and J.-P. Sartre, P. Bourdieu argues that the world and human life are devoid of inherent meaning and have meaning attributed by people. The scholar opposes the intellectualism of philosophers who project their experience onto the minds of laypeople. P. Bourdieu (1997) is convinced that subjective acts of meaning-making are mostly mentally silent, that is, they do not always involve consciousness or ideas (p. 241).

It is noteworthy that P. Bourdieu's works focus on the role of practice in social dynamics and worldview formation. The structuring of ideas and the production of practices are conditioned by individuals' ability to spontaneously navigate the social space and respond relatively adequately to various situations, as well as by the formation of skills and abilities during the process of socialization (Boreiko, 2020, p. 6). However, scholars often consider the role of practice from opposite positions to those of Western philosophical traditions.

P. Bourdieu's philosophical views can be traced back to the genetic sociology of symbolic power, which he conceived as a form of critical theory. Rejecting the idea of the intellectual "prophet" or "total intellectual", as substantiated by J.-P. Sartre, P. Bourdieu links individual ideas about aesthetic taste to the social position of a person. The scholar argued his position in the work "Distinction: A Social Critique of the Judgement of Taste" through an original combination of social theory, photographs, and interviews, trying to explain the understanding of the subject within objective structures, that is, the connection of external social structures with the subjective experience of the individual (Bourdieu, 1984).

Notably, P. Bourdieu emphasizes the need for individuals to choose in everyday life between what they find aesthetically pleasing and what they consider fashionable or ugly. Since there is no pure taste, every aesthetic choice is a difference, i.e., a choice made in opposition to the choices of representatives of other social classes. The author argues that the social world functions, on the one hand, as a system of power relations, and on the other hand, as a symbolic system, where even the slightest differences in taste serve as the basis for social evaluation.

The empirical consolidation and sociological objectification of the prerequisites for P. Bourdieu's philosophical views on social life and human activity suggest that the leitmotif of his views on philosophy is not the rejection of its goals, but the belief that his sociology provides more suitable intellectual tools for achieving these goals, particularly the creation of a universal "idea of man" (Peters, 2012, p. 81).

It is evident that philosophical understanding of reality requires coordination between abstract reflections and real individual and social practices, which P. Bourdieu fully strives to adhere in his anthropological reflections.

Philosophical and anthropological ideas

P. Bourdieu's philosophical reflections did not overlook issues related to human existence in both the material and spiritual worlds, the finite and the infinite, as well as the existential ambiguity of human nature and the "mind-body" dichotomy. At the same time, the core of the philosophical and anthropological ideas of the scholar lies in the problem of the existential justification of human life, pleasure, suffering, and mortality, which is addressed in the "Pascalian Meditations" (Bourdieu, 1997).

Since P. Bourdieu's philosophical and anthropological views are based on a theoretical framework formulated and expanded by research on various specific social scenarios, his ideas should not be seen as a definitive discourse, but rather as part of an analytical toolkit for use in empirical research. For example, the concept of habitus was formed and refined through a con-

tinuous interaction between theorization and experience, and the more abstract philosophical and anthropological premises of Bourdieu's sociology have methodological applications in his empirical works, which, in turn, served to concretize and further develop these prerequisites (Peters, 2012, pp. 80-81).

The trajectory of P. Bourdieu's research is aimed at challenging various interpretations of human subjectivity that understand it as an intellectual and contemplative stance toward the world. According to Bourdieu (1997), "pure" subjectivity is replaced by the perception of a person who is systematically influenced by the prohibitions and conditions of the social world regarding cognitive, practical, emotional, and bodily participation in the processes of reproduction or transformation of their environment (pp. 138-142).

The rejection of intellectual and contemplative approaches to the "human-world" relationship leads P. Bourdieu to criticize dualistic views of the "mind-body" relationship, which treat the body as an object of individual representation. Following M. Merleau-Ponty, Bourdieu (1990b) argues that the human body is the operational locus of practical intentions and competencies, which serve as the basis for intervening in the social world (p. 73). The frequent reference to "mental structures" embodied in habitus indicates that the central element of Bourdieu's model of human beings is not the reduction of free will to bodily actions, but rather the analysis of body and mind within the continuum of practical activity. Habitus, as a practical sense, reflects Bourdieu's defense of a non-dualistic understanding of the "mind-body" opposition. This involves the simultaneous understanding of sensations as elements of a sensory mechanism that immerses the body in social reality and as a symbolic and interpretative tool through which a person gives meaning to their experience.

Bourdieu's (1990a, p. 196, 1997, p. 134) works do not dwell extensively on the biological component of human nature, although they include passages that hint at the scholar's views on the modality of action and experience, as well as implicit assumptions about the physiological and neurological properties of humans and the cognitive plasticity across the stages of human life. While Bourdieu examined the differences that determine the dual nature of humans, the primary focus of his philosophical and anthropological reflections, which aligns with his dualistic stance, is the rejection of interpretations of human nature based on polarizations such as "material-ideal", "mind-body", and "subject-world".

Bourdieu's views on the human condition are both a prerequisite and a consequence of his sociological theory. If Bourdieu's discourse on humanity were more abstract, the reason for this would not be a rejection of the empirical trajectory of research, which differs from the "scholastic" type of theorizing that the scholar consistently critiqued. On the contrary, it would arise from the fact that Bourdieu's "idea of the human" is characterized by a non-scholastic heuristic approach, whose advantage lies in the creation and refinement of this idea through prolonged engagement with the challenges of empirical research (Peters, 2012, p. 80).

The desire for recognition as a justification for the meaning of human existence

According to P. Bourdieu, human participation in social interactions is motivated by an attempt to avoid confronting one's finitude. Articulating this idea in "Pascalian Meditations", the researcher writes about an individual's immersion in everyday life in order to avoid thinking about their finitude, even if they are aware that life ends in death. Sharing Schopenhauer's view that life becomes a real problem when one becomes aware of inevitable death, P. Bourdieu emphasizes the existential function of fulfilling social roles, which serves to protect a person from

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

contemplating their finitude (Kholod, 2023). The influence of existentialist philosophy is also evident in Bourdieu's statement regarding human efforts aimed at understanding life as endowed with meaning, given its associations with fear, cruelty, and suffering.

In light of this, the practices of social life are, in essence, a socio-psychological mechanism that helps suppress the awareness of one's mortality. Due to the understanding of future death and the awareness of oneself as a being who must have grounds for existence, people feel a need for justification, legitimization, and recognition. In this context, P. Bourdieu (1997) quotes B. Pascal's statement regarding the desire to justify the existence of the world as the only source of justification, other than God (p. 239).

The justification of individual and social existence is agonistic, because, due to the lack of ideal or symbolic goods, recognition is achieved in a differentiated manner. According to P. Bourdieu (1990a), all forms of the sacred have a profane complement, and each difference gives rise to vulgarity and competition for a life recognized by others, where the struggle to rid oneself of insignificance takes place (p. 196).

The question of recognition as a social equivalent to the theological problem of justification, linking the concept of recognition with the legitimacy of existence and the human right to feel justified in one's being, i.e., the way of one's existence, was raised by P. Bourdieu in "Pascalian Meditations". According to the author, no one can claim, either to themselves or others, that they neglect any justification. If "God is dead" and no justification can be sought from Him, then this justification must be sought in people's assessments (Bourdieu, 1997, p. 237).

Other authors also emphasize the theological matrix of the recognition problem, arguing that theories based on the idea of an individual's dependence on public opinion and attributing to others the "power of recognition" – i.e., the power to determine the importance of each person and give meaning to their existence – are the secular equivalents of the theological motive. The theological connotations of the concept of recognition are largely inherited from the Augustinian doctrine of justification, while the idea of granting society competence in matters of suffering and happiness, prerogatives previously reserved exclusively for Christian theology, is borrowed from Enlightenment philosophy. Indeed, one of the most important prerogatives of the Christian God is judgment – the power to assess the significance of people's lives and condemn them to salvation or eternal torment in hell. Considering the sacralization of society, which changed the trajectory of Feuerbach's religious alienation, we can understand why the problem of recognition is a cornerstone of many contemporary theories (Carnevali, 2020, pp. 98-99).

According to P. Bourdieu, a person's desire for recognition in certain social spheres is based on a basic inclination to invest in social games. Since this was initially practiced within the family, the motivational support for an infant's need for recognition is similar. The desire for recognition is an emotional condition for the effectiveness of socialization from the moment the first experience of recognition is gained in childhood. Instilling the tendency to invest in social play as a prerequisite for educational and pedagogical work relies on one of the drivers – the search for recognition – as the basis for all subsequent investments (Bourdieu, 1997, p. 166).

The scientist's approach to the problem of recognition differs significantly from the concept of recognition proposed by German philosopher A. Honneth, which is based on the ideas of G. Hegel and J. Mead. From the standpoint of justice or injustice, i.e., respect or disregard for human dignity, A. Honneth identified three main forms of recognition: love as a form of recognition at the individual level, and law and solidarity at the social level. The foundation of love at the first level of recognition, where trust in oneself and the world is formed, is the relationship of

devotion and autonomy. Mutual recognition at the next level is characterized in the context of the theory of the significance of the generalized other (J. Mead), which constantly reminds the subject of the limits of freedom and responsibilities, recognizing the right to respect and self-respect as a legal and moral subject. Moreover, the recognition of the subject as a moral and respectable person is possible only in the context of mutual legal recognition (Bazaluk, 2024). In the sphere of social recognition, characterized by solidarity, the individual characteristics of subjects acquire significance. Self-recognition, as an important element in the formation of self-identity, emerges through social solidarity. Gaining recognition helps overcome loneliness and utilize the positive potential of law and solidarity (Honneth, 1996).

In his later works, P. Bourdieu (1997, 1999), unlike A. Honneth, perceives recognition as a phenomenon equivalent to the competition of social and symbolic differences that permeate all social relations. Material difficulties, caused by economic problems, are inseparably linked with the subjective feeling of unfair denial of social and symbolic significance. If we view P. Bourdieu's approach through the lens of A. Honneth's typology of recognition forms, then in the sociologist's understanding, recognition means the achievement of self-respect by individuals as a result of their special and distinct status in the collective, which influences and determines love and friendship, as well as legal and political recognition of the individual. The approaches of both scholars converge in their agonistic understanding of the phenomenon of recognition and in A. Honneth's (1992) thesis that the integrity of human subjects, vulnerable to trauma through insults and disrespect, depends on the approval and respect of others (p. 188).

Originality

Taking into account the criticism of the methodological "errors" in philosophy as "scholastic" theorizing, identified by P. Bourdieu through sociological analysis, the philosophical and anthropological ideas of the scholar, based on the empirical trajectory of his research, are reconstructed. The concept of recognition is the social equivalent of the theological concept of justification as a basis for giving meaning to human life. The agonistic nature of the concept of symbolic capital illustrates recognition as a constitutive dimension of human existence in society.

Conclusions

The concept of recognition, which expresses a person's desire to gain authority at the level of interpersonal interactions and in social life, is one of the central issues in modern social and anthropological research. P. Bourdieu's methodological critique of philosophy is based on the inability of the "scholastic" theoretical worldview to address the pressing issues of human existence, which are instead reframed as discourse. A vivid illustration of P. Bourdieu's philosophical and anthropological reflections is the concept of symbolic capital, where the desire for recognition is justified as a fundamental existential goal for a person. The agonistic view of recognition suggests the necessity of struggling for its attainment as a driving force behind the development of society. The continuous fulfillment of social roles by individuals is accompanied by the function of protecting them from the awareness of the finitude of existence, which involves the ability to suppress the awareness of one's own death or to come to terms with it. A person achieves social recognition, which is rooted in the desire to be perceived as significant and authoritative, as a legitimate and deserved resource, thereby enhancing the influence of symbolic capital.

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Тематизація визнання в антропологічних рефлексіях П'єра Бурдьє

Мета. Дослідження полягає у з'ясуванні сутності концепту визнання у світлі філософсько-антропологічних поглядів французького соціолога П. Бурдьє. Основними завданнями є аналіз критики вченим філософії як "схоластичного" теоретизування, реконструкція філософсько-антропологічних ідей дослідника, розкриття екзистенційного змісту прагнення людини до визнання. **Теоретичний базис.** Робота ґрунтується на розумінні П'єром Бурдьє визнання як фундаментальної екзистенційної мети, за посередництвом якої людина намагається виправдати смисл свого існування. У концепції визнання головним мотивом поведінки людини П. Бурдьє вважає прагнення до авторитету, статусу, престижу, що складають символічний капітал, який можна здобути лише в суспільстві. Водночас визнання постає джерелом конкуренції, суперництва за володіння символічним капіталом, що зумовлює суспільний розвиток. В основі філософсько-антропологічних ідей П. Бурдьє лежить намагання пояснити предмет дослідження в рамках об'єктивних структур, тобто узгодити суб'єктивний досвід людини із впливом зовнішніх соціальних структур. **Наукова новизна.** З урахуванням критики П. Бурдьє "системних" помилок філософії, у якій домінує "схоластичний" розум, реконструйовано філософсько-антропологічні ідеї вченого, що ґрунтуються на емпіричній траєкторії його досліджень, в основі яких лежить соціологічний аналіз. Концепт визнання є суспільним еквівалентом теологічного поняття виправдання як підстави для обґрунтування смислу людського життя. Агоністичний характер концепції символічного капіталу ілюструє визнання як конститутивний вимір буття людини в соціумі. **Висновки.** Соціологічний аналіз як передумова філософсько-антропологічних рефлексій П. Бурдьє засвідчує не відмову від філософської методології, а наявність переконання, що соціологічний інструментарій є більш релевантним для створення універсальної концепції людини. Оскільки погляди П. Бурдьє

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

сформувалися під впливом дослідження конкретних соціологічних сценаріїв, на основі яких склалася відповідна теоретична база, то ідеї вченого слід вважати передумовою й наслідком означеного інструментарію. Очевидно, під цим кутом слід розглядати розуміння П. Бурдьє визнання в соціальному полі як результату взаємодії людини із соціальними структурами й іншими людьми, які висувають вимоги, ставлять завдання, що сприяє здобуттю соціального статусу, тобто накопиченню символічного капіталу.

Ключові слова: людина; суспільство; символічний капітал; виправдання; концепція; соціологічний аналіз; визнання

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UDC 140.8:004.77M. V. RUDENKO^{1*}, L. O. DOBRYK^{2*}^{1*}Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail m.v.rudenko@ust.edu.ua, ORCID 0000-0003-1135-0295^{2*}Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail l.o.dobryk@ust.edu.ua, ORCID 0000-0002-3853-9285**The Image of "Homo Travels" in the Context of the Digital Age**

Purpose. The main purpose of the article is to understand the place and role of a person in the digital environment and to overcome the forms of alienation in the algorithmically directed sphere of social existence that provide him or her with a sense of freedom through spatial mobility in leisure, travel, and entertainment. The risks of sensory isolation, emotional exhaustion, fragmentation of attention, and changes in sensation, perception of space and time are included in the analysis. The subject of the analysis is the identification of opportunities and threats that cause a change in a person's worldview. **Theoretical basis.** The study is based on modern approaches to technology and socio-cultural analysis of human relations. The authors rely on the SWOT analysis methodology to assess the positive and negative effects of digitalisation, which correct human perception of reality and influence the worldview. **Originality.** The authors propose their own view on the digitalisation of services as a factor of anthropological transformation in the context of human-technology relations, which changes the quality of human existence and leisure. It is proved that the concept of "Homo travels" defines a new anthropological model of mobile human behaviour, for whom travel is a form of self-knowledge, meaning-making, interaction with the social world and the digital aggressive environment. An attempt is made to analyse the phenomenon of the latest technologies, within which the new digital mobility poses challenges to human autonomy, emotional stability and identity, resulting in a new worldview that transforms human emotions, which become a catalyst for change and move into a new dimension of interaction between the physical and virtual environment. **Conclusions.** The paper states that the digitalisation of services creates a new format of social interactions, expands the possibilities of self-knowledge, but subject to their ethical and human-centred implementation. By introducing the concept of Homo travels, the authors emphasise that the process of digitalisation in the transport sector transforms a person from a passive object of utilitarian use of technology into an active participant in socio-cultural processes that shape human life, act as a means of socialisation, a condition for personal self-improvement, and also contribute to cognitive and emotional-psychological development.

Keywords: human; anthropology; leisure industry; culture; transport services; digital environment; digitalisation; Homo travels; digital mobility

Introduction

Modern digital technologies are increasingly affecting not only the infrastructure of means of transport, but also the very nature of human perception of travel and leisure. As part of transport digitalisation, new models of human interaction with the information environment, digital services and intelligent interfaces are being formed that transform the sensory, bodily and emotional perception of travel. It is no longer just about improving quality, speed and comfort, but about profound anthropological shifts, about a higher level of communication that includes subjectivity, intuitive presence, as well as a sense of space, time and security. Digital services automate the process of purchasing tickets, navigating stations, interacting with staff, and consistently change the structure of modern human mobility, moving them from the bodily and social dimension to the digital media space, which entails replacing the live space of communication with a focus on the digital environment of touch screens and voice commands. People are increasingly interacting not with another bodily subject, but with digital objects that act as intermediaries.

Such a transformation is accompanied by both positive consequences – improved quality of transport services, inclusiveness, predictability of service – and risks of alienation, reduced inter-

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

personal interaction, loss of authentic emotions, and increased dependence on an algorithmic environment. The question arises as to whether travelling in the digital age retains its existential value or turns into a series of technical operations devoid of individual meaning.

At the centre of social transformations is always a human being – a sociobiological being endowed with consciousness, emotions, needs, desires, memories, fears and experiences that determine his or her perception of change and ability to adapt to new conditions. The contradictory nature of digital transformations in the field of mobility makes the theoretical need for constant prognostic activity of a modern person as a subject of life more relevant. It is not only about predicting the physical or technical parameters of movement, but also about social and anthropological expectations that arise in the new digital environment. Thus, there is a need to rethink travel, wandering as a complex form of interaction between the individual and the sociotechnical space. We hope that the philosophical-anthropological analysis will allow us to deepen our understanding of the changes that people experience under the influence of the digital world, which concerns not only the functional aspects of movement, but also changes in deep internal processes – bodily interaction with space, emotional presence, free will, meaning-making and reflection.

When analysing the origins of the modern interpretation of man and the world in a technogenic civilisation, it is impossible to ignore the radical rethinking of the philosophical heritage of René Descartes. In the context of radical changes in the spiritual landscape of our time, the teachings of the French thinker, widely known as the founder of rationalism, reveal a long-hidden humanistic dimension. For more on this, see (Malivskyi, 2019).

We cannot fail to mention the famous German philosopher Max Scheler, the founder of philosophical anthropology, who argued that the essence of man is not reducible to biological nature or rational thinking, as was believed in classical philosophy. Unlike animals, humans are spiritual beings capable of reflection, a value-based attitude to the world (humans do not just adapt to the environment, but evaluate phenomena according to the hierarchy of significance, beauty, goodness, and justice), and intuitive comprehension of meaning. In his concept of "superiority of spirit over instinct", M. Scheler (1955) emphasised that it is the ability to experience values that defines a person as a special being open to the transcendent and universal, which provides us with a methodological basis for analysing digital civilisation.

While M. Scheler was a supporter of phenomenology and philosophical anthropology, focusing on the values and spiritual nature of man, Maurice Merleau-Ponty paid attention to the physical body and perception as the basis of all human experience. The French philosopher, in his work "Phenomenology of Perception", expressed the idea that we exist not only through the mind, but also through the body as the primary tool for comprehending the reality of the environment (Merleau-Ponty, 1962), which gives us the opportunity to see the complexities of human adaptation to the latest technologies. Paul Virilio continues this idea, drawing attention to how transport technologies change our perception of space, time and how they affect our physicality. In his 1986 book "Speed and Politics", he describes the increasing speed of technological movement, which creates the effect of "shrinking real space", turning physical existence into a trajectory, and on the other hand, leads to the loss of direct contact with the real world, which is especially relevant for the digital age.

Particular attention is drawn to the contemporary research of Philip Brey and Peter-Paul Verbeek, who analyse the transformative impact of technology on people, society and the experience of being within the philosophy of technology.

Philip Brey focuses on the ethical dimension of digital technologies, analysing how information systems transform social reality. In his article "Philosophy of Technology after the Empirical Turn" (Brey, 2010), he notes that technologies "inscribed" in social practices shape not only our environment but also the structure of human relations.

I have argued that the two most important kinds of values to study with respect to technology are wellbeing and the welfare of society (Brey, 2007). Other varieties of goodness, such as the goodness of culture or the economy, are derivative of these values. We should therefore particularly invest in developing theories of the good life and the good society, and study how technology may positively or negatively affect these varieties of goodness. (Brey, 2010, p. 45)

In his book "Moralizing Technology", Peter-Paul Verbeek develops the concept of mediation, according to which technology mediates our relationship with the world around us, shaping our perception, morality and behaviour. The philosopher argues that digital technologies not only change behaviour, but also transform moral sensitivity, influencing our evaluations, intuitions and decisions (Verbeek, 2011).

Along with the transformation of new experiences, profound anthropological changes are taking place. Cognitive adaptation to the digital environment contributes to the formation of a new type of sensibility, when spatial orientation and interaction with reality are increasingly based on algorithms and digital indicators. At the same time, there are contradictory trends: on the one hand, digital services contribute to the social isolation of passengers by minimising direct human contact, and on the other hand, they create new, alienated forms of socialisation in the virtual environment. However, overcoming the totality of virtual space is facilitated by human comprehension of real space through the development of information and transport technologies, which generates new socio-cultural dimensions of human existence.

Thus, despite the existence of important studies in philosophical anthropology, the phenomenon of homo travels in the new round of digital civilisation, which leads to new experiences of space and time and encounters with new existential sensations, remains insufficiently studied. It is the figure of a traveller with his or her value attitude to the world, which falls into the sphere of digital totality, that becomes the subject of our study.

Purpose

In view of the above, the purpose of the article is to understand the place and role of a person in the digital environment and to overcome forms of human alienation in the algorithmically directed sphere of social existence that provide a sense of freedom through spatial mobility in leisure, travel, and entertainment.

Statement of basic materials

Modern society is undergoing a profound digital transformation, which is changing not only the way services are provided, but also significantly affects humans as social and biological beings. This is especially true of the concept of Homo travels – a mobile, travelling person for whom movement in space is not only a practical necessity, but also a way of understanding oneself, another culture, time, and meaning. The digitalisation of transport services is an integral part of this global process that is changing the way people interact with the world through the transport system. It is not only a technical phenomenon, but also an anthropological process that affects the way people interact with the world, their social contacts and perception of their own presence in space.

Understanding how technology interacts with human existence is key to building a future where innovations do not displace but harmoniously complement deep human needs, which is not the case with today's AI encroachments. On the other hand, these changes affect the bodily and sensory experience of a person, changing their perception of comfort and spatio-temporal sensation in the process of movement.

Previously, human mobility was determined by physical effort, spatial orientation, and communication with other people, but today digital technologies take on a significant part of these functions, which changes the very nature of human perception. The generation that is being formed in the digital environment is developing a new type of sensitivity, as it is guided not only by physical signals but also by virtual indicators, algorithmic prompts and digital simulacra.

A sociological study conducted by the authors among travellers over the past ten years has revealed a steady and characteristic trend, according to which a significant number of respondents say that it is during train travel that they experience emotional elation and a kind of romantic attitude that creates a special sensual atmosphere of travel. About 90 % of respondents, answering open-ended questions, mentioned that they associate rail travel with fond childhood memories, in which travelling with their parents creates a sense of security, family unity and emotional comfort, which are important aspects of a person's bodily, spiritual and existential needs. It has been noted, in particular, that even such everyday moments as the use of branded tableware acquire a new emotional and sensory dimension that deepens the interaction between a person and the objects of his or her being, forming a sense of presence at a certain moment in time (Rudenko & Dobryk, 2024, p. 26). This is what can be viewed through the lens of philosophical categories such as the teleology of human existence, where every element of everyday life acquires a sacred meaning and ultimate goal, which is part of a deeper, metaphysical connection between man and the world.

At the same time, in the context of the growing digitalisation of services, some people are concerned about the replacement of live human communication with technological solutions – robot consultants, chatbots, and answering machines – that are unable to fully reproduce human language, empathy, and intuition. They stressed that technological innovations should be harmoniously combined with the possibility of receiving personalised support that creates a sense of emotional comfort and trust during leisure travel. This in itself leads to a significant conclusion that despite the rapid development of digital technologies and the introduction of automated services, physical, sensory and emotional elements remain an integral part of the journey for the majority of humanity. This trend has not changed significantly over the course of our long-term research, which indicates the sustainability of human anthropological needs in the field of mobility.

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Historically, travelling was not only a way of getting around, but also a significant event that left a deep mark on people's minds. Today, thanks to the development of digital technologies, the passenger experience is undergoing significant changes. Modern digital solutions provide an unprecedented level of convenience and organisation through automated algorithms, route planning, pre-visits to cultural attractions, personalised services and traffic monitoring, allowing you to optimise your time and resources. Thanks to these technologies, travel becomes more predictable and structured – routes are calculated with high accuracy, tickets are stored in electronic format, and possible delays or disruptions are quickly compensated for by alternative travel options. In this context, digital travel is emerging as a new form of mobility resulting from the digitalisation of transport infrastructure and accompanying passenger services, which transforms the perception of travel – from physical movement to multi-level human interaction with digital technologies. The journey forms a new anthropological reality, where the traditional perception of space-time and human corporeality is complemented by elements of virtual presence, digital navigation, interaction with touch interfaces, applications and artificial intelligence systems, resulting in changes in the rhythms of the journey itself (Stezhko & Khmil, 2023).

One of the central elements of the new mobility, which appears not just as a set of innovative ways of moving, but as a complex system of interaction between people, space, technology and social structures, is human corporeality, as conceptualised by M. Merleau-Ponty (1962). In the digital environment, corporeality does not disappear; it is transformed, enriched with new experiences, identified, and tracked. Through the integration of biometric technologies, geolocation systems, and behavioural analytics algorithms, it becomes a source of data and at the same time a carrier of social identity.

In the interaction between the body and digital systems, a special place is occupied by the interface, which provides a direct link between the physical and virtual levels of mobility. In a digital journey, the interface is not an auxiliary element, but an autonomous space for interaction, perception, and subjective engagement. The passenger no longer just uses the app, but lives in it. The interface shapes the logic of perception, behaviour, even emotions; it is not just a technical tool, but an intermediary between the outside world and consciousness that constructs new forms of human presence in the mobile digital environment.

With this in mind, the transformation of the passenger experience, which manifests itself in the physical, social, emotional and cognitive aspects of travel, is of particular importance.

Thanks to the introduction of digital technologies, passengers are able to plan their journeys more conveniently (from route preparation to completion), minimise waiting time, and interact with interfaces through mobile applications or automated systems. Booking systems, personal accounts, and push notifications about schedule changes form a smart journey in which an individual acts in an environment controlled by digital algorithms. These changes contribute to the convenience and comfort of travelling and reduce the physical burden on passengers, as the number of necessary operations such as ticketing, information search and boarding control is reduced.

In the context of digitalisation, the social component of the passenger experience is undergoing significant changes that go far beyond the classic individual consumption of transport services. Digital platforms – mobile apps, social networks, forums and chats, blogs and reviews – open up new forms of communication between people, creating a communicative and social environment that is an integral part of the modern transport experience. Digital tools allow passengers not only to receive service, but also to share emotions, impressions, and travel tips. As a re-

sult, a transport journey ceases to be a purely logistical process and becomes an event of interpersonal interaction, in which emotions, individual experiences, social connections, and technological interfaces are intertwined (Khmel, 2021). Emotional stability is a factor of positive experience that directly affects our perception of the world and contributes to psychological comfort.

Digital interaction through mobile apps, touch screens, biometric systems and online platforms is modifying the spatial presence of the modern passenger. The surrounding space is no longer a purely physical environment – it increasingly functions as an interactive environment in which digital interfaces are the main channels of interaction. Such technological mediation simultaneously increases convenience, speed and autonomy, but reduces bodily involvement, deprives people of the skills of independent spatial orientation, reduces social communication skills, and weakens the sense of presence in real space, replacing it with virtual interaction.

Also, one of the noticeable consequences of the transition to digital services is the reduction in the need for direct contact with staff or other passengers. There is a transformation from traditional sociality based on bodily presence and verbal interaction to new forms of digital sociality focused on online communities, feedback, and digital reputation. This creates a paradox of social existence in the digital age: while physically being close to other people, an individual can be psychologically isolated. On the one hand, isolation is a form of freedom, an opportunity to maintain autonomy, control the boundaries of social interaction, and avoid unwanted contacts. On the other hand, it is a challenge to the integrity of the individual, as it deprives him or her of the experience of community, which has traditionally been an important factor in the formation of the social self.

Digital platforms contribute to a new sense of time, and the journey ceases to be an "empty time" of waiting and becomes a productive and personalised space. For example, thanks to mobile communications, virtual tours and access to streaming platforms, passengers can work, study, listen to audio guides, take virtual tours or interact with cultural content in real time. For example, a railway carriage becomes not only a means of transportation, but also a space for meaningful stay, work, rest or entertainment. Digital technologies not only transform the meaning of time spent on the road, but also rethink the very structure of space, and now the travel route is perceived not as a set of specific geographical points, but as an interactive map managed by virtual services. Digital maps, real-time timetables, recommendations for cultural sites or gastronomic locations along the route create technological integrations that the passenger can activate or ignore depending on their interests. Travelling is becoming more and more gamified – interactive maps, collecting digital experiences, and personalised advice turn passengers into participants in a digital quest. All of this changes not only the practice of travelling, but also the anthropological understanding of the spatial and temporal presence of humans in the world.

We can agree with the opinion of C. Flavián that the virtual environment, which carries information overload, gamification of the service – all this transforms the psychological schemes of passenger perception (what the passenger pays attention to before the trip, in the station space, on the train, during the transfer; how he sees, hears, evaluates the environment; feelings of safety, anxiety, joy, boredom, etc.; what associations the trip evokes – adventure, duty, routine; speed of orientation, decision-making, action planning), reducing or enhancing emotional reactions (Flavián et al., 2024). A new type of traveller is being formed – a digital subject who lives the journey not only physically, but also in the cognitive and information space.

Thus, the digitalisation of services is a qualitative transformation of the way services are provided in the transport sector, based on the use of digital technologies to create a holistic, conven-

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

ient, intuitive and personalised service for people. The service loses its exclusively pragmatic role and acquires the features of dynamism, emotionality, interactivity, becoming not only functional but also emotionally rich, becoming part of the life world of the subject and society as a whole. In the context of digitalisation, a service ceases to be a one-time act – it unfolds over time, becomes performative, leaves traces in the memory, interacts with interfaces and artificial intelligence. This calls for a philosophical understanding of the very nature of service as a form of mediated presence and a way of communication between humans and technology in the digital age.

To analyse the impact of digital technologies on passenger perception, the evolution of sensuality, physicality and integrity of the individual, it is advisable to apply a SWOT analysis, which will identify the internal strengths and weaknesses of the process of digitalisation of railway services, as well as outline the opportunities and threats arising from these transformations.

Strengths. Among the strengths is the phenomenon of the evolution of human sensuality and intuition in the digital environment (new technologies stimulate the expansion of human sensory capabilities, creating new sensations associated with travel). Another important advantage is the strengthening of the passenger's integrity and self-awareness, as digital technologies create conditions for deeper self-expression through individualised interaction with digital services. In addition, the integration of digital solutions significantly increases the level of convenience and accessibility of services, allowing passengers to easily interact with information systems, purchase tickets, manage routes and track journeys in real time, which contributes to a sense of control, reduces cognitive load and, as a result, increases emotional comfort during the journey. Equally important is the passenger's ability to adapt quickly to digital transformation, as new technologies allow them to navigate faster in a changing environment and receive real-time information, which reduces stress and uncertainty.

Weaknesses. First of all, we should focus on the growing alienation. The lack of direct physical contact caused by digital interfaces leads to a transformation in the perception of reality – a virtual distance between a person, the environment and other people appears. Presence in the digital space becomes paradoxical – both intense and scattered, which raises new existential challenges. Equally important is the problem of technological dependence and the risks of privacy violations; people lose some of their autonomy by entrusting personal data to digital platforms, and thus some of their control over their own living space, as E. Prem (2024) aptly describes. Digital services that facilitate travel can simultaneously penetrate the depths of the personal, questioning the boundaries of the private. Another problem is the psychological burden, as the constant flow of information, the need for quick reactions and data updates lead to fatigue, anxiety, and reduced concentration – digital travel becomes both convenient and stressful, its rhythm often contradicts the natural rhythm of a person. Finally, we should pay attention to barriers for people with disabilities. For some groups of passengers, including people with disabilities, the integration of digital technologies can create barriers that make it difficult to access services and information, requiring additional, often costly, measures to ensure inclusivity.

Opportunities lead to a rethinking of human existence in the context of digital travel. Digital technologies can contribute to the development of new forms of sensuality and perception of the world, facilitating the process of psychological adaptation, allowing people to integrate into new environments and experience new emotional and sensory sensations while travelling. In this context, there is also another possibility – the possibility of a deeper understanding of human nature, in particular its mental and spiritual dimension. Through the new forms of freedom and self-

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

expression offered by the digital environment, people seem to be learning anew to understand their own self in the space of interaction with others and with the machine. New technologies are opening up opportunities for the development of social networks, virtual communities and new forms of support for passengers who can interact with each other even in the absence of physical contact, contributing to the globalisation of social ties and the expansion of networks of interaction on an international level. Another important aspect is increased access to cultural and educational resources. Thanks to digital solutions, passengers can easily access cultural and educational heritage while travelling, which enriches their cognitive interaction with the environment and promotes the development of emotional intelligence and cultural engagement.

Threats posed by digitalisation should be understood through the prism of the philosophical vision of a human being as a physical, emotional and spiritual being who seeks to be heard, recognised and understood. One of the biggest changes is the risk of turning a passenger into a faceless unit in a complex technological system, where their individuality and peculiarities are often levelled out. The decreasing need for face-to-face communication, which is gradually being replaced by digital platforms that allow passengers to interact online, share information and coordinate their travel, can lead to social isolation. This threat opens up another one – the feeling of loneliness in the digital space. Increased use of digital platforms can lead to isolation, where the lack of physical contact and emotional interaction with other people leads to feelings of loneliness and alienation. A person who becomes part of a technological network may feel "invisible" or distant from the world around them, which worsens their emotional state and can lead to a decrease in psychological comfort, disruption of social ties, and in some cases even cause panic attacks or anxiety disorders, as constant access to digital platforms reduces opportunities for face-to-face communication, which is important for maintaining emotional health. One of the most important threats in the process of digitalisation of railway services is the formation of a negative attitude of passengers towards the introduction of the latest technologies. Increased use of chatbots, automated responses and other robotic systems in interaction with passengers may lead to a categorical rejection of innovations by them. Fearing imperfections in technology, such as misinterpreted queries or a lack of emotional sensitivity on the part of automated systems, passengers may be reluctant to integrate digital solutions into their journey. In some cases, resistance to innovation is accompanied by a growing nostalgia for traditional forms of service and an increased need to preserve elements of personal communication and control over the transportation process. Among the current threats in the digital era there are changes in the perception of space, as modern technologies create the effect of "digital immersion", when the traditional perception of space and time begins to change. Thanks to the development of mobile applications and digital services, a passenger can be completely immersed in a virtual environment, while the physical space around them becomes almost invisible, which contributes to a reduced sense of presence "here and now". Paul Virilio (1986) also believed that "speed" is the main factor that defines the new reality, where physical space and real interactions between people are gradually being replaced by virtual reality that emerges through screens, technologies and digital platforms.

On the other hand, the digital environment in which the modern passengers find themselves leaves no room for a holistic immersion in the journey. The state of constant switching between screens, notifications, and mobile applications changes the structure of perception – the journey loses its depth. A person is constantly distracted, their attention is fragmented, there is no sense of presence in the moment, which creates alienation from the environment in which they are

physically located, and, ultimately, emotional exhaustion sets in. As a result, the level of sensory stimulation decreases – the range of emotions evoked by real interaction with space decreases (Bazaluk, 2024). Such sensory isolation leads to emotional passivity and, in some cases, a feeling of inner emptiness. By providing people with control tools – routes, notifications – digitalisation simultaneously creates new zones of anxiety (no response from the app, delay not updated in the system, improperly read QR ticket), the passenger is faced with a digital barrier that depersonalises them. A person feels powerless in front of algorithms, and their emotional reaction is a mixture of irritation, stress, and a sense of unpredictability. Travelling used to be a space for inner reflection, for contemplation of the landscape, reading, writing or playing. Now it is filled with digital substitutes for presence – social media, content streams. There comes a moment of loneliness caused by the emptiness of being – a person is physically alone, but his or her psyche is in constant information noise, and the illusion of connection does not reduce the feeling of isolation, but only masks it. In the context of digitalisation, travel becomes "utilitarian", it is planned to the smallest detail, follows a precise schedule, and is free from surprises. However, at the same time, the emotional energy of expectation, the romance of the road, the moment when a traveller turns into a witness of changes – external and internal – disappears. The absence of the ritual of travelling as an emotional experience deprives a person of the opportunity to live the journey as a revelation of a part of themselves.

Today, a person is not in the moment, not in motion, but in the flow of information. The passenger's body is present in the transport, but the consciousness travels in a different reality – virtual, fragmented, unrelated to the environment. At the same time, the chance to create those unforgettable, "warm" memories that could last a lifetime disappears. This raises the question of the limits and criteria of digitalisation as a technology, since "technologies have 'intentions', they are not neutral instruments but actively help to shape the relation between people and reality" (Ihde, 1990).

Originality

The originality of the article lies in the philosophical understanding of human interaction with the digital environment through the prism of preserving individuality, subjectivity and sensory experience in the context of the rapid algorithmisation of everyday life. For the first time, the digitalisation of travel is seen not only as the introduction of the latest technologies, but also as a factor of profound changes in human nature, affecting their corporeality, sensuality, emotionality, intuition, perception of space and time, as well as the way they interact socially and are present in the world.

The article introduces the concept of "Homo travels" as a new anthropological figure, a mobile person of the digital age, for whom travel becomes not only a movement in space, but also a form of cognition of oneself and the world. The authors also propose to use SWOT analysis to identify the strengths and weaknesses of digital transformation in terms of its impact on humans, which allows for a deeper understanding of the opportunities and threats posed by digitalisation in the anthropological context.

Conclusions

The results of the study confirm that modern digital technologies significantly change the place of a person in society and their interaction with the surrounding world. People are increasingly living in a digital environment where their emotions and behaviour are partly determined

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

by algorithms and technical systems, which affects the way they perceive reality, namely physical space, time, and social contacts are perceived differently – through screens, interfaces, and mobile applications.

Human existence is not purely rational or functional – it is full of emotions, intuition and physical perception, which allows people to interact with the world around them on a deeper, existential level. From this point of view, the digital transformation of travel and leisure in general is changing this perception, forcing and gradually replacing the bodily, sensual and intuitive perception of reality in favour of algorithmic, abstract interaction with the environment, which threatens the basis of human subjectivity, which is the source of uniqueness and spiritual development.

The study emphasises the need to rethink human mobility in the digital age. Digitalisation appears not only as a technological upgrade of services, but also as a profound anthropological transformation that changes the sensory, emotional, cognitive and existential dimensions of travel. The introduction of the concept of Homo travels reflects an attempt to overcome human alienation in the algorithmically driven sphere of social life. For Homo travels, spatial mobility becomes a long-term process of acquiring existential fullness, humanity and subjectivity.

In this context, a new image emerges – Homo travels, as a model of a mobile person of the digital age who does not just move in space – he or she lives in a flow of information, where travel becomes a way of knowing her/himself.

The SWOT analysis of digital transformation revealed not only its strengths and weaknesses, but also outlined the prospects and threats for human existence in the context of intensive algorithmisation. In particular, we are talking about the threat of reducing a passenger to an impersonal unit in a digital system, emotional exhaustion, increased psychological stress, and weakening social ties.

Thus, digital transformation should not be seen solely as a technical advancement. It requires a philosophical understanding that focuses on the human being – bodily, emotional, intuitive, capable of empathy and meaning-making. Only under such conditions will new mobility technologies be able to harmoniously complement the deep needs of the modern personality, preserving the existential value of travel as a space of self-discovery, emotional experience and live interaction with the world around us.

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Образ "Homo travels" у контексті цифрової епохи

Мета. Основною метою статті є осмислення місця й ролі людини в цифровому середовищі та подолання форм її відчуження в алгоритмічно скерованій сфері соціального буття, що забезпечують їй відчуття свободи завдяки просторовій мобільності в дозвіллі, подорожах, розвагах. До сфери аналізу потрапляють ризики сенсорної ізоляції, емоційного виснаження, фрагментація уваги та зміни відчуття, сприйняття простору й часу. Предметом аналізу стає виявлення можливостей і загроз, що є причиною зміни світогляду людини. **Теоретичний базис.** Дослідження ґрунтується на сучасних підходах до технологій та соціокультурного аналізу людських стосунків. Автори спираються на методологію SWOT-аналізу щодо оцінки позитивних і негативних наслідків диджиталізації, які корегують людське сприйняття дійсності та впливають на світогляд. **Наукова новизна.** Запропоновано власний погляд на диджиталізацію сервісних послуг як чинника антропологічної трансформації в контексті співвідношень "людина – технології", що змінює якість існування самої людини та її дозвілля. Доведено, що поняття "Homo travels" визначає нову антропологічну модель поведінки мобільної людини, для якої подорож є формою самопізнання, сенсоутворення, взаємодії із соціальним світом та цифровим агресивним середовищем. Здійснено спробу проаналізувати феномен новітніх технологій, у межах якого нова цифрова мобільність породжує виклики щодо автономії, емоційної стабільності та ідентичності людини, унаслідок чого формується новий світогляд, який трансформує людські емоції, що стають каталізатором змін і переходять у новий вимір взаємодії фізичного та віртуального середовища. **Висновки.** Установлено, що цифровізація послуг утворює новий формат соціальних взаємодій, розширює можливості самопізнання, але за умови їх етичного та людиноцентричного впровадження. Уведенням поняття Homo travels автори підкреслюють, що процес диджиталізації в транспортній сфері перетворює людину з пасивного об'єкта утилітарного використання технологій на активного учасника соціокультурних процесів, які формують людське життя, виступають як засіб соціалізації, умова особистісного самовдосконалення, а також сприяють когнітивному та емоційно-психологічному розвитку.

Ключові слова: людина; антропологія; індустрія дозвілля; культура; транспортні послуги; цифрове середовище; диджиталізація; Homo travels; цифрова мобільність

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SOCIAL ASPECT OF HUMAN BEING

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Anthropological Sense of History

Purpose. The paper's main purpose is to establish the nature of the historical past's reality and its presence in being. **Theoretical basis.** The author considers historical time as a factor in the identities of individuals and society. The past has a dual ontological status: it is absent as a presence in the literal sense, yet it is embedded in the structure of modernity and influences the future. To substantiate and elucidate the impact of this position on historical cognition, the author employs the methodologies of R. Descartes, E. Husserl, M. Heidegger, F. Ankersmit, and other thinkers. **Originality.** The author has developed a fluid-discrete model of historical time, linking it with the experiences gained by both individuals and society. This historical experience serves as the anthropological foundation of the subject's identity and a guide for reconstructing the past. **Conclusions.** As a historical category, time is only partially connected with time as a subject of discussion in physics and philosophy. All three of these disciplines regard cause-and-effect relationships as fundamental characteristics of time; however, physics and philosophy study them in general terms, while historical science is concerned with their specific implementations. But history also encompasses experience – both that of the participants in the historical process and that of historians or readers of historical texts. This experience becomes one of the reasons behind their actions, as well as the lens through which past events are interpreted. Experience, in both senses, can be false and distorted, raising questions of interpretation; yet, even in such cases, it impacts future actions and thus serves as their cause. Even more importantly, historical experience provides a means of identity. An individual's own experience allows for self-awareness (I am I), while historical experience facilitates identification with society. Although there is no direct connection to the past, it has not disappeared; it cannot inherently vanish. It does not exist because it has evaporated, nor because it lingers in some unreachable dimension, but due to its transformation into modernity. These transformations can be either fluid or discrete, making historical time fluid-discrete at both individual and social levels. Essentially, the terms "past", "present", and "future" merely serve as distinctions between "now", "not yet", and "too late". In both individual and collective histories, even a minor event can trigger significant resonance, leading to fundamental changes in the future ("butterfly effect"). While it is certainly impossible to ascertain which past events shaped the present, this does not preclude us from constructing a "hierarchy of butterflies" for historical investigation. Thus, reconstructing the historical past becomes a means of self-knowledge, forming its primary anthropological significance.

Keywords: man; "I"; history; past; experience; historical time; subjectivity

Introduction

One of the earliest and most original attempts to understand the nature of time is rightly regarded as the Eleventh Book of the Confessions of Saint Augustine. His answer is well known: "It is in you, my mind, that I measure times" (Augustine, 2019, p. 220, Conf. 11.27.36). However, it is important to recognize that the Bishop of Hippo approaches the issue of time not in a philosophical sense, but in a theological one; he seeks to understand the relationship between the eternal God and the fluid world. He accomplished this task brilliantly.

For theologians, Augustine's elegant answer can still serve as a guide, but a modern scientist cannot view time merely as a function of the mind. For example, in the general theory of relativity, time is one of the coordinates of the space-time continuum. In quantum physics, various

SOCIAL ASPECT OF HUMAN BEING

models of time are considered – including the effect of "negative time", retrocausality, discreteness of space-time, and other counterintuitive ideas. Therefore, "the problem of time in quantum physics is not exclusively related to quantum gravity but is more general than that. These widely discussed controversial issues are intimately connected with time measurements" (Altaie et al., 2022, p. 3).

Among philosophers, there are also discussions about time, partly related to traditional philosophical topics, partly to the understanding of the achievements of modern physics (for a review, see, for example: (Power, 2021)). In particular, philosophers are interested in the correspondence of human ideas about time (past, present, and future) to objective reality. And here, three main positions are presented: *presentism* (only the present exists), *pastism* (the present and the past exist, the future does not exist), and *eternalism* (there are all three modes of time – present, past, and future). The overwhelming majority of researchers prefer presentism, and it is this position that most corresponds to common sense, which is confirmed by a survey among non-philosophers (Graziani et al., 2023).

So, among physicists and philosophers, various models of time are considered – from the most obvious and consistent with common sense to the most exotic and paradoxical. This is not surprising; what is surprising is that a discipline directly related to time – I mean history – shows little interest in time itself.

As is known, history studies the past and seeks its truth. However, the past as a scientific object may not seem entirely convenient in an epistemological sense. If we agree with the "common sense" that only the present exists, then it turns out that history studies what does not exist. How can something that does not exist have truth? And how can we work with what is absent?

This article is dedicated to exploring the essence of the past in general and the historical past in particular.

Purpose

The purpose of the paper is to establish the nature of the reality of the historical past and the way of its presence in being.

Statement of basic materials

The Greek, known as the "father of history", aimed "to prevent the traces of human events from being erased by time" (Herodotus, 2008, p. 3). This can be understood roughly as follows: every event occurs in the present. As the present transitions into the past, it disappears from presence, leading to the erasure of past events by time. However, events leave *traces* that can be preserved by writing them down and retelling them to future generations. In other words, the past is maintained in collective memory thanks to historians. This perception of the past aligns closely with Augustine's view: the past exists in memories, or rather, in records of memories.

Everything would be fine if the future did not try to change the past. For example, the Romans sincerely believed that their city was founded by the brothers Romulus and Remus, and Roman historians wrote about this as an indisputable fact (although they could have differing opinions about the identity of the founders, particularly regarding the circumstances of Remus's death or Romulus' divinity). However, in the 19th century, researchers criticized the veracity of individual elements in the biography of the first Roman king and questioned the very fact of his existence. Thus, Theodor Mommsen (2009) called the entire story of the foundation of Rome a fable, which belongs to the category of not very witty fictions (p. 48); this German's approach

SOCIAL ASPECT OF HUMAN BEING

became decisive for subsequent generations of historians, most of whom began to consider Romulus a mythological character.

It turns out that Roman historians recorded a certain fragment of the past in the collective memory (although none of them were witnesses to it), and a historian from another era and culture *rewrote* this memory. This does not surprise anyone, because rewriting history is one of the favorite pastimes of historians. Therefore, the historian is not just a keeper of memory but also its editor, who can change not only the accents but also the past itself. For example, by stating that Romulus is not a person but an archetypal "Mr. Rome" (Beard, 2015, chap. 2).

But obviously, we are discussing more than just memory, even historical memory. When historians analyze past events, they attempt to *recreate* the real past as accurately as possible. The ideal of positivist historians (and to one degree or another, most historians belong to the positivist camp) is to adhere to the principle proclaimed by Leopold von Ranke of reconstructing the past "as things actually were". Even when one argues that the past does not actually exist, everyone perceives the difference between "not existing because it *no longer* exists" and "not existing because it *never existed*". In other words, although both are absent in the present, this equality does not negate the distinction between "once it was" and "never it was". Although the past has passed, it seems that its truth has somehow escaped disappearance; otherwise, the boundary between the past as *no longer-being* (accomplished history), the conditional past *as if-being* (counterfactual history), and the fictional past as *fiction-being* would dissolve into nothingness, leaving no possibility of separating the first (as something real) from the second and third.

It is clear that the historian is only interested in what was, and even games with counterfactual history, when we are not discussing purely artistic fiction, possess scientific value only in terms of better understanding and assessing what *really happened*. The historian believes that s/he can reconstruct this *reality*, although it cannot be presented as existing to confirm or refute theoretical constructs. Historical sources are available, and from them, the historian begins the research, attempting to reconstruct the world that *was* real. In this respect, historical sources function as *signs* of the past, rather than its *fragments* (at least, in the direct sense). Consequently, while the past may not be a reality in the sense of an *existing* entity, it still holds a relation to reality. What is this relation, and *where* does the past hide?

History can be rewritten, but it cannot be replayed. You can change your attitude towards the past and place different accents, but it remains closed to editing. In collective memory, history is never stored as a duplicate; it always represents an interpretation and is not immune to change. Thus, rewriting pertains to the past as an interpretation rather than the past in its true *essence*.

It turns out that the past is attributed to existence when we discuss its truth, essence, or the reconstruction of what actually happened. However, the past is not accessible; we have missed it, and no force can organize our meeting. Nevertheless, the historian believes that the past is a reality that can be objectively investigated, although it cannot be changed. So, does the past have any relation to reality?

In everyday usage, "reality" means the sphere of presence, characterized by empirical clarity. In this sense, a history tied to the past cannot claim to be an everyday understandable "reality", but reducing reality to the visibility and facticity of here and now presence destroys the very idea of reality, because this visibility and this presence also have their own history (Heidegger, 1996, p. 382).

When people look at the starry sky, they are actually gazing into the past. If they use modern, powerful telescopes, they can observe events that took place long before the Earth was formed.

SOCIAL ASPECT OF HUMAN BEING

This is the only way to visually perceive the past. If we are not interested in the history of the Universe, but rather in the history of humanity (historical science, by default, studies it), we are deprived of this opportunity. Of course, the advent of recording technologies such as photography and videography has significantly changed this aspect, but here too, it is not the past itself that is revealed, but only what photographers and cinematographers chose or were able to show. It turns out that the historian is left with only more or less authentic signs of the past and various methods for its reconstruction. But where has the past itself disappeared?

The present is an open action field, serving as an arena for life, struggle, and self-affirmation among different I, providing them with *close contact* with being. The issue of the reality of the past lies in the lack of *such* contact, in the safeguarding of the past from external invasion, and thus in its *immunity* from actions. The ability to carry out the latter distinguishes "now" from "not yet" and "too late".

However, this situation can be viewed from another perspective. At any given moment, there are numerous potential possibilities; only some of them come to fruition, and not always the most likely ones. Right now, something is happening, but we do not know how the existing trends will evolve. The past has *already* unfolded, and in this sense, potential possibilities have become realities that can be explored, and rest assured, *we are not in a hurry*. Of course, one can fantasize about "what would have happened if...", but history does not know the subjunctive mood, simply because by imaginatively altering one or several parameters of the past, one cannot accurately determine how other parameters would have behaved, or what possibilities might have been realized.

That is, the future does not yet exist, and it is unknown what it will be like; only more or less probable predictions can be made here. The present exists, but it is still ongoing; it has not ended, and therefore it is impossible to fully assess the significance of the processes that are taking place right now and their further trajectory. The past has much greater certainty; it will not *change anymore*, and in *this respect*, it is more real than the present and, even more so, the future.

Of course, the reality of the past is of a special kind; it is real, but at the same time not visually and empirically so. It is considered in connection with the present, but is not placed in the objective world as something *neighboring* it. Even in the "traces of the past", there is not the past itself, but rather some kind of signification that helps the historian recognize and reconstruct it. Being a certain and accomplished reality in itself, from the outside (and the approach to the past is possible only from the outside), it eludes grasping.

Thus, the past seems to be somewhere nearby yet incredibly far away. However, without understanding the essence of the past as the condition and substance of history, the results of a specific historical exploration are ontologically vulnerable and epistemologically uncertain. As Franklin Ankersmit (2024) noted, "in all kinds of inquiry, whether scientific or philosophical, one should clearly distinguish between one's premises, assumptions, or axioms, on the one hand, and the conclusions one hopes to derive from them through valid argument, on the other" (p. 218). And precisely here it is appropriate to recall René Descartes.

Everyone who has reproduced a Cartesian thought experiment in their mind has the right to assert: "*I think; therefore I am*" (Descartes, 2020, p. 47). The content of this assertion does not depend on the individual, meaning that I act as a *transcendental subject*. However, the I becomes transcendental only as a *result* of the *cogito* procedure, and at the very beginning of the thought experiment, the I can only be empirical, given one's personal, this-is-I.

SOCIAL ASPECT OF HUMAN BEING

Let a person named Mykola, following Descartes (2020), begin to discourse about the possibility of the fabrication of the world by a cunning and powerful demon (p. 108). But what remains is what Mykola is sure of even before he begins thinking, and what he will not question even if he doubts everything else – namely, that he is Mykola, not Peter or Mary. To say: "I think...", "I doubt...", etc., the subject must have an idea of what the I is for him/her. In the formula "I am I", there is a connection of consciousness (which is here and now) with his own existential flow, consisting of a multitude of moments that shape the uniqueness of the one who thinks. In other words, in the act of self-identification, the personality establishes an identity between him/herself, as s/he exists at the moment of thinking, and those states that they perceive as *their* biography.

Thus, the Cartesian cogito procedure does not begin with methodical doubt but with the *process of establishing self-identity*; that is, the identity of the thinking I with a specific personality that engages in thought. This first step does not necessarily occur in the direct form of "I am I", since it has already been implicitly undergone in the history of the formation of this personality. However, *logically*, it remains the first and necessary step. When reflecting on the essence of being and exposing this being to doubt, consciousness already operates under the assumption that I am *my* I, distinguished both topologically and chronologically. When the thinker begins to doubt and seeks support in being, they are already assured that the I, which is now doubted, belongs to a specific (her/his) personality. Thus, even before carrying out the cogito procedure, the thinker must have an experience of the I that gives them confidence that the word "I" carries meaning, and this meaning is defined by their awareness of themselves as a specific and *unique* I.

What is unique about this thinking I? It is immediate, always here and now, and the rest of the world is centered around this present I: this thing is close, and that is far away, this event is happening now, that has already happened, etc. One I differs from another I not so much in the place of presence and duration but in the uniqueness of personality. The latter is inseparable from the upbringing, feelings, experiences, etc. that have shaped them; a personality is unthinkable outside her/his history, only part of which is realized (through memory) as such. Therefore, a necessary prerequisite for carrying out the cogito procedure is the presence of a personal *history*, without which a person would not rise to the level of self-awareness.

It can be argued that, in some cases, the procedure for establishing self-identity can be problematic. For example, with amnesia or Alzheimer's disease, a person may not remember individual fragments of his or her biography, or may not be aware of themselves at all. Mykola may be told that he is Peter, and he will believe in "his" biography invented by someone else. However, even with a false idea of oneself, a person still understands their difference from others on a subjective level, and on an objective level, biography, so to speak, continues its action regardless of awareness. The fact that Mykola, who considers himself Peter, is found in this place and among these people is explained by the biography of Mykola, not the fictional Peter. The same applies to those mental illnesses in which a person considers himself the emperor of the Universe or a guinea pig. No person is without his or her own history, even if it is a medical one.

It is worth noting that the cogito procedure does not explicitly require or assume the presence of its historical basis, as it relates not to the empirical, but to the transcendental I. However, as mentioned above, the transcendentalization of the I occurs in the finale, when the procedure is executed, the thought is completed and formalized, and there is a ready-made result that each I can apply to itself. At the beginning of reflection, the subject operates as an empirical self, since they have not yet substantiated the possibility of the existence of something external to them-

SOCIAL ASPECT OF HUMAN BEING

selves. What is given to them with obviousness is themselves, presented to themselves in direct internal (historical) experience, in which there is still no place for anything transcendental.

So, every I that is aware of her/himself already has the experience of history as the history of *this* I. But the complete loss of memory is the loss of one's own "I". History exists, but awareness of it does not. Thus, memory turns out to be a condition for the possibility of being aware of one's own experience (one's own history), and in this sense – a condition of consciousness.

As is known, Descartes considered a person to be a combination of a mechanical body and an immaterial thinking soul; he was interested in the problem of finding an interface that allows these two distinct substances to interact. The psychophysical problem he posed is still being discussed today, although the emphasis has shifted somewhat (Kalmykova et al., 2025). Typically, it pertains to the interaction of physiological processes in the human brain and its cognitive functions. Perhaps today, Descartes would employ different analogies, comparing a person to a computer, where "hard" refers to the body (and the brain, in particular), and "soft" denotes the soul. At least, such analogies are sometimes used in discussions surrounding the psychophysical problem; they have also permeated popular culture. If we continue this analogy, we can hypothetically assume the possibility of scanning consciousness, digitizing it, and transferring it to another medium (for example, a computer or the "formatted" brain of another person), while the issue of artificial immortality would be fundamentally resolved (Halapsis, 2019).

The implementation of this project faces significant challenges, not just technical difficulties. Let us imagine that somehow it was possible to read information from one person's brain and write it into the pre-formatted brain of another (or into a completely non-human "brain"). Furthermore, let us envision that, as a result of this procedure, the personality of the double would be completely identical to the personality of the original. However, for the latter, nothing would change; he would not develop *two* personalities, would not see the world with four eyes, and would not be in two places at once, etc. Even if a thousand "copies" of this personality were made, it would not become "a thousand times more alive", but would remain one, tied to *one's* body and vital functions, on which I depend in one way or another.

This can be illustrated by the 2025 film directed by Bong Joon-ho, "Mickey 17". The main character of this fantastic picture agrees to participate in an experiment in which his body and consciousness are scanned during various risky research ventures. As a result of this research, the hero dies repeatedly, but his body is printed using a 3D printer, into which his own consciousness is loaded. The hero feels like "the same Mickey" and retains memories of previous experiments. It seems that this personality's life continues, and that periodic deaths are merely unpleasant inconveniences. When Mickey 17 is declared dead, the next clone is created – Mickey 18. However, the previous Mickey survives and meets his successor. It turns out that they are different personalities, and later, the girlfriend of the main character notes that the previous versions of Mickey also exhibited slightly different characters. This film received many positive reviews, with Jacob Oller (2025) calling it a "sci-fi critique of our dehumanizing present". Although this film does not claim to be scientifically accurate, the worldview issues it raises extend far beyond social satire. The emphasis on the differences in the character of clones of one person strengthens the filmmakers' idea. However, even without this assumption, it is quite obvious to me that copies do not add life to the original.

In my opinion, the above is sufficient to recognize that: 1) the human self is always unique and singular, and the clone will be a different self; 2) a "hologram" of a person is not a person, and even if it is installed in another body, the identity of the person will not be preserved, be-

SOCIAL ASPECT OF HUMAN BEING

cause identity is being *the very same*, not in *the same league*. Therefore, there is not an accidental but a substantial connection between the body and consciousness.

Therefore, it makes sense to discuss the real existence of I in the *unity* of body and consciousness, which proves to be substantial. This is why it is appropriate, given the cognitive situation and the convention of such a nomination, to refer to such I as *substantial*. Substantial, of course, does not refer to the body (thus, we are not talking about the "physical I"), but to the fundamental *unity* of the body and consciousness (soul) – namely, *this* body and *this* consciousness.

The empirical I is given directly, explicating through the act of self-consciousness. The transcendental I arises from the process of reflecting on oneself, the results of which extend to the other I. The substantial I serves as an indispensable condition for the existence of the first and second. The authenticity of each of these aspects of the I has a different nature and can be established during the cogito procedure, but at different stages.

At the first stage, the authenticity of the empirical "I" is established when the subject, having passed the test of methodological doubt, recognizes that s/he undoubtedly exists. At the second stage, the existence of the surrounding world is substantiated, wherein the subject identifies a specific object around which the "world" is centered and which serves as a refuge for her/him – this is his body, which, at least in this layer of being, is the condition for the existence of the thinking I. Edmund Husserl noted:

Among the bodies belonging to ... "Nature" and included in my peculiar
ownness, I then find my *animate organism as uniquely* singled out name-
ly as the only one of them that is not just a body but precisely an animate
organism: the sole Object within my abstract world-stratum to which, fol-
lowing experience, I ascribe *fields of sensation* ..., the only Object "in"
which I "*rule and govern*" immediately... (Husserl, 1999, p. 97)

At the third stage, the subject encounters in experience other subjects who are real, since the entire surrounding world is real; but unlike other objects of the world that express themselves through extension, they contain within themselves the universe of their own *cogitations* (in Husserl's words). The suspicion of the identity of different universes of cogitations centered around different I brings the subject to a transcendental level, where s/he no longer poses the question of the essence of her/his own, this I, but of the I-as-such, of humanity in general.

For the empirical I, the past is a fundamental factor without which this I loses itself. For the substantial I, the past is no longer a memory, but a *trace*; representing the ontological unity of body and consciousness, the substantial I bears within itself the imprint of past events, entrusting the empirical I with remembering and reflecting on them. The latter, using the information transmitted from the substantial I and employing its "physical resources", appears as the *actuality of consciousness*. Thus, the personal human I (and in this capacity, the empirical I and the substantial I act) is so tightly tied to the past that without the latter, it cannot even be thought. This past is "packaged" in experience, which, in fact, forms the personalities themselves.

SOCIAL ASPECT OF HUMAN BEING

Thus, the past of the individual has not disappeared, dissolving into non-existence, but continues to influence in a *recorded* form. As such, it is real here and now. However, although individual historical experience itself is inevitable, interpreting history is always problematic for an individual. This applies not only to reconstructions of the past that one could not have witnessed but also to the past that has entered one's personal historical experience.

Moreover, personal experience is not something stable and unambiguously fixed. For example, a participant in historical events can retrospectively rethink the content of their experience, change the emphasis, and rebuild the hierarchy of its components. This "correction of the past", even when taken as supposedly neutral historical experience, is more the rule than the exception. Here, we can also mention paramnesia (false memory), when an *individual* has false memories, and the "*Mandela effect*", when memories that contradict real facts are formed in the *mass* consciousness. One can have a mystical experience, feeling the presence of higher powers, or even communicating with them. It is customary to be skeptical about this in our time, but sometimes such personal experiences affect large groups of people. I am not sure that the archangel Michael really addressed Joan of Arc, but her belief in this certainly influenced both her personal fate and the course of the Hundred Years' War.

Thus, the experience of the past – whether distorted or false – is fundamental to the individual's existence, although the assessment and interpretation of its individual fragments change over time. However, personal historical experience is limited by the framework of life. Does this imply that the past is fundamentally outlined by fragments that are accessible to the memory of the living?

Since I cannot fully explain its historical content based solely on personal existence, I must acknowledge the real existence of other spiritual entities (other I's) and the socio-cultural environment they create. Therefore, self-knowledge for the I cannot be confined to an understanding of the empirical and substantial components; it requires an expansion of the cognitive horizon and the inclusion of the cultural world revealed through history.

Moreover, the perception and evaluation of other I also require historicity. Bennett Gilbert rightly noted:

Valuing and devaluing others requires historicity – memory or history and sociality – as its critical conditions because our relations with others, both privately considered or publicly developed, vary according to our normative concepts formed from the retained and communicated experience of events involving others that we evaluatively express as our history. The evaluative force in human behavior establishes historicity because evaluation, including moral judgment, is a poly-logue that ties us up with other, even if we reject them, since they are part of our life-world. (Gilbert, 2024, p. 1382)

SOCIAL ASPECT OF HUMAN BEING

Eventually, a *habit* of viewing the world from a historical perspective is formed, and communication with others leads to the *surprise* that not everyone shares this habit. It is strange to me that many people use concepts like "democracy", "republic", "liberalism", "human rights", "rule of law", and "equality" without even trying to inquire how these phenomena arose, what evolution they underwent, how these concepts migrated from one culture to another, and why they can represent different and sometimes completely incompatible phenomena for different peoples. In this regard, I align with the position of historicism as described by Ankersmit (2005): "The identity of a nation, of a people, or of an institution lies in the past of this nation, people, or institution, and if we wish to get hold of their identity, we should above all write their histories" (p. 318). When we write such histories, we will be less surprised by the fact that spreading freedom and democracy is very difficult among those who have only experienced slavery and despotism.

Thus, the individual expands his world in space (considering other selves) and in time (considering the historical prerequisites of what is happening now). However, such a story remains solely in the individual's consciousness and has not yet reached the level of objective reality. The Egyptian stonemason who participated in the construction of the Cheops pyramid cannot respond to those who attribute his work to aliens, as the Egyptian architect did not patent his engineering solutions. Of course, no one prevents anyone from believing in anything, even in the world-historical mission of the proletariat. But where, after all, should one look for the *real* past?

In 1963, Edward Lorenz published a paper on calculating weather forecasting models, in which he showed that non-periodic solutions are usually unstable under small modifications. As a result, slightly different initial states can evolve into significantly different states (Lorenz, 1963). The patterns he discovered are now commonly known as the "butterfly effect", and even earlier, in 1952, a similar idea (with a butterfly) was described in Ray Bradbury's novel "A Sound of Thunder". Although the importance of cause-and-effect relationships has been understood since at least the time of Democritus, the "butterfly effect" demonstrated at least two important things: 1) even a small event can have a significant resonance and lead to fundamental changes in the future, and 2) given the countless events that have occurred in the past, it is impossible to know for sure where the *same butterfly is*. Ultimately, cause and effect relationships lead to the Big Bang, and at each stage, there were many "butterflies" whose actions made possible the world we consider "ours".

Therefore, the past did not disappear; it simply has nowhere to go, just as the present cannot appear from nowhere. The past "is" right now, not only as a memory but also as a *reality of the present*, because the overwhelming part of the conditions of my existence and the features of my Self were formed independently of me, before me, and are inaccessible to me in the experience of remembering. At the same time, the past is not homogeneous for me, and although I certainly do not know the "hierarchy of butterflies" concerning myself, the events of human history seem closer to my Self than the events of the history of life on Earth, and the events of the latter closer than the history of the evolution of the Universe. Therefore, it is highly likely that the Battle of Cannes had a much greater impact on my life than the explosion of the supernova SN 1885A in the Andromeda galaxy.

Here, one could assume that the past simply flows into the present or the future; as water or mercury change shape and location, remaining themselves (without changing their essence). But this assumption is contradicted by at least two circumstances: *birth* and *death*. One can assert as much as one wants that the life of parents continues in children; however, this is a qualitatively

SOCIAL ASPECT OF HUMAN BEING

different life that begins "from" and continues "until". Additionally, the life of children does not always *fulfill* what the parents did not have time to or could not do; Commodus, for example, was not the best continuation of Marcus Aurelius. Furthermore, not everyone has children, and it is hardly possible to claim that the life of the same Newton was in vain. In the latter case, we will discuss ideas that outlived their author and changed the world. This will be fair, but ideas (and here, obviously, we are not talking about Plato's *eidos*), regardless of the ontology used to prove their independent existence, cannot be characterized as "life", at least in the direct sense.

Human time is fluid within the limits of life: yesterday flows into today, today into tomorrow. However, life has rigid chronological boundaries: a beginning (birth) and an end (death). Religious or mystical doctrines can potentially expand these boundaries to infinity (some doctrines allow for the pre-existence of the soul, and even more doctrines allow for posthumous existence either in a purely spiritual (soul) form or as a rebirth into another body), but this, in any case, goes beyond what was referred to as the substantial self above. In other words, one can imagine conditions under which human consciousness exists outside the body, but this experience will certainly differ from bodily experience. Thus, time as an anthropological category is *fluid-discrete*.

As fluid-discrete time can also be considered in a cultural-historical sense: within the life of a particular society, time is fluid, and outside it, it has either not *yet* begun or has *already* ended. However, this is true only in general cases and with many assumptions. If human life is a natural process, with clear and distinct biological boundaries, then social existence is a different kind of process, and we call it "life" solely by analogy. In most cases, the "birth" of a society is difficult to correlate with any specific event, and it is not always possible to determine the time of its death.

However, this blurring of boundaries does not deny the discreteness of world history, as demonstrated by Arnold J. Toynbee (1988), reflecting on the fields of historical research, notes that events within local civilizations have a much greater degree of kinship with each other than those occurring beyond their borders (pp. 39-42). The boundaries of the "life" of societies are not as clear as those of human life, and their establishment usually involves accepting a set of non-obvious tolerances. Much, so to speak, depends on the observer.

It is evident that the observer only affects the interpretation of the past, not the past itself. Conversely, this interpretation, in turn, influences the observer (interpreter), and through such observers, their contemporary society, and consequently, the future. After all, since culture is an intersubjective reality (Harari, 2015), it is highly sensitive to such interpretations. Therefore, by studying the "butterflies" of the past, the historian transforms into a "butterfly" with quite powerful wings.

Originality

The author developed a fluid-discrete model of historical time, linking it to the experiences of both individuals and society. This historical experience serves as the anthropological foundation of the subject's identity and as a guide for reconstructing the past.

Conclusions

Thus, time as a historical category is only partially connected to time as a subject of discussion in physics and philosophy. All three sciences consider cause-and-effect relationships fundamental characteristics of time; however, physics and philosophy study them in theory, while

SOCIAL ASPECT OF HUMAN BEING

historical science examines them in concrete implementation. History is not only about how cause X leads to consequence Y; it also encompasses experience – both the experience of participants in the historical process and the experience that historians or readers of historical texts gain about events in which they did not participate. Experience, in both senses, can be false and distorted, but it still influences subsequent actions and thus becomes their cause. Even more importantly, historical experience serves as a means of identity. An individual's own experience allows him to recognize himself (I am I), while historical experience enables him to identify with society.

Direct contact with the past is absent, yet the past has not vanished; it cannot disappear in principle. It does not exist because it has vanished, nor because it continues to exist in some unreachable dimension, but because it has transformed into the present. These transformations can be fluid or discrete, making historical time fluid-discrete at both the individual and social levels.

In fact, the words "past", "present", and "future" merely serve to distinguish "now" from "not yet" and "too late". In both individual history and the history of humanity, even an insignificant event can create significant resonance and lead to fundamental changes in the future ("butterfly effect"). While it is impossible to know which past events shaped the character of the present, this does not impede us from building a "hierarchy of butterflies" for the study of history. Thus, the reconstruction of the historical past becomes a means of self-knowledge, which is its main anthropological meaning.

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Антропологічний сенс історії

Мета. Основною метою роботи є встановлення характеру реальності історичного минулого та способу його присутності в бутті. **Теоретичний базис.** Автор розглядає історичний час як фактор ідентичності людини та суспільства. Минуле при цьому має подвійний онтологічний статус: воно відсутнє як наявність у прямому сенсі, але вбудоване в структуру сучасності та має вплив на майбутнє. Для обґрунтування та розкриття впливу цього положення на історичне пізнання автор використовує методологію Р. Декарта, Е. Гуссерля, М. Гайдеггера, Ф. Анкерсмита та інших мислителів. **Наукова новизна.** Автор розробив плінно-дискретну модель історичного часу, пов'язавши її з досвідом, який отримує як окрема людина, так і суспільство. Цей історичний досвід є антропологічним фундаментом ідентичності суб'єкта та дороговказом для реконструкції минулого. **Висновки.** Час як історична категорія лише почасти пов'язаний із часом як предметом обговорення фізики та філософії. Всі ці три науки розглядають причинно-наслідкові зв'язки як фундаментальні характеристики часу, просто фізика та філософія досліджує їх у загальному варіанті, а для історичної науки важливим є їхнє дослідження в конкретній реалізації. Але історія – це і про досвід, причому

SOCIAL ASPECT OF HUMAN BEING

досвід самих учасників історичного процесу, і тут він стає однією з причин їхніх дій; а також про той досвід, який отримують історики чи читачі історичного тексту про події, у яких вони участі не брали. Досвід як у першому, так і в другому смислах може бути хибним та перекрученим, і тут вже постає питання інтерпретації, але навіть у такому випадку він все одно впливає на подальші дії, отже, стає їхньою причиною. Але ще важливішим є те, що історичний досвід стає засобом ідентичності. Власний досвід особистості дозволяє їй усвідомлювати себе (Я є Я), а історичний досвід – ідентифікувати себе із суспільством. Безпосередній контакт із минулим відсутній, але минуле нікуди не зникло, воно в принципі не може зникнути. Його немає не тому, що воно зникло, і не тому, що воно продовжує існувати в якомусь недосяжному вимірі, а тому, що воно трансформувалося в сучасність. Ці трансформації можуть бути плинними або дискретними, а тому історичний час є плинно-дискретним як на індивідуальному, так і на соціальному рівні. По суті, слова "минуле", "теперішнє", "майбутнє" – лише слова для виділення "тепер" з-поміж "ще ні" та "надто пізно". І як в історії окремої особистості, так і в історії людства навіть незначна подія може викликати значний резонанс та призвести до фундаментальних змін у майбутньому ("ефект метелика"). Напевно не можна знати, які події минулого визначили характер сучасності, але це не заважає будувати "ієрархію метеликів" для дослідження історії. Відтак реконструкція історичного минулого стає засобом самопізнання, і в цьому – її основний антропологічний сенс.

Ключові слова: людина; "Я"; історія; минуле; досвід; історичний час; суб'єктивність

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Humanistic Paradigm of Future Wars

Purpose. In a globalized world where technical progress and social changes are advancing at a frantic pace, the issues of war and peace are assuming new dimensions. War, a phenomenon that has accompanied humanity throughout history, remains one of the most significant challenges for civilization. In light of the imminent shifts in technology, culture, and social consciousness, the need to reconsider the nature of wars is becoming increasingly relevant. **Theoretical basis.** Traditionally, war is defined as a means to achieve political goals through violence and military force. However, scientists, philosophers, and politicians should not view future wars solely as a consequence of political or economic interests. This interpretation of "war" can only be applied to conflicts of the past. The humanistic seeing and visionary nature of future wars involves transforming the essence of conflicts – from aggression to cooperation, and from violence to forgiveness and understanding. The wars of the future should focus on addressing the root causes of conflicts through education, diplomacy, and international cooperation, instead of relying on force. In this context, the development of new technologies, particularly AI, plays a crucial role; their use should foster peace and mutual understanding rather than escalate violence. As technology continues to transform military tactics, it is essential to highlight the unacceptable human cost of conflicts. **Originality.** A humanistic rethinking of war implies a shift from a strategy of "victory at any cost" to the ideas of "global responsibility" and "global solidarity". The new vision of humanistic paradigms of future wars lies in the integration of interdisciplinary approaches combining modern technological achievements with ethical and humanistic principles. In the future, a profound reorientation of societies toward the principles of humanism, cooperation, and dialogue will underpin stability and peace on a global scale. **Conclusions.** This article presents a humanistic vision of future wars, where dialogue, mutual understanding, and violence prevention play a key role.

Keywords: human; human essence; humanistic paradigm; future wars; future of war; artificial intelligence (AI); international cooperation

Introduction

With escalating global tensions and rapid technological advances, the future of war is transforming in ways that promise to be more complex, diverse, and potentially more destructive than ever before. Traditional methods of warfare are evolving due to new technologies, geopolitical shifts, and the changing nature of conflicts. Although significant attention is given to technological advancements, it is crucial to focus on the humanitarian aspect of future wars. Wars of the future should aim not at destroying the enemy, but at eliminating the root causes of conflicts, such as inequality, injustice, cultural misunderstandings, and economic imbalances. Humanism within this paradigm prioritizes people, their rights, dignity, and freedom over military force as the primary means of achieving political goals. One key characteristic of future wars will be not only technological superiority but also their nature; from physical clashes, they are gradually transitioning into informational and cognitive conflicts. The integration of artificial intelligence (AI), robotics, cyberwarfare, and advanced weaponry poses new threats to humanity, both regarding direct violence and psychological, environmental, and social consequences. Artificial intelligence, cyberattacks, and manipulation through social networks could become primary tools for influencing societies and governments. However, a humanistic approach necessitates the development of ethical norms for using these technologies, focusing on the protection of human rights and justice rather than their application to achieve military objectives.

SOCIAL ASPECT OF HUMAN BEING

In circumstances where war is becoming less justified, especially regarding global humanitarian norms, the significance of diplomacy, negotiations, and nonviolent dispute resolution must increase and will continue to grow. The issues surrounding future wars are explored in the scientific works of the following researchers: S. Mariotti (2022), T. Ide, M. F. Johnson, J. Barnett, F. Krampe, P. Le Billon, L. Maertens, N. von Uexkull, and I. Vélez-Torres (2023), and M. Ryan (2022). Sergio Mariotti (2022) warns against repeating the mistakes of the past, using the modern Russian-Ukrainian war as an example. The team of researchers T. Ide, M. F. Johnson, J. Barnett, F. Krampe, P. Le Billon, L. Maertens, N. von Uexkull, and I. Vélez-Torres (2023) emphasizes the negative impact of war on the environment overall and the need to pay attention to this issue, which usually remains a third priority. Researcher M. Ryan (2022) analyzes the transformations of future wars in the context of the nearest futurological forecast for the 21st century.

The aforementioned works primarily address issues related to armed methods for resolving future wars. However, research on humanistic paradigms of future wars does not receive adequate attention. This shapes the choice of the research problem.

Purpose

The article is aimed at a theoretical analysis of future wars from a humanistic perspective, highlighting potential challenges and consequences that will arise as a result of the development of technology, strategy, and human conflicts. The research purpose is specified through the implementation of the following tasks: 1) to determine the essence of the humanistic paradigm of future wars; 2) to outline the role of AI as a peace-creating tool of facilitation in future wars.

Statement of basic materials

For centuries, war has been one of the main forms of interaction between states, cultures, and civilizations. It has led to numerous destructions, human casualties, and moral catastrophes. However, in the conditions of globalization, the rapid development of technologies and interdependence between peoples, old forms of violence, which are justified by political, economic, or cultural goals, are becoming less relevant, and the issues of war and peace are acquiring new dimensions. In the 21st century, military conflicts have become increasingly complex and multifaceted, necessitating a shift to new paradigms of thinking to understand them. The wars of the future should be focused on diplomatic and peaceful initiatives.

The humanistic approach to war involves rethinking traditional concepts of national security and defense: a transition from the strategy of "victory at any cost" to the concept of "global responsibility" and "global solidarity". Such an approach involves the development of international institutions capable of effective mediation between the parties to the conflict.

Kant's (1795) idea of perpetual peace is outlined in his famous writing "Perpetual Peace: A Philosophical Sketch". In this work, Kant sought to outline the conditions necessary for completely preventing war and allowing humanity to achieve lasting and stable peace. However, he did not believe that peace could be guaranteed solely through political or military means. His concept is rooted in the principles of moral obligation, ethics, and legal norms that should be applied in international relations. For instance, in the seventh proposition of his text, the author notes: "The problem of creating a perfect civil system depends on the problem of establishing law-like external relations between states. And the solution cannot be found without solving this issue" (Kant, 1795, p. 65).

SOCIAL ASPECT OF HUMAN BEING

Almost two hundred years later, F. Fukuyama (1992) also vividly discusses the ideas of democratic development, globalization, and their impact on the global order, which influences the concept of peaceful strategies. However, the researcher remains silent about the possibilities of developing humanistic paradigms in the context of future wars. The work of M. Kaldor (2006), who examines new forms of war and provides an understanding of war through the lens of humanitarian interventions and international cooperation, deserves special attention. The idea of new forms of wars, namely "the inadmissibility of organized violence in the global era" (Kaldor, 2006, p. 137), finds an echo in the author of the article. However, the British researcher, according to some scientists, does not sufficiently promote her position in scientific circles, as a result of which her works remain little noticed.

H. Bull (1977) warned the future generations: "the danger of war will not disappear with the disappearance of war between great powers; it may reappear in new forms and at new levels, including forms that reflect a decay rather than an advance in international order". It reveals Bull's core argument: that while the traditional structure of great-power war might fade, the potential for future conflict remains – possibly in more fragmented or chaotic forms. Z. Brzezinski (1997) believed that "it is imperative that no Eurasian challenger emerges, capable of dominating Eurasia and thus of also challenging America". Brzezinski's strategic vision of geopolitical conflict reflects where control over Eurasia determines global dominance – a key theme in thinking about future conflicts.

"The choice between hegemony and survival is one we must make, with the awareness that if the former is pursued relentlessly, the latter may not be an option", said N. Chomsky (2003). This statement encapsulates Chomsky's central warning: that the pursuit of global military and political dominance – particularly by the United States – risks catastrophic future wars, potentially even nuclear conflict, endangering the survival of humanity itself.

In turn, Y. N. Harari (2016) considers the future of humanity in the era of new technologies and potential conflicts, in particular in the context of hybrid wars and global threats.

In a globalized world, where information technologies and interdependence between countries have reached unprecedented levels, the concept of security is expanding and includes not only the physical defense of territories but also the protection of human rights, economic stability, environmental security, and cultural preservation. According to the same Y. N. Harari (2016), the wars of the future will be due not only to classic territorial disputes, but also to the struggle for resources, access to technologies, cultural and ideological differences.

In his latest monograph, M. Ryan (2022) notes that "although technology can become catalysts for change in future wars, our armed forces are eventually being replaced by people, ideas, and institutions. And the order is exactly the same" (p. 17). That is, the main driving force in the transformation of wars is the person. The own translation of the above-mentioned work from English allows us to see a common root in the words "*human*" (liudyna) and "*humanitarian*" (humanitarnyi) and to trace a single genesis.

The humanistic approach suggests a shift in focus: rather than using force to protect or expand interests, states should promote the development of mechanisms that facilitate effective conflict resolution through peaceful and diplomatic channels. International organizations such as the UN and the Red Cross must possess sufficient authority to intervene in conflicts at an early stage to prevent their escalation. The promotion of intercultural dialogue and mutual understanding plays a vital role in resolving conflicts at all levels.

One of the main trends shaping the future of warfare is the development of new technologies, including artificial intelligence (AI), cybersecurity, robotics, and biotechnology. These technolo-

SOCIAL ASPECT OF HUMAN BEING

gies are fundamentally altering the nature of military conflicts. Instead of conventional physical skirmishes, conflicts are increasingly occurring in cyberspace and within the realms of information and cognition.

Cyberattacks, manipulation of public opinion through social media, the use of fake news, and propaganda to create political tension are becoming new tools of warfare. This requires changes in approaches to security and new norms in international law. A humanistic approach requires the introduction of ethical standards for the use of new technologies. International agreements should define what methods and means of warfare are unacceptable, even in today's technological context.

Separately, it is worth noting the role of artificial intelligence in future wars according to the outlooks of many analysts, such as J. Keegan (2016) and S. McFate (2019). McFate, a renowned historian and military theorist, analyzes the psychology of war, describing the experiences of soldiers on the battlefield and the changing nature of warfare with the development of technology. According to him, AI will play an extremely significant role: from improving military strategies to supporting autonomous weapons systems. One of the main areas of AI application in war is decision-making, where AI can analyze huge amounts of data and make tactical decisions in real time. On the one hand, this will help improve the effectiveness of military operations, but on the other hand, it raises questions about the accuracy of AI decisions, especially in complex environments where human judgment is critical. In addition, the integration of AI into warfare raises serious ethical dilemmas. AI systems, while designed for efficiency and accuracy, may not be able to cope with the ethical complexities of war. Decisions involving human lives are rarely simple, and AI may not have the moral judgment needed to assess whether a strike is proportionate or whether there are alternatives that can protect civilians. It is also worth noting that if AI systems are used to autonomously select targets, there is a serious risk of targeting errors or violations of international humanitarian law. Civilians may suffer as a result of these errors, and accountability will be very difficult to achieve, especially when the technology is used by multiple countries or private contractors. The absence of human oversight could lead to a violation of the principles of proportionality and distinction, which are the basis of modern warfare. Another aspect of the AI application in future wars is its use in psychological operations.

Thus, Jean Baudrillard (1995) analyzes wars as symbolic and mediatised events that affect the perception of conflicts through the media, rather than their real physical essence. In this context, a wide field of discussion opens up, given the growing trend of AI involvement in all spheres of human life. Analyzing human behavior and creating specialized disinformation campaigns can be achieved through the use of AI, which can impact public opinion, increase discord, and manipulate emotions on a mass level. The use of AI to manipulate public opinion can increase social unrest, panic, and destabilize societies, especially in vulnerable regions. This form of psychological warfare can undermine trust in governments, the media, and institutions, further harming vulnerable populations who depend on stability for their security and well-being.

In particular, the use of artificial intelligence for military purposes, such as autonomous combat systems, must be strictly regulated to avoid uncontrolled violence, where decisions about life and death are made not by a person but by an algorithm. It is important to understand that technology, while it can be used in war, must serve, first and foremost, to achieve peace, ensure stability, and the well-being of people.

Let us consider the transition from military aggression to diplomacy and mediation: in the humanistic vision of future warfare, the main focus is not only on forceful methods of protection,

SOCIAL ASPECT OF HUMAN BEING

but also on diplomatic, economic, and cultural instruments for conflict resolution. International organizations, states and public initiatives should actively work on the development of peace strategies based on the principles of cooperation and mutual understanding.

It is important to develop cultural diplomacy and intercultural dialogue, which will help avoid conflicts arising from misunderstandings and stereotypes. Mediation and peacekeeping missions should become the main mechanisms for resolving international disputes. Since many modern conflicts are caused by internal crises in countries, the international community should actively support the processes of national reconciliation and building inclusive political systems. Steven Pinker (2011) argues that humanity is experiencing a long-term period of decreasing violence, which provides opportunities for humanistic approaches to conflicts.

The humanistic approach to war emphasizes the formation of values of peace, tolerance, and mutual respect in the younger generation. Educational systems should promote the development of critical thinking, which will help to avoid manipulation and propaganda, which are the main tools for escalating violence. Children and young people should learn not only to understand the differences between cultures and worldviews, but also to see the common values that unite humanity in the pursuit of peace and prosperity. Therefore, school and university education should include not only academic knowledge but also skills for constructive conflict resolution, empathy, and cultural understanding.

Separately, I would like to outline the need to transform the image of the "enemy". In traditional ideas about war, the "enemy" is often a person or group of people who are perceived as different, discrepant, on cultural, political, or religious grounds. A humanistic approach to war involves a complete change in this image. In the future, the enemy should not be a nation or ethnic group, but global problems such as climate change, environmental disasters, poverty, and other threats that affect all people.

The role of AI as a peacemaking tool of facilitation in the wars of the future is an important component of the new paradigm of global security. Given the rapid development of technology, AI can become a powerful tool for preventing, de-escalating, and resolving conflicts, reducing the risk of violence, and assisting in peacebuilding processes. AI can analyze large amounts of data in real time, tracking changes in political, economic, and social conditions that can lead to an aggravation of the situation. Its predictive capabilities make it possible to identify potential conflicts at an early stage, allowing international organizations and states to intervene promptly to prevent them. During or after a conflict, AI can effectively monitor ceasefires or other peace agreements. Using drones, sensors, and analytics platforms, AI can detect violations of agreements and analyze the dynamics of military and humanitarian situations, helping peacekeeping missions make well-argued decisions. Peace negotiations and dialogue facilitation with the participation of artificial intelligence deserve special attention: AI can act as a mediator in peace negotiations, ensuring an impartial and transparent process. Using natural language technologies, AI can help with translation, text and proposal analysis, and create platforms for safe communication between conflicting parties, even if they have historical or language barriers. In the context of hybrid wars, combating disinformation is important. AI can analyze information flows, detect manipulation, and fake news that create tension and distrust between parties to a conflict. In combination with blockchain technologies, AI can ensure the transparency and authenticity of information. AI can also facilitate the provision of humanitarian assistance in post-conflict regions. It can optimize the allocation of resources, coordinate the work of charitable organizations, and provide accurate data on the population's needs.

SOCIAL ASPECT OF HUMAN BEING

In the future, the role of AI in peacekeeping may become crucial, as technologies that enable deeper analysis can ensure timely responses, foster trust, and contribute to global security. The perception that hostility towards individuals or cultures is the only way to interact reflects outdated stereotypes. It should inspire the search for new ways of cooperation. Globalization should not be viewed as a threat but as an opportunity to create a more cohesive and interdependent world, where conflicts are resolved peacefully.

Originality

The necessity of rethinking traditional concepts of warfare is proven, and more effective strategies for future wars are proposed, where the main toolkit is no longer weapons, but assistance in de-escalation and conflict resolution through peaceful means.

The humanistic vision of future wars is the author's attempt to go beyond the classical ideas about war as a clash of forces and resources. The non-classical approach is based on the principle that a person and his/her rights, dignity, and freedom are the highest values. From this perspective, war can no longer be justified (even in cases of extreme necessity, when only humanitarian intervention will be used), but will also be seen as a defeat for humanity, which has failed to find a peaceful solution to its conflicts.

Conclusions

Thus, the performed theoretical analysis of future wars from a humanistic viewpoint concludes that the humanistic vision of future conflicts suggests a radical paradigm shift from violence to cooperation. Wars should not serve as a means of resolving political disputes; instead, they should evolve into global efforts aimed at overcoming challenges facing humanity, such as climate change, poverty, terrorism, and more. Technology, diplomacy, education, and international cooperation should act as the primary tools for peacekeeping to prevent violence and ensure sustainable peace on the planet. The humanistic approach to war also emphasizes the crucial role of global institutions, such as the UN, in maintaining international peace and stability. These institutions should operate as effective mechanisms for conflict prevention, organize peacekeeping missions, and thwart aggression through collective security. However, to achieve this, these organizations must have more opportunities for timely intervention and establish dialogue between the parties. International treaties should clearly regulate the use of force and limit the arms race.

Artificial intelligence could become a crucial peacemaking tool for facilitating future wars. The ability to analyze large datasets, model scenarios, and optimize communication between parties can assist in identifying opportunities to de-escalate conflicts and search for compromise solutions promptly. Humanism, in the context of war and peace, is not only a philosophy but also a practical and effective approach to global changes that should ensure everyone's right to life, dignity, and freedom within a framework of security and justice. The prospects for further research into the humanistic paradigms of future wars present a vast field for studying the interaction between technological advances and ethical values in modern armed conflicts. The primary task involves analyzing the impact of new technologies, particularly artificial intelligence and robotics, on the nature of warfare, as well as developing ethical guidelines for their utilization to minimize catastrophic consequences for civilians. Research has to combine an interdisciplinary approach that integrates philosophy, ethics, international relations, security, and innovative technologies to create new strategies where humanistic principles serve as the foundation of conflict resolution.

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Гуманістичні парадигми війн майбутнього

Мета. У глобалізованому світі, де технічний прогрес і соціальні зміни відбуваються шаленими темпами, питання війни та миру набувають нових вимірів. Війна як явище, що супроводжує людство протягом усієї історії, продовжує залишатися одним із найважливіших викликів для цивілізації. У контексті швидких змін у технологіях, культурі та соціальній свідомості необхідність переосмислення природи війни стає все більш актуальною. **Теоретичний базис.** Традиційно війну визначають як спосіб досягнення політичних цілей через насильство та застосування військової сили, однак учені, філософи та політики мають розглядати війни майбутнього не лише як наслідок політичних або економічних інтересів. Це трактування поняття "війна" можна вживати лише щодо війн минулого. Гуманістичне бачення, візіонерство війн майбутнього передбачає трансформацію самої природи конфліктів – від агресії до співпраці, від насильства до пробачення та порозуміння. Війни майбутнього мають бути спрямовані на вирішення глибинних причин конфліктів через освіту, дипломатію та міжнародну співпрацю, а не через силу зброї. У цьому контексті важливу роль відіграє розвиток нових технологій, зокрема ШІ, використання яких повинно сприяти миру та взаєморозумінню, а не ескалації насильства. Оскільки технології продовжують змінювати військові тактики, важливо приділяти увагу неприпустимості високої людської ціни конфліктів. **Наукова новизна.** Гуманістичне переосмислення війни передбачає перехід від стратегії "перемоги за будь-яку ціну" до концепції "глобальної відповідальності" та "глобальної солідарності". Нове бачення гуманістичних парадигм війн майбутнього полягає в інтеграції міждисциплінарних підходів, які поєднують сучасні технологічні досягнення з етичними та гуманістичними принципами. У майбутньому глибока переорієнтація суспільств на принципи гуманізму, співпраці та діалогу стане основою для забезпечення стабільності і миру в глобальному масштабі. **Висновки.** У статті запропоновано гуманістичне бачення війн майбутнього, де ключову роль відіграють діалог, взаєморозуміння та запобігання насильству.

Ключові слова: людина; людська сутність; гуманістична парадигма; війни майбутнього; майбутнє війни; штучний інтелект (ШІ); міжнародна співпраця

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UDC 111:130.2/.3+37.012.1L. I. TKACHENKO^{1*}, A. A. ILINA^{2*}^{1*}Institute of the Gifted Child of the National Academy of Educational Sciences of Ukraine (Kyiv, Ukraine), e-mail Tkachenko.Lidiya@gmail.com, ORCID 0000-0002-2303-1147^{2*}Institute of Pedagogy of National Academy of Educational Sciences of Ukraine (Kyiv, Ukraine), e-mail aailina@ukr.net, ORCID 0000-0001-7260-8398**Giftedness as a Factor in Constituting a Creative Person**

Purpose. The basis of the presented study is a philosophical and anthropological analysis of the problem of creativity in the modern educational space, which is complemented by information and digital reality underlying the changes in the values and meanings of the individual, which led to the affirmation of the digital person (*homo digitalis*). This circumstance, in the context of understanding the need for civilizational development, poses the problem of consistently solving the following tasks: 1) to conduct a review and identify a theoretical and methodological explanation of the content and meaning of the activities of a *homo digitalis* in the context of the transformation of cultural values and methods of communication; 2) to analyse the conceptual content of the phenomenon of giftedness and the emergence of creativity in the discourse of philosophical anthropology and philosophy of education; 3) to expound the main parameters of the intersubjective nature of giftedness in the context of the formation of a creative personality. **Theoretical basis.** The dynamic process of forming a new anthropological type of person (*homo digitalis*) brings the philosophy of education to a new level of theoretical and philosophical understanding. The philosophical and anthropological dimension of *homo digitalis* allows us to determine the prospects for supporting giftedness as a condition for the formation and development of a creative personality as a whole of cognitive, existential and metaphilosophical content. The relevance of the problem is due to the crisis of the axiological meanings of human existence in the situation of the establishment of digital culture, which, as a result of the powerful influence of information and digital reality, causes a change in the culture of communication – from written culture to the culture of memes. This ultimately leads to the establishment of patterns and stereotypes of behaviour and thinking, which become an obstacle to the development of giftedness. **Originality.** It is substantiated that the phenomenon of giftedness largely determines the strategy for the formation of an active creative personality in the conditions of civilizational challenges that have arisen before humanity and Ukraine, strives for progressive development, and therefore opens up new prospects for the development of national identity, taking into account a qualitatively different phenomenon of the anthropological type of man. **Conclusions.** The modern era demonstrates the constitution of digital culture, which gives rise to a new anthropological type of man – *homo digitalis*. Taking into account the serious challenge that digital culture creates, philosophical and anthropological discourse, focused on civilizational progress, is able to provide the necessary vectors of development. The affirmation of the conceptual provisions of the phenomenon of giftedness and creativity proves their influence on the development of education, scientificity, creativity as characteristics of a civilized person. Education is able to prepare a creative person, ready for activity and creativity in the dynamics of technological and socio-cultural transformations and challenges.

Keywords: digital man; philosophical anthropology; creativity; culture; values; education; knowledge; intelligibility

Introduction

One of the most important factors in the constitution of man as a social, intellectual, moral, and cultural phenomenon is education as a condition for further development. The modern world, in which information has taken the first place in relation to knowledge, makes this factor particularly significant. After all, we are now talking about the establishment of a new anthropological type of human being – *homo digitalis*. The concept of the human image, in contrast to its ideologised strata, has been and remains an essential theoretical way of cognition and self-knowledge of societies. From M. Zichy's (2017) point of view, the human image is a "historical-cultural a priori" of the life world of society, which retains its significance in different societies characterised by their own structure and cultural peculiarity (p. 20).

SOCIAL ASPECT OF HUMAN BEING

In theoretical works where authors analyse the anthropological problems of digital (information and digital) culture, they consider the "digital being" as an "ethno-arithmetic being" in order to identify its peculiarities and the problematic nature of entering other life structures and forms of existence through "phenomenological reduction" (Capurro, 2017, p. 11). Such explanations usually focus on the semantic meaning of concepts, referring to the philosophical heritage of antiquity, especially the philosophy of Plato, and nowadays – to the phenomenological doctrine of theoretical analysis, initiated by E. Husserl (1970).

In European philosophical studies, the expression *homo digitalis* (digital man) is an abstract symbol. On the one hand, this expression describes the main features of a person who has mastered modern digital technologies, uses them productively in practical activities and is at the same time the creator of information and digital culture. On the other hand, it is a typical image of a modern person who is comfortable in the infrastructure of the "entertainment society". This image demonstrates the external characteristics of representatives of digital culture – people who mechanically press their fingers on the signs on the screen of a tablet or smartphone (*digitalis* in Latin means both a number and a finger) to get from them a particular "primitive product in the form of an information service, entertainment or trivial time-killing". To clarify the significance of this semantic connotation, let us recall that the Latin phrase *computare digitalis* translates as "to count on the fingers" and "to operate" "with the help of fingers" (Kultaieva, 2020, p. 11). According to A. Reckwitz, digital identities have changed significantly in recent years. If in the early period of the establishment of digital culture, users of information networks were "experimenting" with their identities and social roles in the information and digital space, now we can talk about the beginning of the process of formation of digital identities, which are increasingly adjusting themselves to the supposedly ideal models and examples of behaviour recorded in networks, where everything "different, unexpected and original" is rejected (Reckwitz, 2017, p. 268).

To this should be added another thing: the flow of information and its processing in huge centres with powerful analytical functions are diversifying society at all levels, creating unprecedented opportunities in all areas of human activity – from economics, education to medicine, agriculture and everyday life. The emphasis on combining mixed reality, artificial intelligence and quantum computing is turning our field of vision into a computer screen, making the digital world and the world of real life a single entity. The era of information and digital technologies is the beginning of a new culture. It can "robotise" humanity, and for many people this will radically change their activities, environment, family life, identity, and can lead humanity to a new collective and moral consciousness (Schwab & Davis, 2018).

Researchers V. Kremen and V. Ilin emphasize another aspect of the problem. In the world of the extraordinary spread of IT technologies, including AI, the biosocial basis of life is changing, transforming the anthropological characteristics of man, "creating a new anthropological type of man – *Homo digitalis*. By his existence, he asserts a type of passive man who demonstrates a false existence, imitates creativity, substitutes information for knowledge and pseudo-erudition" (Kremen & Ilin, 2021, p. 12).

In this situation, the phenomenon of giftedness becomes relevant, which is an argument in favour of the greatest intellectual, creative power, will and leadership qualities. This raises the question: are the most gifted and creative individuals actually co-opted into the elite, thus giving the elite additional grounds for its exclusive role in society, given the phenomenon of the spread of *homo digitalis*? The answer to this question is primarily related to understanding the nature of giftedness, either as a purely individual human property or as a more complexly organised intersubjective phenomenon.

Purpose

The review identified the phenomenon of giftedness as the purpose of the study in the context of the dynamics of changing values and meanings of life, which led to the establishment of a new type of person – the digital person (*homo digitalis*). In contemporary philosophical discourse, the concept of "digital" is used quite widely and goes beyond digital technologies, focusing on the transformation of the value-anthropological and cultural-anthropological place of technology in the process of the information and digital revolution. As a result, the purpose is to solve the following tasks step by step: 1) to analyse the conceptual content of the phenomena of giftedness and creativity in the discourse of philosophical anthropology and social philosophy; 2) to identify the theoretical and methodological foundations for analysing the activities of the "digital person" in the context of the transformation of the values of human life and culture; 3) to explicate the main parameters of the intersubjective nature of giftedness in the context of the formation of a creative personality within the scope of educational practices.

Statement of basic materials

The problem of giftedness and its development raised by philosophers, artists, and psychologists throughout the history of culture, has been addressed in different ways, which is quite natural given the complexity of this phenomenon. Psychologists studying this issue are trying to invent testing methods to measure intelligence or certain abilities. Parents mostly rely on the specifics of their children's behaviour. Teachers and practitioners in educational institutions use observation to determine which students are more gifted or have greater abilities in a particular subject in order to offer appropriate curricula. Their decisions and relationships with students have a significant impact on the fate of those they identify as gifted. Scientists who study the phenomenon of giftedness point to a fairly wide range of personal characteristics of giftedness, early or potential giftedness, and note the multifactorial nature of giftedness development.

Usually, giftedness is understood as an individual quality inherent in a person. Therefore, the main scenario of public attitudes towards giftedness is focused on identifying people with special abilities, supporting their productive development (creating an optimal developmental environment), ensuring their optimal socialisation and social success (i.e. the most effective activities for the common good). An integral part of this scenario is the care of those conditions of human existence and personal development that can provide the most favourable conditions for the development of individuals' abilities and talents.

This optic of understanding the problems of giftedness development seems self-evident and does not raise any particular objections. However, in fact, it contains several important theoretical flaws that significantly change the meaning of giftedness and the nature of this phenomenon. The validity of this criticism is evidenced by several basic conceptualisations inherent in the above traditional image of giftedness.

Firstly, giftedness is understood as a certain defined quality, a specific *property of a person* (his or her mind, will, cognition, character, sensuality, creativity, etc.). But not everyone has these qualities, many lack them. The idea of aptitude, abilities – or innate qualities – demonstrates this view most clearly. Secondly, giftedness is assessed as an unquestionably *positive quality*, a desirable, wished-for characteristic of a person. At the same time, it should be borne in mind that giftedness, like talent, creates situational difficulties and problems for the person who has it. With a few exceptions that may be inherent in a person as an individual quality, giftedness is an unconditionally positive human characteristic. In other words, the result of developed gift-

SOCIAL ASPECT OF HUMAN BEING

edness is a serious intellectual and social asset that strengthens a person's social status and creates prospects for a more productive, more fulfilling life. Thirdly, favourable *external conditions* (family, social, national and cultural, etc.) contribute to the development of giftedness, which largely depends on them. Thus, the issue of giftedness is transferred to the plane of "personality-environment" relations.

In this situation, the digital space is defined as a new information and digital environment of human existence. In this space, the traditional life and thinking of a modern person is changing, and he or she is comfortably settled in the digital space of simulacra, separated from the real world. Digital culture networks "gently imprison" people. The bonus of this "imprisonment", according to M. Kultaieva (2020), is a shift from "written culture to the culture of images and oral communication, simplification of grammatical rules and syntactic structures through coding such as 'like/dislike'. As a result, the functional significance of likes is increasing, slowing down self-control and blinding consciousness" (authors' transl.) (p. 12).

Information and digital networks are a medium of "radical democratic pluralism" that creates parallel communication spaces dominated by phatic communication, and human relations with the environment are characterised by "friend/enemy thinking" towards those who demonstrate a different position (Reckwitz, 2017, p. 269). Communication and information exchange on social media mostly turns into "phatic communication" – empty talk, presentism, and exchange of insignificant messages.

The emergence of the "digital man" (*homo digitalis*) is a kind of opposition to the type of man previously formed by philosophical anthropology, which is qualitatively different from *homo digitalis* – the modern image of a person who has compensated for his/her capabilities. However, despite the transformational efforts, he or she has gained the status of a person who is "constantly on the move", whose life is programmed and realised by the touch of a finger on a tablet or smartphone screen. A digital person has nothing to do with giftedness and creativity. The everyday life of *homo digitalis* is manifested in its constant self-presentation within the boundaries (primarily on Facebook, Twitter, Instagram), where self-knowledge and self-creation are replaced by selfies. Given this circumstance, H. U. Gumbrecht (2019) believes that a "philosophy of the selfie" is being established within digital culture (p. 42). And this is not the philosophy of a creative, active, engaged person, but the philosophy of an existence that wants to appear better than the obvious. *Homo digitalis* loses the sense of reality, as well as the difference between the process of creation and its imitation, information about it, while awareness of the difference is essential for drawing a line between real creativity and its imitation. The information space of the network, which legitimises the life world of *homo digitalis*, is full of spectacle – advertising, rumours, gossip, quasi-sensations, etc. – instead of content. It is a communication environment for the poorly educated, full of high self-esteem and disrespect for others. The poorly educated person of the information and digital reality does not compare himself or herself with examples of education of the past and does not demonstrate his or her erudition and essence, which is situationally replaced by diplomas and certificates that are essentially demonstrative.

Homo digitalis as a new – template – person no longer shows his or her awareness, as he or she is primarily focused on his or her identity, demonstrating active "narcissism" by using various computer programs and platforms (Spitzer, 2014). The better the gadget and the ability to use a digital gadget, the higher such a person is above all others, especially those who have remained behind the threshold of the new information and digital reality. On the other hand, the anthropological status of such a person, which characterises belonging to information and digital

SOCIAL ASPECT OF HUMAN BEING

technologies, is moving away from *homo sapiens* and, given the challenges of our time, the answer to which requires creativity and a creative approach, not for the better.

Given these characteristics of a new type of person – *homo digitalis* – it is necessary to determine the place and status of giftedness, the phenomenon of which remains an important factor in the formation of a creative, knowledgeable, intellectually developed personality. From the standpoint of this approach, it is advisable to distinguish, according to S. V. Proleiev, a number of conceptualisations that contain both prospects for creative development and theoretical limitations of the actual understanding of giftedness in the situation of the intensive spread of digital culture as an environment for the formation and affirmation of *homo digitalis*.

First. Giftedness is not a purely individual ability, but is the result of social and cultural development. That is, the phenomenon has an intersubjective rather than subjective nature. If we are talking about children's giftedness, who is its bearer – a child or *childhood*, an individual or a *state*, a person or *age*? Is it the individual who is gifted, capable, or is it *society* that contributes to the general progress? Finally, what is the essence of giftedness itself – in an individual capacity, or an *organisationally created system*, a theoretical practice to which individuals are only involved as its effective participants? The answer to the first question leads back to the phenomenon of *anthropological types* with very high giftedness potential, and therefore

The cultural matrix of perception and use of giftedness should take the form of optimal use of these states. A positive answer to the second question requires thinking, first of all, not of a person, but of society – to see in the social system and the whole totality of life forms (in the life world) the real phenomenon of giftedness or its absence. Accordingly, individuals with their specific qualities are epiphenomena derived from the totality of life and society. A positive solution to the third question requires seeing giftedness as a kind of cultural machine of a completely impersonal nature. It is a certain system of action and communication, interaction and value preferences. The definition of giftedness is encoded in cultural practices; giftedness is not a distracted property, it is characterised by cultural (even cultural-historical) relation. (authors' transl.) (Proleiev, 2011, p. 154)

Therefore, it is quite reasonable to believe that the basis, the foundation of giftedness is not an individual, but a complexly organised value-based, communicative and interactive cultural programme and the corresponding "value-sense universe" (S. Krymsky).

SOCIAL ASPECT OF HUMAN BEING

Second. As a rule, giftedness is not a real, existing characteristic. As a rule, it exists in a situation of potentiality – as a *possibility*, not as something real. In this situation, giftedness shows its combination with creativity. Likewise, creativity is not an innate property of an individual and is considered a quality that can be formed through special educational conditions. Creativity (the creation of new things) is set by internal (the need for self-realisation) and external (social and material) conditions. "The main of these conditions are personal development, motivation for creative activity and freedom of individuality" (Tkachenko, 2014, pp. 34-35). Thus, giftedness has the nature of creative capabilities. Only when analysing a real creative product can we talk about giftedness, and

Not just about a specific skill or ability, no matter how useful or valuable they may be in themselves. The existence of giftedness as a potentiality is also a fundamental point for its specific carrier, who, precisely because of its potential nature, for the first time ceases to be only a 'carrier' of a property, but turns into a *person* (personality) that has a *constitutive meaning* for giftedness. For the way of being of giftedness, the only available form of actual reality is an *act of creativity*. (authors' transl.)

(Proleiev, 2011, p. 155)

But can creativity be carried out in a situation where the active driver of the socio-cultural process caused by the information and digital reality is the combination with formalisation, which co-exist not in the dimensions of unity and opposition, but as commensurate processes (Türcke, 2019, pp. 40-42)?

In the information and digital space, there is no social or class differentiation; the dissatisfaction and ambitions of the masses are transformed into the joy of knowing about secular news figures, politicians, oligarchs and even criminal authorities. According to Precht, in the past, people planned for the future, determining their destiny. Nowadays, they try to develop "lateral vision" by "digitally glaring at others", looking for "confirmation of their existence on Google" (Precht, 2020, p. 5). Let us add: not in creativity.

Third. As a rule, giftedness inherently implies creativity, the way in which it is realised in every social culture and political system is through *conflict*. Giftedness, with its potential for creativity (and therefore unpredictability), is a danger to everything that is established and existing. The socio-cultural and political environment is usually concerned not with the utopian problem of "the best life" or "the development of all essential human powers", but with

The universal desire for *self-reproduction*. Giftedness as such (in the form of pure creativity potential) does not contribute to this constant ori-

entation of social life, but rather hinders it. Therefore, in an established social system, giftedness is doomed to conflict with the existing and conventional foundations of existence (knowledge, grades, success, etc.). This requires thinking of giftedness not as a positive asset, but as a fundamental and inevitable conflict, including the internal conflict of the individual with himself or herself. (authors' transl.) (Proleiev, 2011, pp. 155-156)

But can such a conflict take place in a situation where a person who cannot imagine himself or herself without information technology is trying to understand his or her perception and ways of thinking and cognition, asserting his or her originality from what mass culture produces? The image of the genius personality that attracted attention in the classical Modern era is increasingly receding into "museums and libraries" (Kultaieva, 2020).

However, in this situation, human evolution does not end with the digital type or image. Knowledge and creativity, which are now and will continue to be actively produced by the intellect, cannot and will not be focused on undeveloped individuals whose top achievements are measured in terms of the quality of the gadget's video camera and the number of likes. Human progress has always been and remains dependent on those individuals who are characterised by intelligence, creativity, and innovation. While the information, communication, economic and technological process is in constant dynamics of its forms, the mental, archetypal, intellectual and knowledge foundations of civilisation are focused on the use of the enormous potential of giftedness as a spiritual and cultural essence of a person and its further productive development.

Originality

It is substantiated that the process of human evolution is conditioned by the development of intelligence and creativity, the influence of which forms a certain anthropological image of a person, whose features are determined by giftedness. The homo digitalis generated by the information and computer network, as a result of changes in its cognitive abilities, sensory perception and perception of the world, demonstrates alienation from productive thinking, creativity and axiological imperatives. Formation of a more advanced anthropological type of human in the context of further progress in education, science and culture is a complex process of social support and development of talent, intelligence and creativity.

Conclusions

An important role in the formation of a specific anthropological type of person is played by the phenomenon of giftedness, which goes beyond the individual and asserts itself in the parameters of sociality and its cultural determinations. Giftedness is a factor that determines the development of science, culture, knowledge, as well as the main characteristics of a civilised person. At the same time, each epoch in the civilizational progress demonstrates a characteristic type of

SOCIAL ASPECT OF HUMAN BEING

person with certain anthropological characteristics. They are formed and affirmed as a result of the development of culture, the influence of which gives rise to a religious person, a metaphysical person, an economic person, a technological person, etc. Today, information and digital technologies, which have confidently entered the life of all mankind, have accelerated positive changes in society, enhanced human creativity through the capabilities of the Internet and innovative media products. But at the same time, the comprehensive impact of information technologies, due to their cultivation and accessibility, on culture and humanity as a whole constitutes the emergence of a digital society that gives rise to a new anthropological type of human being – homo digitalis. It essentially affirms the type of passive human being who demonstrates inauthentic existence, imitates creativity, replaces knowledge with information, and focuses on self-presentation. In this aspect, a digital person is the result of a digital culture. However, despite the serious challenge of society to the further civilisational progress of mankind, philosophical and anthropological discourse proves that a society based on education focused on the development of talent, an educational environment where the cultivation of knowledge and creativity prevails, can create a person capable of living and working in the dynamics of technological and socio-cultural progressive transformations.

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SOCIAL ASPECT OF HUMAN BEING

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Обдарованість як чинник конституювання людини креативної

Мета. Основу представленого дослідження складає філософсько-антропологічний аналіз проблеми креативності в сучасному освітньому просторі, доповненої інформаційно-цифровою реальністю як підґрунтям зміни цінностей і смислів особистості, що призвело до ствердження людини дигітальної (homo digitalis). Ця обставина, в умовах розуміння необхідності цивілізаційного розвитку, ставить проблему послідовного розв'язання таких завдань: 1) провести огляд і виявити теоретико-методологічне пояснення змісту і сенсу діяльності людини дигітальної (homo digitalis) в умовах трансформації цінностей культури і способів комунікації; 2) здійснити аналіз концептуального змісту феномену обдарованості й виникнення креативності в дискурсі філософської антропології і філософії освіти; 3) провести експлікацію основних параметрів інтерсуб'єктної природи обдарованості в контексті формування креативної особистості. **Теоретичний базис.** Динамічний процес формування нового антропологічного типу людини (homo digitalis) виводить філософію освіти на новий рівень теоретико-філософського осмислення. Філософсько-антропологічний вимір homo digitalis дозволяє визначити перспективи підтримки обдарованості як умови формування і розвитку креативної особистості, як цілісності когнітивного, екзистенційного і метафілософського змісту. Актуальність поставленої проблеми обумовлена кризою аксіологічних сенсів буття людини в ситуації утвердження дигітальної культури, яка в результаті потужного впливу інформаційно-цифрової реальності обумовлює зміну культури спілкування – від писемної культури до культури мемів, що зрештою призводить до ствердження шаблонів і стереотипів поведінки і мислення, які стають перепорою для розвитку обдарованості. **Наукова новизна.** Обґрунтовано, що феномен обдарованості значною мірою визначає стратегію формування активної творчої особистості в умовах цивілізаційних викликів, які постали перед людством і Україною зокрема, прагне прогресивного розвитку, а отже, відкриває нові перспективи розвитку національної ідентичності з урахуванням якісно іншого феномену антропологічного типу людини. **Висновки.** Сучасна епоха демонструє конституювання дигітальної культури, яка породжує новий антропологічний тип людини – homo digitalis. Ураховуючи серйозний виклик, що його створює дигітальна культура, філософсько-антропологічний дискурс, орієнтований на цивілізаційний поступ, здатний забезпечити необхідні вектори розвитку. Ствердження концептуальних положень феномену обдарованості й творчості доводить їхній вплив на розвиток освіченості, науковості, креативності як характеристик людини цивілізаційної. Освіта здатна підготувати креативну людину, готову до діяльності й творчості в динаміці технологічних і соціокультурних трансформацій і викликів.

SOCIAL ASPECT OF HUMAN BEING

Ключові слова: людина дигітальна; філософська антропологія; креативність; творчість; культура; цінності; освіта; знання; інтелігібельність

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THE MAN IN TECHNOSPHERE

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Marginalization of Man in Technical Civilization

Purpose. This article aims to study ways of reconsidering the naive and optimistic view of technology in contemporary philosophical literature. **Theoretical basis.** The research draws on the concepts of phenomenology and philosophical anthropology. **Originality.** The focus of critical reflection is on negative trends in technological development that pose a threat to humanity's survival. In this context, the in-depth study of philosophical questions about what technology is and what it means to be human becomes particularly relevant. Naive interpretations often suggest that technology plays a central role in shaping human identity. For instance, Marxism embodies this idea, viewing the level of technological development (tools and means of production) as both a primary factor in historical human formation and a measure of social progress. Naivety also manifests in the belief that radical global change is justified. However, as modern scholars of the history of philosophy and philosophy of technology convincingly argue, these views are superficial and rely on partial readings of classical texts. Today, the recognition of non-technical factors – such as language, rituals, and play – in human development is widely accepted and productive. A deeper understanding of current technological interpretations opens new perspectives for exploring humans' role in culture and exploring human responsibility. **Conclusions.** In modern times, the most urgent issue is how people's relationship with technology is evolving. This is reflected in growing uncertainty and fear. Modern researchers warn that the naive reception of technology as a tool results in disconnecting technology from culture, philosophy, and ethics. The emancipation of technical rationality from value-based one, breaking the link between philosophy and science, truth and goodness, is particularly troubling. Consequently, there is an urgent need to find ways to humanize technology, beginning with a fundamental rethink of the technomorphic view that defines humans as tool makers. The marginalization of humans stems from the dominance of ideas portraying technology as an external tool. Recognizing the importance of language, rituals, and play in human development is both profound and justified. The notion that technology is a means to realize human essence – that is, working on oneself (psyche) – remains compelling. Moving beyond naive views of technology and developing sound philosophical frameworks is a crucial step towards understanding human nature and discovering one's purpose in the universe. A detailed exploration of this concept will be the subject of the next publication.

Keywords: man; technology; philosophy of technology; technomorphism; good; evil; responsibility

Introduction

Throughout history, the main task of humans was to cultivate a higher principle within themselves. Other motives of human behavior, especially the desire to radically change the world around them, played a secondary role. This situation has changed significantly over the past few centuries, as technology has come to the forefront as a means of transforming the world. The scale of humanity's ability to change the world is increasing dramatically; that is, technology is becoming an ever more powerful force. At the same time, humans have gradually lost their key status. These changes have repeatedly attracted the close attention of philosophers, leading to the

THE MAN IN TECHNOSPHERE

development of the philosophy of technology. Today, the ambiguous consequences of rapid technological development are of particular concern. As a result, interest in several long-standing and seemingly resolved problems is growing: What are the main trends in technological development, and how do they influence human existence? What are the ambiguities and contradictions of this development? What negative consequences and threats does technological progress pose? To what extent does the rise of modern technophobia relate to real threats to human survival? What changes in worldview are necessary for a radical improvement in the current situation? It is important for us that the genesis of anthropological currents in philosophy, i.e., existentialism, philosophical anthropology, personalism, etc., is closely connected with the development of technology.

Schematically, the diagnosis of the current spiritual situation looks like the dominance of a naive interpretation of the essence of technology. The basis of this approach is the ancient desire of men to change and master the world around them. It is correct to note that over the last few centuries, technology as a means of satisfying this human need has been adored, and the level of progressive development of mankind has been unambiguously linked to the level of technological development. We are talking about a simple and unambiguous dependence, namely, the level of development of technology is the main indicator of social progress, and therefore, the level of human perfection. The last few hundred years of the development in human history are usually classified as technical civilization. Although it is difficult to deny the large-scale changes and rapid progress in the field of technology, at the same time the destructive consequences of its development, which are associated with the way of human existence, are undeniable.

It is now increasingly obvious that the rapid development of technology over the past few hundred years has led to the destruction of the environment and a destructive impact on humans. Therefore, those philosophical texts whose authors thematize the problem of technology and the nature of its impact on basic human values are especially valuable. Here, the publications of K. Jaspers and M. Heidegger, L. Mumford, J. Ellul, H. Skolimowski, etc. should be mentioned first of all.

The main focus is on the modern man as the bearer of unchecked power and the unprecedented scope of his/her possibilities. In a time of catastrophic growth in unpredictable consequences, traditional interpretations of good and evil as fundamental ethical concepts need to be reevaluated. By the mid-twentieth century, it was clear to Jaspers that technology in itself is neither good nor evil. However, the technological power of modern humans has subtly become a monster, posing a threat to both physical survival and inner well-being. Under such circumstances, the importance of fundamental research aimed at developing a new ethics for technological civilization is unquestionable. This is where Hans Jonas's work, "The Imperative of Responsibility: In Search of an Ethics for Technological Civilization", comes into focus. "The former ethics", he writes, "does not teach us such norms of *good* and *evil* that would correspond to the completely new modalities of human power and its possible manifestations" (Jonas, 2001, p. 7).

Analyzing the current state of man in culture reveals a significant gap between the expectations built over centuries and reality. We are discussing the negative effects of man's efforts to control the world and secure a central role within it. Why is modern man disappointed with his optimistic expectations? It is about man's loss of control over technological development and the transformation of man into an extension of the machine. From this analysis, the main problem of the article becomes clear: how to find ways to prevent human marginalization in a technological civilization.

Purpose

To analyze ways of rethinking the naively optimistic interpretation of technology in modern philosophical literature.

Statement of basic materials

Even a superficial acquaintance with the research literature allows us to state naivety as the main feature of traditional interpretations in technology during the 18th-19th centuries. This involves the interpretation of technology as a man-made tool that should bring only the expected positive results. Turning to the origins of technical civilization in European culture, it is impossible to ignore the philosophical heritage of Francis Bacon and René Descartes. The first, as is well known, belongs to the first technocratic utopia in European culture – "New Atlantis". On its pages, the author demonstrates firm confidence in the unconditional positivity of the human mind and the technical tools that are its carriers. Descartes' name is usually associated with the justification of man's right to transform the world and the conviction that human efforts are successful. The question of how realistic these ideas are will be discussed below.

A vivid example of a naive interpretation of technology is the Marxist concept of a man as a being who makes tools, developed in the second half of the 19th century. According to it, the process of making tools is the main factor in the formation of a man, that is, one's transformation from an animal into a real man. The founders of Marxism also emphasize the decisive role of the economy in social life. Such ideas still dominate scientific and popular science literature, which can be easily verified by surfing the Internet. Examples of its uncritical reproduction at the end of the 20th century include the interpretation of technology by the modern German philosopher Vittorio Hösle (2003), for whom technical activity is the most important fundamental feature of a man (p. 98). However, the example given is more a tribute to established traditions than a manifestation of a modern interpretation of the place of technology in the mankind's life. And although, today there are still widespread superficial ideas that the process of introducing the latest technologies is accompanied by the humanization of social life, however, in modern philosophical literature, culture, there is a radical change in emphasis. Nowadays, the naive idea of the movement of history as the progress of technology is increasingly assessed as a dangerous illusion.

In the process of a closer look, with the methods of critical understanding concerning the current trends in the development of technical civilization, it is impossible to ignore one of the most prominent works of the second half of the twentieth century, entitled "Technique or the Challenge of the Century" (1954). As its author, Jacques Ellul, aphoristically figured out it, the main purpose of the book is "a call to the sleeper to wake up". He proclaims and convincingly substantiates the thesis of the autonomy of technology as a subject of historical development: "technology causes and determines social, political and economic changes" (Ellul, 1954, p. 133). Revealing his vision of the nature of the main threat, he rightly notes that modern technology imperceptibly accustoms a man to itself. The latter, he writes, purrs like a cat, minimizing the feeling of threat as much as possible. Moreover, a modern man, adhering to an optimistic approach, imperceptibly loses control over the process of technology development, turning into an instrument of its development. The increase in the scale of technology's influence is due to the gradual expansion of technical approaches to all spheres of human activity, the mediation of all forms of human activity. This trend is threatening to the foundations of human civilization, which is why the title of Jacques Ellul's work is given.

THE MAN IN TECHNOSPHERE

A striking example of a critical attitude towards the approach to a naive interpretation of technology is Henryk Skolimowski's (1979) position, who proposes to define it with the concept of "technological euphoria". Kurt Hübner recently voiced deep concern about the state of deformation of the ontological status of a modern man under the influence of technology. In his opinion, the main object of philosophical critical analysis today is "the self-knowledge of a modern man, his/her technical and scientific intentionality and, hence, his/her hypertrophied rationality, which has become almost an end in itself" (Hübner, 1978, p. 388).

In this context, the question of the grounds for the conviction of the European man in the legitimacy and expediency of transforming the world on the principles of reason comes to the fore. Traditionally, a meaningful answer to this question in the literature is usually associated with the philosophical teachings of René Descartes. In the research literature, his position is often qualified as a kind of mouthpiece of technical civilization. First of all, we are talking about his absolutization of the cogito as the absolute starting point of philosophizing, revealed through radical doubt. An even more convincing and irrefutable argument for the focus in the teachings of the French philosopher, the father of rationalism, on the radical transformation of the world is his famous thesis from "Reflections on Method" about the possibility of becoming "the lord and master of nature". In the sixth part of this text, he seems to categorically and unambiguously indicate the key significance of this desire for a man. However, as attentive researchers of the history of philosophy have long noted, firstly, this expression is the only case in the thinker's legacy where it directly means the orientation of a person's attention to a radical transformation of the world, and secondly, and no less significantly, the author uses the particle "supposedly", which is often neglected or deprived of attention in the process of quoting.

It is easy to predict the remarks of colleagues that, they say, each era of European history has its own interpretation of the main ideas of the great classics, but it is worth noting their inappropriateness. In other words, this is not so much about interpretation as about mythologizing. It is difficult to deny that in the process of searching for ways to clarify the answer to the question of what the real Descartes is and what his modern interpretation looks like, we come across the fact of the ambiguity of his basic intention, which is hidden by multiple interpretations. However, as A. Malivskiy (2019), one of the modern researchers of the philosophical heritage of the French thinker, convincingly proves, for Descartes, anthropological interest is a priority. As a result of a meticulous study of Descartes' texts and biography, and research by modern Cartesian scholars, Malivskiy argues, firstly, on the undeniable importance of anthropological and ethical motives for him, and secondly, on the artificiality and superficiality of the interpretation of his position as anthropocentrism. One of the main reasons for the long-term neglect of the French thinker's interest in a man was his conscious intention to hide his true beliefs with the help of a mask. In particular, the vast majority of known interpretations of Descartes' legacy as a mouthpiece of technical civilization ignore, firstly, both the important place of the sensory-emotional component in human nature and, secondly, the fact that his last text ("Sentiments of the Soul") is devoted to the sphere of human feelings. The originality of Descartes' philosophical position will become even more obvious to us if we pay attention to the fact that, in searching for ways to solve the problem of improving the world, he focuses not so much on the external as on the internal world. It is significant that for him the ways to improve human nature are not so much associated with enriching it with knowledge as with improving human feelings.

Returning to the main problem of the article, it is right to focus attention on the question of what modern researchers of technology see as the main flaws of the optimistic interpretation of

THE MAN IN TECHNOSPHERE

the role of technology in human life? The most profound teaching among those thinkers who critically rethought the superficial concept of technology is represented by Lewis Mumford. He sees his main goal as a critical understanding of the prerequisites of our emotional fascination with technology and technical progress. He includes the overestimation of the role of tools and machines among the main flaws of the widespread interpretations of technology as culture. Mumford emphasizes that Karl Marx was mistaken about the decisive role of tools in human development. He is firmly convinced that the role of technology in human life cannot be understood if the integrity of human nature is ignored. For him, the habit of seeing human humanity in the manufacture of tools is not convincing. The main disadvantages of this approach are due to ignoring, firstly, a large number of examples of the use of tools by animals and birds, and secondly, the absence of similar manifestations of intelligence in five-year-old children. In other words, the weak point of the widespread approach, according to Mumford, is the neglect of the main chapters of human history. For him, as an expert on the cultures of ancient Egypt and Mesopotamia, it is undeniable that the process of the emergence of technology cannot be understood by ignoring rituals, dances, songs, drawings, carvings, etc. (Mumford, 1972).

Another manifestation of the critical reaction to the dominance of technomorphism is connected with the recognition of the right to exist of the philosophy of technology as an autonomous sphere of philosophical knowledge. This is Skolimowski's idea of the importance of developing a fundamentally new type of technology knowledge, which involves attention not only to instrumental-pragmatic aspects, but also to a holistic vision of human nature. The previous tradition, according to the author, is characterized by a maniacal focus on the quantitative parameters of the world. The lack of attention to the qualitative dimensions of the world and man is one of the most significant shortcomings of the technomorphic worldview. Analyzing possible scenarios of the future of humanity, Skolimowski pathetically expresses his credo in the title of the article – "philosophy of technology as philosophy of a man". In his opinion, in the worldview of the man of the future, a holistic vision of his/her nature will occupy a prominent place (Skolimowski, 1979).

A significant study of the modern man and the world at the peak of technical civilization and the crisis of man is the work of Hans Jonas's "The Principle of Responsibility. In Search of Ethics for Technological Civilization", 2001. Schematically outlining the main points of his interpretation of the current spiritual situation as a crisis state of humanity at the end of the 20th century, it is worth paying attention to the assessment of the current state of man and technology. For him, it is clear that a man today is something more than homo faber, and technology is something more than a technical tool. Explaining the changes in culture hidden from the outside eye, the author emphasizes the importance of going beyond technomorphism and the key significance of the ethical component: "... technology acquires ethical significance due to the central place it now occupies in the subjective goal of human life" (Jonas, 2001, p. 24). The author admits with undisguised sadness that a man today has lost the ability to control and direct the trends in the development of technology. In presenting his/her vision of ways to change this situation, he emphasizes, firstly, the importance of negative forecasts over positive ones and, secondly, the expediency of addressing the feeling of "fear" as a concern about the likely consequences of human activity. This involves using the "heuristic of fear" and "courage to fear". For us, Jonas's thesis that the image of the future must necessarily include not only knowledge of the desired result, but also knowledge of man and the motives of human behavior, is of fundamental importance. At the same time, the latter must not so much encourage

THE MAN IN TECHNOSPHERE

a man to technical activity as they will restrain him /her from excessive activity. The feeling of fear, he rightly writes, "receives a new value". In a situation of radical growth of human capabilities, this feeling is actualized: "We are powerful and conscious of our power, we must today deliberately come to the point of 'learning fear'" (Jonas, 1987, p. 66).

How can and should modern humanity change the direction of the technological development it has created? In exploring this question, it is helpful to briefly review certain points from earlier discussions. This includes, first, Mumford's idea of human development as a process of working on oneself as one's own body, and second, the role of excess psychic energy in shaping human evolution. Importantly, we must recognize the artificiality of the idea that Descartes' philosophical legacy justifies man's right to radically transform the world. The notion favored by some modern thinkers – that man should minimize ambitions, set aside previous achievements, and return to a state resembling that of primitive humans – offers a profound and fruitful perspective. In other words, we need to reject the familiar European-centric view of humanity and acknowledge the presence of doubt, uncertainty, and fear in the human mind. These feelings are especially crucial in our current effort to revise the fundamental principles of the past era. This is what Hans Jonas describes as the "heuristic of fear". In essence, this fear relates to a cautious, balanced, and thoughtful attitude toward the world. In other words, we must move beyond a naive understanding of ourselves and the world, paying attention not only to primary (expected) outcomes but also to secondary and tertiary effects. By taking these steps, we improve our chances of meaningfully understanding the concept of "responsibility", which Jonas highlighted in the title of his foundational work.

Nowadays, artificial intelligence is playing an increasingly important role, which humanity associates with promising prospects for the humanization of culture. How justified are these expectations? To a large extent, the book by the modern German philosopher Richard David Precht (2020), "Artificial Intelligence and the Meaning of Life", offers an opportunity to clarify this issue. The author rightly points out several positive achievements in science and information technology related to artificial intelligence. However, he also acknowledges some valid reservations. This includes both ecological threats and climate change, as well as the undeniable fact that developing and using relevant technical devices is impossible without increased exploitation of nature and its resources. Unlike previous thinkers in the philosophy of technology, Precht does not consider the traditional distinction between animals and humans to be significant. It is questionable for him because it ignores the fact that the emotional principle that unites them yet also greatly distinguishes them in the technical world remains unconsidered. His point is particularly compelling when it comes to the impossibility of a world of human culture without emotional feelings as its main components. The realities of our existence at the beginning of the 21st century convincingly show that a person cannot be reduced to a mechanism and calculation, and his/her creativity is not diminished to the operation of cold machine intelligence.

Originality

The focus of critical reflection in the article is on the harmful trends in technological development, which threaten humanity's self-destruction. In this context, the need for a thorough exploration of philosophical questions about what technology is and what it means to be human becomes relevant. Naive interpretations of these concepts often include the idea that technology plays a key role in shaping humanity. The embodiment of this position is Marxism, where the

THE MAN IN TECHNOSPHERE

level of development of the means of production (technical tools) is both the main factor in the formation of man in history and the criterion of social development. The forms of manifestation of naivety also include a person's conviction in the legitimacy of radical change in the world. However, as modern researchers of the history of philosophy and philosophy of technology convincingly prove, these interpretations are superficial, and their justification is based on a fragmentary interpretation of classical texts. Now the thesis about the importance of non-technical factors in the development of man, which include speech, rituals and play, is indisputable and fruitful. A meaningful understanding of modern interpretations of technology opens up new perspectives in the process of studying the problem of man in culture and developing the problem of human responsibility.

Conclusions

Nowadays, the issue of how a person relates to technology has come to the forefront. This is evidenced by increasing uncertainty and fear. According to modern researchers, a naive view of technology as merely a tool leads to a disconnect between technology and culture, philosophy, and ethics. The separation of technical rationality from value-based rationality – essentially, the rift between philosophy and science, truth and good – is especially concerning. As a result, there is a growing effort to find ways to humanize technology. This requires a fundamental rethinking of the technomorphic view of man as simply a being who makes tools. The marginalization of humans stems from the idea that technology is just an external tool. The importance of language, rituals, and play in human development is profound and valid. It's hard to ignore the thesis that the idea of technology as a means is rooted in human nature, specifically in his work on himself (his psyche). Moving beyond a naive view of technology and developing related philosophical ideas is an important step toward understanding ourselves and discovering our purpose in the universe. A clear elaboration of this idea will be the focus of the next publication.

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Маргіналізація людини в технічній цивілізації

Мета. У статті передбачено вивчити шляхи переосмислення наївно-оптимістичного тлумачення техніки в сучасній філософській літературі. **Теоретичний базис.** Дослідження ґрунтується на концептуальних положеннях феноменології та філософської антропології. **Наукова новизна.** Об'єктом критичного осмислення є негативні тенденції розвитку техніки, які загрожують самознищенням людства. У цьому контексті актуалізується завдання поглибленого вивчення філософських питань про те, що таке техніка та що таке людина. До форм прояву наївного підходу щодо тлумачення змісту цих понять належать уявлення про ключову роль техніки у становленні людини. Втіленням означеної позиції є марксизм, де рівень розвитку засобів виробництва (технічні знаряддя) постає як основним фактором становлення людини в історії, так і критерієм суспільного розвитку. До числа форм прояву наївності також належить переконаність людини в правомірності радикальної зміни світу. Однак, як переконливо доводять сучасні дослідники історії філософії та філософії техніки, ці положення поверхові, а їх обґрунтування спирається на фрагментарне тлумачення класичних текстів. Нині безсумнівною та плідною є теза про важливість позатехнічних факторів становлення людини, до яких належать мова, ритуали та гра. Змістовне осмислення сучасних інтерпретацій техніки відкриває нові перспективи в процесі вивчення проблеми місця людини в культурі та розробки проблеми відповідальності людини. **Висновки.** У наші дні на перший план виходить проблема зміни способу ставлення людини до техніки. Свідченням цього є процес посилення невпевненості та почуття страху. На думку сучасних дослідників, наївна рецепція техніки як інструменту зумовлює втрату зв'язку техніки з культурою, філософії з етикою. Особливу тривогу викликає емансипація технічної раціональності від ціннісної, тобто розрив філософії та науки, істини і блага. А тому інтенсифікується пошук форм гуманізації техніки. Її передумова полягає в радикальному переосмисленні техноморфного бачення сутності людини як істоти, яка виготовляє знаряддя праці. Маргіналізація людини стає результатом домінування уявлень про техніку як зовнішні інструменти. Глибокими та правомірними є ідеї про значущість мови, ритуалів та гри в процесі становлення людини. Важко не погодитися з тезою про укоріненість ідеї техніки як засобу сутності людини, тобто її роботи над самою собою (своєю психікою). Вихід за межі наївного тлумачення техніки та розробка відповідних філософських концепцій – важливий крок на шляху самопізнання людини та реалізації нею свого покликання у Всесвіті. Змістовна конкретизація цієї ідеї буде темою наступної публікації.

Ключові слова: людина; техніка; філософія техніки; техноморфізм; добро; зло; відповідальність

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UDC 316.3:316.774I. V. TOLSTOV^{1*},^{2*}, V. M. SHAPOVAL^{3*}^{1*}Ukrainian State University of Railway Transport (Kharkiv, Ukraine),^{2*}V. N. Karazin Kharkiv National University (Kharkiv, Ukraine), e-mail tollivan12@gmail.com, ORCID 0000-0001-5511-1670^{3*}Kharkiv National University of Internal Affairs (Kharkiv, Ukraine), e-mail shapovalw@ukr.net, ORCID 0000-0003-4826-8463**Person of Mass Information Consumption as a Phenomenon of Post-Information Society**

The purpose of the article is to provide a philosophical and anthropological understanding of the phenomenon of the person of mass information consumption. The study analyzes the main problems faced by modern individuals in a total information environment: erosion of intellectual potential, weakening of critical thinking, and reduction of innovation capacity. The article aims to outline strategies for overcoming these challenges and assess their potential consequences for the future of humanity. **The theoretical basis** of the article lies in the methodology of philosophical anthropology and social philosophy, applying systematic principles, dialectical ascent from the abstract to the concrete, as well as hypothetical-deductive and phenomenological methods. **Originality.** The article introduces and substantiates a new philosophical concept – *a person of mass information consumption*, which, in the authors' opinion, adequately reflects the essence of the modern stage of personality development. This concept makes it possible to outline the key features of the newest type of person and highlights the reasons for his or her transformations in the new socio-cultural conditions. **Conclusions.** The contemporary civilization is experiencing profound shifts in the nature of information and its subjects. With the expansion of information and communication technologies, millions are engaged in creating and consuming information, leading to the rise of virtual reality as a substitute for natural environments. This dynamic fosters a divide between an intellectual elite and a mass of superficial content consumers, resulting in a decline in critical thinking and creative potential. To counter these risks, it is crucial to (1) conduct in-depth research into digital media addiction and develop programs to foster critical thinking, (2) protect society from harmful content while promoting access to quality, life-affirming information, and (3) study the effects of virtualization on social structures and cultural identity to anticipate and prevent negative transformations of human consciousness.

Keywords: human; consciousness; knowledge; information; person of mass information consumption; post-information society

Introduction

Human society is a highly complex system in which economic, socio-political and spiritual components are closely intertwined. The civilised life of people in society has significant advantages compared to life in the wild, where each individual is constantly exposed to deadly dangers and risks. However, civilisation has its own contradictions, which escalate over time, to the point where it leads to the destruction of entire countries and peoples. Philosophers and political thinkers have long wondered what the essence of human existence is, what the reasons for the current changes are, what the main life driving springs are, and how to create an ideal society where, if not all, then at least most people would be happy. The debate on this issue has been going on for as long as philosophy has existed, and one can observe an infinite number of different positions, from advocating mainly material causes of social and anthropological transformations (Bell, 2018; Schwab, 2019; Williams III, 2021), to the opposite point of view, which gives priority to ideal moments (Castells, 2009; Lloyd, 2012).

The peculiarity of our time is that, firstly, a huge amount of knowledge has been accumulated about society and human beings, and this knowledge is specific and quite accurate, and secondly, people's ability to solve urgent problems has increased immeasurably, and today we can do many things that our ancestors could not even dream of. Civilisation has a lot to be proud of, but

THE MAN IN TECHNOSPHERE

it also has many problems. The life of people in society is becoming increasingly complex, and theorists do not agree on what the main content of the current stage of our development is and where its vector is directed.

Some researchers suggest that at the end of the twentieth century, humanity is moving towards a post-information society, which

... can be understood as a set of ideas and research experience, attempts to (re)interpret meanings and it has its own scientific value, thus the postinformation society does not necessarily have to denote a new era. The concept of "post-information society" has its heuristic potential because it enables researches to integrate the ideas and experience of (re)interpretation of transformational processes associated with changes in the role and meaning of information in society, and if it is conceptualized correctly for the needs of applied research... (Yakovlyev & Kupka, 2023, p. 185)

It is emphasized with good reason that we are moving towards a "knowledge society", that knowledge and information are becoming the main driving force that determines the speed, scale and direction of economic and social change:

Commentators increasingly began to talk about 'information' as a distinguishing feature of the modern world thirty years or so ago. This prioritization of information has maintained its hold now for several decades and there is little sign of it losing its grip on the imagination. We are told that we are entering an information age, that a new 'mode of information' predominates, that ours is now an 'e-society', that we must come to terms with a 'weightless economy' driven by information, that we have moved into a 'global information economy'... Just what sense to make of this has been a source of controversy. To some it constitutes the beginning of a

truly professionalized and caring society while to others it represents a tightening of control over the citizenry; to some it heralds the emergence of a highly educated public which has ready access to knowledge while to others it means a deluge of trivia, sensationalism and misleading propaganda. (Webster, 2014, p. 2)

Researchers do not share a single view on the nature of modern society and the prospects for overcoming the crisis phenomena associated with the development of the information environment. For example, Manuel Castells (2009) speaks of "information capitalism", emphasising the crucial role of information flows in the structure of power and economy. At the end of the twentieth century, Daniel Bell (1988) reflected on the transition from industrial to post-industrial society, identifying the latter with the information society. Jean Baudrillard (1998) pointed to the profound changes in culture, which has become a culture of mass communication, associated with signs and simulacra, which cannot but have an impact on people. Anthony Giddens (2023) drew attention to the new risks posed by the information society, in particular the threat to privacy and the ethical challenges of information wars, while Jürgen Habermas (2023) analysed the impact of manipulative information practices on public consciousness and democratic processes.

Today, it is becoming increasingly evident that humanity is entering a new phase of development – the post-information society, which is characterised not only by the availability and volume of information, but also by a radical change in the nature of its perception and use. Unlike the information society, which emphasised the importance of human knowledge and competences, the post-information society is characterised by an oversaturation of information flows, dominance of virtual realities and simulations, which gives rise to a number of serious problems, namely: erosion of intellectual abilities, weakening of critical thinking, and reduction of the innovative potential of the individual.

These processes inevitably affect the individual: his or her worldview, type of consciousness, lifestyle and identity. The information environment created by mankind is gradually becoming the main form of its existence, replacing the experience of direct relations with nature. As a result, a new anthropological type is being formed – a person of mass information consumption, who is both a product and an active participant in the post-information society.

Purpose

The purpose of the article is to provide a philosophical and anthropological understanding of the phenomenon of the person of mass information consumption. The study focuses on the analysis of the main problems faced by modern individuals in a total information environment: erosion of intellectual potential, weakening of critical thinking, and reduction of innovation capacity. Achieving this purpose requires outlining possible measures to overcome these problems and assessing their consequences for the further development of humanity.

Statement of basic materials

Any living being needs information to adapt to the conditions of its immediate environment, survive and procreate. Humans are no exception, but their relationship with information has a number of significant features that are fundamentally different from the way other animals perceive the world. Being, firstly, a rational and, secondly, a social being, man has created tools and then technologies that eventually helped them to extend the influence over the entire surrounding world, to subjugate it to human will. All this became possible to a large extent due to the fact that man learned to receive, process and use information in a new way.

The expansion of man to all corners of the planet and beyond has given rise to many problems related to both the knowledge of new, previously unknown phenomena of the world around us and adaptation to the artificial conditions created by man, where information plays an important role. Improvements in technology and engineering are steadily leading human civilisation towards greater complexity, the pace of scientific and technological progress is accelerating, and the fourth industrial revolution is unfolding before our eyes, directly linked to the development of information and communication (Schwab, 2019). However, technological progress is not always accompanied by an equally undeniable progress in the mental and spiritual component of the human personality. It is obvious that humanity is moving forward, moving very fast, but where it is going is not completely clear (Shapoval & Tolstov, 2021).

Thanks to widespread access to modern information and communication technologies, hundreds of millions of people are involved in the processes of generating, transmitting and consuming information. If in the recent past the process of information transfer was mainly from one person to another through direct communication and speech, then with the advent of printing, periodicals, radio, television, and the Internet, this process has become much more complicated and accelerated. Today, most people prefer to deal with artificially created information, which is increasing in quantity and becoming more accessible, both in terms of receiving it and retransmitting it.

For many centuries of human history, the producers of new knowledge were mainly developed, highly intellectual individuals – philosophers, scientists, writers, theologians. In the information space there was a constant struggle for existence among ideas, where mainly significant ideas (with a plus or minus sign) survived and spread, while others disappeared without a trace in the vortex of history. Today, a new information product can be created and disseminated around the world by virtually any individual, regardless of development, who has access to the appropriate information and communication tools. As a result, the information sphere is largely filled with information of dubious quality, often with unverified, false and openly hateful content. High-quality information makes up a rather small share in the oceans of insignificant, one-day materials, or even outright information garbage.

We can agree that in the first half of the 21st century, humanity is gradually moving to a new stage – the stage of the post-information society – a new type of social reality, which in some respects differs significantly from the previous one.

Today, a significant part of the world's population spends their work and leisure time in virtual reality. The satisfaction of basic material and spiritual needs is also carried out with the help of information and communication technologies. Along with the positive aspects of this situation, there are also growing risks. Individuals who are unable to distinguish between high-quality and low-quality information, do not know the limits of its consumption, try to escape from the world into an illusory reality, radically change their lifestyles and, at the same time, their worldview.

THE MAN IN TECHNOSPHERE

A significant feature of the modern period is that many people prefer to receive information not directly from the world around them, as it was the case throughout previous history, but indirectly, through various information and communication devices. This has important consequences, because depending on the source of information and the technical capabilities of the consumer, the information will be different, and it ultimately shapes the thoughts and actions of the individual.

The human mind is designed in such a way that it is ready to absorb as much information as possible from the outside. By its very nature, consciousness is programmed to continuously receive more information from the outside, as this helps to develop a more appropriate line of behaviour that will ensure the self-preservation of a person as a physical being and will contribute to the satisfaction of the entire range of his or her material and spiritual needs.

Every individual strives for new knowledge, but not everything offered by modern society really helps to navigate the world, set and achieve meaningful and worthy goals. A person falls into a kind of trap: on the one hand, he or she seeks to obtain the maximum amount of information available, believing that this paves the way for effective activity; on the other hand, those who manage information flows have other goals and produce materials that are not always for the benefit of the individual. There is often an explicit or implicit desire to disorient those who enter virtual reality, to narrow their intellectual horizons, to turn a person into a puppet, in the ultimate sense, to make them a completely controllable being. Those in power assume that it is much easier to manipulate crowds of millions than to manage them intelligently in their own interests. As Emanuel Castells notes,

Power is primarily exercised by the construction of meaning in the human mind through processes of communication enacted in global/local multimedia networks of mass communication, including mass self-communication. Although theories of power and historical observation point to the decisive importance of the state's monopoly of violence as a source of social power... ability to successfully engage in violence or intimidation requires the framing of individual and collective minds. (Castells, 2009, p. 416)

The information produced in society, which is supposed to be the basis of "enlightenment", often becomes a tool for "darkening" consciousness, turning a person into a thoughtless, rationally unthinking creature, a cog in a giant social machine, and it takes a lot of effort to avoid this fate (Habermas, 2023). To avoid this, one must become a holistic thinker, develop a flexible, keen intelligence, have real knowledge, and deep humanistic beliefs. Such people can manage large-scale social projects, guide political and economic development in a constructive direction, and ensure the progress of humanity.

People want to know what is happening around them, especially when the world around them is in a state of rapid transformation. We need accurate and truthful information about the natural world and society. However, such information is, firstly, a rather expensive product, and second-

THE MAN IN TECHNOSPHERE

ly, it cannot be accessible to everyone because it is quite complex in content, and not everyone can use it for positive purposes. First of all, such information is needed by those who make responsible government decisions. Senior executives, more than anyone else, are interested in complete and truthful information. But they are also heavily dependent on those who supply them with information, and thus are not immune to manipulation.

Speaking about the origins and reasons for the transition to the stage of a mass information consumption society, the following should be noted. Capitalism in its modern forms cannot develop otherwise than through the improvement of forms of production and consumption. It is quite natural that the consumption of material values at some stage reaches the limits of saturation, and new approaches and considerable ingenuity are needed to persuade people to consume things they do not need or even do not want.

The human sensory sphere is such that people are constantly in need of new information and new experiences. The spiritual needs of a person are virtually unquenchable. However, even art, which is designed to satisfy the high spiritual needs of a person, has become part of mass commercial culture. The development of digital technologies, globalisation, and active market mechanisms are transforming both artistic production and consumption, turning art into one of the driving mechanisms of the mass consumer society. This process, which affects both artists and audiences, has both positive and negative consequences. On the one hand, art is becoming more accessible to a wider audience, overcoming national, social and geographical barriers; the development of digital technologies allows artists to find their target audience and diversify their work. On the other hand, according to Y. S. Semko,

Replacing the thing with a simulacrum, a sign, the ideology of consumption leads to large-scale commercialization of culture, the erosion of ethical norms, contributes to social inequality. Demonstrative and spectacular consumption puts people in front of the need to believe in life as a holiday, in the happiness of shopping, in the joy of possession, bringing to the social system a completely new ethic – the ethics of consumerism.

(Semko, 2022, p. 93)

The current phase of capitalism's development makes it necessary to pursue a sophisticated economic and information policy: to satiate human feelings not only by buying material things, which, despite everything, remains relevant, but also to actively shape the sphere of motivation with the help of information and communication technologies, which can be easily controlled and guided in the right direction. When the satisfaction of spiritual needs is largely transferred to the virtual sphere, all that remains is to get the consumer hooked on the right information product, and you can manipulate his or her consciousness in any way, while forcing them to pay for the services provided. The ultimate goal of capitalist society is still the monetisation of consumer processes.

As for the consequences of this transition, for most unprepared people, they are quite sad. Humanity is rapidly differentiating into a rational, systematic and deeply thinking minority that

THE MAN IN TECHNOSPHERE

creates and uses high-quality information products, and a majority that superficially and uncritically perceives any information that comes into its field of vision. It is not easy to entertain and satisfy a large mass of people who are satiated with everything in material and spiritual terms. However, since a person perceives the world only through his or her own consciousness, there are ample opportunities to manipulate this consciousness, both globally, influencing a multi-million audience, and individually, taking into account the interests and tastes of each individual.

Today, for the sake of profit, any notions of morality, artistic taste and common sense can be thrown aside, the boundaries between the permissible and the unacceptable, the norm and the pathology can be removed, and madness itself can be declared the norm and incessantly introduced into the minds of the average consumer. But, having created such a "consumer" in hundreds of millions of copies, it is very difficult to keep them within certain limits. It is no coincidence that crime in general and cybercrime in particular is on the rise in the world. Marc Goodman, emphasises,

Before we know it, our global society will have trillions of new devices connected to the Internet, devices that will saturate every aspect of our daily lives. These constant communications will connect people and machines across the planet, for good and ill, and they will be woven into our exponentially expanding consciousness. As a result, technology will no longer be the story of machines – it will become the story of humanity, and those who know how the underlying technologies work will increasingly take an advantageous position and use it for their benefit, often to the detriment of the average person. (Goodman, 2019, p. 29)

A person needs a measure of resources for physical existence and intellectual health. An excess of information that flows into an individual's mind in a continuous stream is more dangerous than a lack of it. A creative person, experiencing a certain "spiritual hunger", receives an impetus to generate his or her own thoughts, resulting in new ideas, inventions and discoveries. An individual in a state of information overload may lose the ability not only to engage in creative but also in any activity, seeking only to mindlessly absorb a kaleidoscope of new external impressions.

In order for people to preserve themselves as rational beings and ensure a favourable prospect for the development of society, the task of proper, i.e., intelligent and far-sighted handling of artificial information resources produced by modern civilisation, as well as information hygiene, should be prioritised. Of particular importance is education, which should shift the emphasis from quantitative to qualitative parameters of information provision, form not only narrow specialists with a limited set of functions, but also well-rounded individuals with the ability to systematically handle information resources and to see the world in a forward-looking manner.

Freedom of information, the freedom to receive and disseminate it, which is one of the main values of modern society, should be clarified to mean *freedom of quality information*, i.e. information that meets the criteria of truth, goodness and justice. The urgent requirement of our time should be to ensure the freedom to receive and disseminate positive, moral, life-affirming information and to warn against dark, harmful, hateful content. Ultimately, we are talking about the consciousness of people, and it is the state of consciousness of each individual and all people in general that decisively determines our future.

Originality

The article introduces and substantiates a new philosophical concept – *a person of mass information consumption*, which, in the authors' opinion, adequately reflects the essence of the modern stage of personality development. This concept makes it possible to outline the key features of the newest type of person, highlights the reasons for their transformations in the new socio-cultural conditions, and indicates the possible consequences of these changes in the short and long term.

Conclusions

The main features of the new stage of society development are that both the subject that creates and disseminates information and the object – that is, the information itself – have changed. Thanks to information and communication technologies, hundreds of millions of people are involved in the creation, distribution and consumption of information, and in the near future, perhaps, the entire humanity. If earlier people used to receive information mainly from the natural world, now they have created a new, artificial information environment in which they spend a significant part of their time and which, in fact, becomes their life world. This is dividing humanity into an intellectual elite that creates and uses high-quality information, and those who are in the realm of low-quality and openly harmful content. The consciousness of a significant number of people is undergoing significant changes, and they are turning from creative beings with potentially endless opportunities for development into indiscriminate consumers of mass surrogate information services. A person of mass consumption of information who spends a significant part of his or her life in virtual reality, where not positive activities prevail, but rather haphazard and meaningless consumption of endless streams of information and doomscrolling, significantly distorts his or her consciousness. If these processes become widespread, it can lead human civilisation into a deadlock, put an end to human biological and intellectual evolution, and make us face a real prospect of self-destruction.

To prevent this development, humanity should take a number of measures today. Firstly, we should focus on a deeper study of the psychological mechanisms of human dependence on digital media, which will allow us to develop effective prevention programmes and stimulate critical thinking. Education plays a key role in this process. It should move from quantitative indicators to qualitative transformations, forming not just narrow specialists, but well-rounded individuals capable of systematic analysis, strategic thinking and responsible handling of information resources. Secondly, in the context of information overload, it is necessary to protect society from harmful content, while maintaining access to high-quality, life-affirming information that meets the criteria of truth, goodness and justice. Thirdly, special attention should be paid to the impact of virtualisation on social structures and cultural identity. The study of these processes will help to predict changes in the consciousness of individuals and society, and prevent its deformation in time.

Thus, in order to ensure sustainable development and preserve the intellectual and socio-cultural achievements of mankind, it is necessary to maintain a balance between information

flows and critical consciousness. Only a conscious approach to information consumption, supported by quality education and ethical standards, will help to avoid the threats of the post-information society and ensure the progressive development of humanity.

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Людина масового споживання інформації як феномен постінформаційного суспільства

Мета. Стаття спрямована на філософсько-антропологічне осмислення феномену людини масового споживання інформації. У фокусі дослідження перебуває аналіз основних проблем, із якими стикається сучасна людина в умовах тотального інформаційного середовища, а саме: ерозія інтелектуального потенціалу, послаблення критичного мислення, зниження інноваційної спроможності. Означена мета потребує окреслення можливих заходів для подолання цих проблем та оцінки їхніх наслідків для подальшого розвитку людства. **Теоретичний базис.** Підґрунтям дослідження слугує методологія філософської антропології та соціальної філософії із застосуванням принципів системності, сходження від абстрактного до конкретного. Для розв'язання прикладних завдань використано гіпотетико-дедуктивний та феноменологічний методи. **Наукова новизна.** У статті введено та обґрунтовано новий філософський концепт – *людина масового споживання інформації*, який, на думку авторів, адекватно відображає сутність сучасного етапу розвитку особистості. Цей концепт дозволяє окреслити ключові особливості новітнього типу людини, висвітлює причини її трансформацій у нових соціокультурних умовах. **Висновки.** Сучасний етап розвитку людської цивілізації відзначається зміною як суб'єкта інформаційної діяльності, так і самої природи інформації. Завдяки розвитку інформаційно-комунікативних технологій до процесу створення, поширення та споживання інформації долучаються мільйони людей, поступово формується особлива віртуальна реальність, яка стає життєвим світом людини, замінюючи собою природне середовище. Як наслідок, людство дедалі більше поділяється на інтелектуальну еліту, яка оперує якісним знанням, та масу споживачів поверхового, часто сурогатного контенту. Така тенденція спричиняє глибокі зміни у свідомості більшості людей: із потенційно творчих істот вони щодалі перетворюються на пасивних споживачів інформації, що може поставити під загрозу подальшу біологічну та інтелектуальну еволюцію людства. Щоб запобігти такому сценарію, необхідно вжити низку заходів: по-перше, зосередити увагу на докладному вивченні психологічних механізмів залежності людини від цифрових медіа, що дозволить розробити ефективні програми профілактики та стимулювання критичного мислення; по-друге, захистити суспільство від шкідливого контенту, зберігаючи при цьому доступ до якісної інформації; по-третє, окрему увагу слід приділити впливу віртуалізації на соціальні структури та культурну ідентичність. Застосування цих заходів допоможе передбачити зміни у свідомості людини та вчасно запобігти її деформації.

Ключові слова: людина; свідомість; знання; інформація; людина масового споживання інформації; постінформаційне суспільство

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UDC 130.2:304+52O. V. STOVPEETS^{1*}^{1*}Odessa National Maritime University (Odesa, Ukraine), e-mail a.stovpets@gmail.com, ORCID 0000-0001-8001-4223**Philosophical-Anthropological Aspects of Space Exploration:
Main Contradictions and Prospects for Consensus**

Purpose. In this article, the author aims to provide a philosophic-anthropological study on the prospects of space exploration by clarifying several related questions: Why should mankind explore extraterrestrial space? Where are the key consensus points, the achievement of which will be the determining prerequisites for mankind to go beyond the current boundaries of inhabited space and establish ourselves in the outer world? How could anthropology help today in preparing for space exploration? **Theoretical basis.** The author has taken into account a number of recent studies that focus on the social-anthropological aspects of the current stage of space exploration and development. Of particular interest are those specific social techniques and descriptive methods that anthropologists propose to incorporate into contemporary space exploration. These include: thick description method, double exposure method, participant observation method, and special practices of "dwelling", "placing", mapping, outlining, visualizing, etc. **Originality.** From a philosophic-anthropological perspective, the author focuses on understanding the current counterpoints on the path of space exploration, in particular, analyzing the contradictions between technocratic, pragmatic-political, and humanistic approaches to space expansion. Possible prospects for consensus between different worldview positions on the place and role of man in the process of space colonization are formulated. The anthropological discourse is expanded in terms of studying the possible impact of space development for human identity, existential status, and ethical guidelines of the human civilization. **Conclusions.** The near-Earth space has already become an object of influence of human technologies. But so far men themselves in near-Earth space are rare, rather exceptional phenomena. Man, at this stage of space industry development, is mostly just an operator of space equipment. The constant presence of people (with their social, cultural, political, psychological and all other "human" attitudes) will probably contribute to the gradual transformation of this space into an "anthroposphere".

Keywords: human; anthroposphere; space; technologies; competition; cooperation; expansion; Anthropocene

Introduction

The increasingly long practice of human space exploration creates an additional demand for theoretical and applied *anthropological* research. Of course, we do not mean here that in the near future there will be a sharp demand for the services of anthropologists to study the "culture and life of extraterrestrial civilisations of former earthlings" who have established colonies on the Moon, Mars or elsewhere. For obvious reasons, this is unlikely. But today there is already a demand for a *different kind of service from anthropologists*. Their participation helps to improve the human experience of space exploration (Dance, 2019). For example, a number of social anthropologists are contracted by NASA (Tashima et al., 2019) and conduct specific research on the boundaries and laws of privacy on the space station, and other features of human presence in outer space, using the methods discussed below.

Social anthropology, combined with psychology, provides more opportunities to understand the actions of astronauts in the confined space of the space station. After all, astronautics is not only a scientific and technological process, but also a complex art of *human interaction*. This also includes research in the field of gender sociology, especially given the trend that the number of female astronauts is increasing with each space expedition (McComb, 2014; Rummel, 2018).

The philosophical and anthropological focus of this study on space exploration arises also from the fact that the effectiveness of all current space missions depends on the ability to reach an agreement within the team on Earth. Decisions are never made alone. The research team is

not subject to the hierarchy and bureaucracy that are common in other fields. The field of study has developed special rules of communication between meeting participants, unique practices of interaction between humans and robots (Vertesi, 2015). The management team and the spacecraft (whether it is a station, a rover, especially a lunar or Mars rover) become a kind of single entity – a complex *anthropomorphic* organism with robotic physics and collective human intelligence. The general trend that is evident in a large body of contemporary anthropological research, some of which we will refer to below, is that the space industry offers a chance for a renewed humanity to emerge.

Purpose

The main purpose of this article is to conduct a philosophical-anthropological study of the prospects for space exploration by clarifying a number of related questions: *Why* should mankind explore extraterrestrial space? Where are the *key consensus points*, the achievement of which will be the determining prerequisites for mankind to go beyond the current boundaries of inhabited space and establish ourselves in the outer world? How does *anthropology* help today in preparing for space exploration, in particular, how do *anthropologists* help astronauts prepare for flights and help physicists to make their fundamental research more understandable to the general public?

Statement of basic materials

Ethical, legal, security and pragmatic aspects of exploration of near space objects

Humanity (at least the advanced part of it) has long been obsessed with the idea of unravelling the mysteries of space. But, as with all other key issues that arise in science, socio-cultural practice, and life in general, there is no consensus on the prospects, goals, and objectives of space activities, on the tools and technologies for their implementation, or on the limits of human interference in the existential secrets of the universe. This was discussed by E. Cassirer (2023) in one of his works almost a century ago. But even today, many of the questions raised do not have unambiguous answers.

Philosophy poses a number of questions to the whole of humanity, which implicitly include one that determines the entire strategy in relation to the issue under study. To use Aristotle's terminology, the "target cause" should be determined, and then (in the projection to space activities) this question may sound like this: is it necessary *to explore* space at all – not just to study it, but to practically explore it, to try to colonise the nearest celestial bodies? And if the answer is yes, then *what for* do we need to go beyond the boundaries of the familiar earthly world (with such difficulty)?

After all, it is obvious that, firstly, we have not yet solved all the codes and mysteries of *our* planet. And the complete exhaustion of its natural resources is still far away (and the invention of new energy sources, reclamation, recycling and other technologies push this prospect even further). Secondly, the various civilisations of the Earth have not yet learned to live in peace and harmony, without wars, violence, blackmail and mutual threats, not to mention the enormous socio-economic and cultural stratification of humanity. So maybe it would be more appropriate to invest money and joint efforts in improving life *here* on planet Earth?

Proponents of active space exploration counter-argue that the keys to the secrets of the Earth, to unravelling the mysteries of the origin of life in general and humans (as a special case) lie out-

THE MAN IN TECHNOSPHERE

side our planet (Gleiser, 2012; Sarkar, 2022). And the study and gradual development of space should bring several beneficial effects at once: it increases our cognitive abilities, can contribute to the further development of the noosphere (and the consolidation of humanity on this basis), expands the experimental field of science, contributes to the qualitative growth of empirical knowledge about space and space bodies, has a significant resource potential and can serve as a certain alternative to Earth's natural resources in case of their exhaustion, etc. All of these are, to a greater or lesser extent, *pragmatic* aspects of space activities.

But there are also *metaphysical* aspects to the human desire to explore any extraterrestrial space. After all, by going beyond the borders of the current inhabited space, a person seems to encroach on the pre-existing "earthly order of things" and tries to prove to himself or herself the ability to build (literally) new worlds outside our traditional, earthly abode. Outside this abode, there are new opportunities; to begin with, at least those material resources that are rare on Earth but abundant in lunar soil, as mentioned in more detail in a number of studies (Fa & Jin, 2007; Johnson et al., 1999).

Some researchers are optimistic about the "space prospects" of humanity, and already see a number of space activities as new drivers of development, at least for the *earth's* economy. For example, a tourist trip to space is no longer futuristic, but a quite affordable option for people with good health and sufficient capital. In this regard, we can mention an interesting study (Spector et al., 2017), which seriously suggests that space tourism should be considered as a future new trend in the tourism industry. Contrary to the dominant discourse that modern general mobility (including mass air travel) has a negative impact on the biosphere, the authors of the study tend to believe that "space mobility" will benefit humanity, and that soon the Earth will not be the only realm of anthropogenic influence. Space tourism will lead to an even greater commercialisation of space activities, which will open up new prospects for humanity. And all recent years have shown how correct such predictions are.

The aforementioned study cites a number of arguments that illustrate the link between space tourism and sustainable development:

Given the new reality of spacefaring mobility and space tourism, there is now a need to further extend our spatio-temporal framing of sustainability. There are three key arguments. First, we must endeavour to attain both a sustainable state and a sustainable trajectory, and the latter is too often neglected in dominant sustainability discourses. Second, working towards a sustainable trajectory necessitates a more nuanced discussion regarding the relationship between tourism, mobility, and sustainability. Third, given the centrality of the tourism industry in facilitating consumer access to space (and therefore the development of space resources and the extension of human life beyond the biosphere), important questions about sustainability (both specific to tourism and more broadly) need to be critically addressed by the sustainable tourism academic community. (Spector et al., 2017, p. 281)

Opponents of active space exploration do not share this optimistic belief in the co-evolution of the biosphere, technosphere and sociosphere to the extent that with the further development of this co-evolutionary process, *the prospect of colonising extraterrestrial space* would become real. These doubts are caused, in particular, by the realisation of the obvious incomparability of the scale of human civilisation with the infinity of space and time, with the vastness of the Universe.

But if we accept the above-mentioned *perspective* as highly probable, then our previous "anthropic niche" is significantly expanded. The process of reconstructing the "human niche" will need to be understood in an evolutionary context, taking into account the synthesis of ecological,

THE MAN IN TECHNOSPHERE

biological and social landscapes, which cannot be considered as separate spheres (Downes & Machery, 2013; Fuentes, 2017). *The expansion of the anthropic niche* in the process of exploring new spaces obviously increases the degree of human freedom, but at the same time, the degree of responsibility. The issue of the correlation between freedom and responsibility in the philosophical-anthropological context has been discussed in some detail in recent studies (Borinshtein et al., 2021; Greenberg, 2024).

Legal issues in the field of space exploration have as their main premise a general distrust in the international public consciousness as to whether the exploration of outer space will have exclusively peaceful purposes and pursue only scientific and humanitarian interests. This distrust stems from the entire previous history of human civilisation, and borders on various geopolitical fears and doubts. It is no coincidence that all international agreements aimed at formulating the principles of cooperation in the exploration and use of outer space and space objects – starting with the 1967 Outer Space Treaty, the 1979 Agreement Governing the Activities of States on the Moon and Other Celestial Bodies, and ending with the so-called Artemis Accords of 2020, – contain concerns about the prospects for the exploitation of near space objects by individual states not only for peaceful and scientific purposes, but also for military interests.

In other words, in addition to all the existing problems of technical, technological, socio-economic, and private law nature, there are unresolved issues of *public law* nature. The lack of consensus on many of them creates serious obstacles to peaceful space exploration and lays the groundwork for geopolitical and humanitarian controversies in the future, when the development of outer space enters a more intensive phase. For example, the Outer Space Treaty declares the freedom of any peaceful scientific research in space and names the basic principles of space activities (including the impossibility of privatisation or nationalisation of celestial bodies and the prohibition of strategic weapon deployment in near-Earth space), but does not provide for any real tools to monitor their implementation or a system of sanctions for violations of international security principles using near-Earth space.

An equally important general humanitarian imperative related to human space exploration lies in the realm of *ecology*. On Earth, we have already faced the environmental consequences of garbage accumulation, which natural mechanisms cannot cope with. And on airless space bodies (such as the Moon), where there are no such natural mechanisms at all, the problem of waste disposal arises from the very first steps in the development of such celestial bodies. A discarded malfunctioning mechanism, as well as human waste from a stationary lunar base, can remain on the lunar surface for millions of years in an unchanged state. Thus, to the international security issues related to the possible militarisation of near-Earth space, there are added no less acute threats to environmental safety, the ethics of space exploration, and the need for more substantive international legal regulation of space activities.

The socio-economic prospects for active space exploration are still unclear. Science will undoubtedly benefit from any research in this area. But will the global economy and national economies benefit? After all, exorbitant national ambitions and geopolitical competition often lead to the depletion of state budgets. Especially if an arms race begins (as it has happened many times before) in an effort to gain strategic dominance and secure economic, military and political hegemony, including through the militarisation of near-Earth space. At the same time, the economic strategies of many powerful states directly or indirectly mention space exploration as a promising area of their own development and building mutually beneficial international cooperation (Svyrydenko & Stovpets, 2020).

THE MAN IN TECHNOSPHERE

However, today there are *no* guarantees that the development of resources even on the closest to the Earth space bodies can be at least somewhat profitable, for objective reasons: huge distances, specific mining conditions, lack or extreme cost of technologies for developing these resources and delivering them to Earth, their safety for the Earth's biosphere (and other problems that we may not even be aware of yet). In general, however, it is clear that the colonisation of other planets is on a par with the search for eternal life in terms of its feasibility at *this* stage of our civilisation's development. This ideology is cultivated by the congregation of "immortalists", which aims to achieve artificial immortality. Transhumanist discourse is related to the topic of exploring extraterrestrial spaces (Farman, 2013; Halapsis, 2019). Assessing the prospects for radical changes in the human body, some researchers note: It is not just the further development of medicine and the sciences related to it, but a fundamental turn in the look at the person him/herself, the essence of which is the transition from human-as-integrity to a modular human. The new episteme surprisingly merges with the mechanical worldview of the Cartesian era. Moreover, in some ways it is even more radical than the old mechanicalism, because the latter never took its own image of human as a "machine" too seriously. This image helped to form ideas about the human body, about its structure and functions, but it by no means assumed that the same actions can be performed with the human body as with the mechanisms. For mechanicalism, it was just an analogy; for a new episteme, the image of the machine turns into a task that is already partially solved (Halapsis, 2019, p. 81). Much will also depend on progress in creating more advanced artificial intelligence. Progress in this area has been interpreted in various ways in a number of recent publications (Stezhko & Khmil, 2023; Stovpets, 2024; Stovpets et al., 2023).

The author believes that the above arguments and counter-arguments regarding active space *exploration* are sufficient justification for the relevance of this study. However, the existing contradictions encourage us to elaborate on the *philosophical-anthropological* facets of modern space exploration activities, with an attempt to identify the main contradictions and possible points of consensus along the way.

Philosophical-Anthropological Component in Space Exploration Activities

An analysis of a number of publications (Anderson et al., 2019; Klinger, 2021a, 2021b; Kramer, 2017) shows that the scientific community is quite clearly aware of the inextricable link between human well-being, modern space geopolitics, space resource economy and environmental issues. Moreover, the latter is seen as a special reality that now goes beyond the usual geophysical framework. The cultural, legal, budgetary, infrastructural, logistical and other processes that drive the modern space race have noticeable environmental footprints that can be measured not only on Earth but also in outer space. Its expected transformation into an "anthroposphere" is likely to proceed in a similar way to that of planet Earth in the current geological epoch, called the *Holocene*.

The Anthropocene's geology may be Earth centered, but social groups are investing in broadening what counts as the scope and scale of the human environment beyond Earth. Today, given increasing artificial satellite "crowding" of Earth's exosphere and intensifying national space agency expansions of remote sensing technologies into extraterrestrial nature, the solar system has become an ecosystemic assemblage with an environmental history and political ecology (Olson & Messeri, 2015, p. 38)

It will be equally interesting to look at the specific methodology used by anthropologists in their work in cooperation with astronautics. It is known that a certain number of social anthro-

THE MAN IN TECHNOSPHERE

pologists work under contract with NASA and conduct so-called "*thick description*" of the boundaries and laws of privacy on the space station. The term "thick description" was coined by an American anthropologist and sociologist named C. Geertz, who is considered the founder of the field of symbolic-interpretive anthropology. Thick description means the maximum possible detail of observation in order to determine the context of each human action. Based on the specifics of this study, the *method of thick description* will strive to identify every movement, every mimetic gesture of an astronaut, who, say, is in a spacesuit, as accurately as possible. This area of anthropology is of the opinion that any human gesture can have different interpretations depending on the professional, highly specialised language (Geertz, 2017).

Social anthropology, in conjunction with psychology, provides more opportunities to understand the actions of astronauts in the confined space of the space station (Bazaluk, 2023a). After all, astronautics is not only a scientific and technological process, but also *a complex art of interaction between people* (often belonging to different nations, religious traditions, age groups, different language and cultural communities, as in the case of the International Space Station crews). Research in gender sociology is also adjacent to this area, given the formation of a new "space ethic" (Szocik, 2020) with an eye towards gender parity.

Anthropologists emphasise that space, as an immense and frightening space, is usually imagined as an alien place, uninhabitable. Understanding and exploration of space is likely to be mentally and psychologically easier to accept if we see a particular space body as somehow close, *familiar*, viable and almost earthly place where we could potentially be present. Alien space can be conventionally *transformed* into such a place through the practices of mapping, outlining, detailed (thick) description, visualisation, "domestication" or "placing" (Messeri, 2016).

The "domestication" of space is, for example, achieved through *double exposure* – the combination of the earthly and space planes. Anthropologists are involved in the work of the so-called Martian Station in the American desert of Utah, where specialists are looking for landscapes *similar to* Martian ones and conducting geological exploration. L. Messeri draws attention to the practice of "placing" – the transformation (in people's perceptions) of some space objects into "familiar places" that exist on Earth, and vice versa. For example, the Earth "becomes" Mars (is likened to Mars) with the help of imagination, special descriptive scripts for a particular area, and even orange glasses (Bazaluk, 2023b). This method of double exposure works in both directions: among the many images transmitted from Mars, the shots where the landscape most closely resembles real places on Earth are selected. And vice versa, to make Mars more familiar to the human "earthly mentality", they also look for Martian-like views on Earth.

In addition to the methods of thick description and double exposure mentioned above, anthropology actively uses a qualitative research method that allows for the field study of individuals in their natural environment and in everyday life circumstances – the method of "participant observation". It is hardly possible to call a person placed in a spacesuit, or on an orbital station, or in a planetary vehicle, his or her "natural state", but *in space conditions*, this state becomes necessary and "natural" for people.

Anthropologist J. Vertesi (2015) conducted her research as part of a team of specialists who control the movement of the Mars rover on the surface of Mars. The methodological basis of her research was the *method of participant observation*. It should be clarified here that controlling a rover is not an easy job. The algorithm for interacting with the rover is quite complex. It is necessary to receive images from the rover to understand where it is and what it sees, then discuss

THE MAN IN TECHNOSPHERE

this information at an online conference of the Science and Operation Working Group and decide where the rover should go next and what information it needs to collect.

The cybernetic difficulties in controlling the Mars rover are that, unlike the lunar rover, the Mars rover cannot be controlled remotely in real time, with the help of direct commands from operators on Earth. This is due to a significant delay in command signals from the Earth and signals from the rover itself. The delay ranges from 4 to 21 minutes, depending on the relative position of the Earth and Mars. The delay occurs because radio signals take time to travel a considerable distance to Mars (it varies from 56 million to 401 million km) and back to Earth. Therefore, the Mars rovers have a function that allows them to act autonomously for some time, in particular, to move around the surface and carry out research according to the programmes they have been designed for, occasionally receiving new Earth commands and targets.

At the same time, the management team is guided by the Martian day, a sol, a day lasting 24 hours 39 minutes 35 seconds, and all meetings are held in accordance with Martian time. The team members (about 150 of them) are based in different countries (universities, space agencies, private companies), speak different national and discourse languages, and live in different time zones. Naturally, they have different, sometimes even polarised, views on *what* a rover should do at any given moment. Engineers would like to use the spacecraft's resources sparingly in the face of limited memory and solar panel capacity, while researchers are focused on new discoveries and would like to get as many images of the Martian terrain as possible. The most impressive views are then replicated in popular science resources to draw the attention of the general public to this ambitious project.

The socio-anthropological conclusion of J. Vertesi's study is that the effectiveness of all current Martian missions depends on the ability to develop an Earth-based consensus. Decisions are never approved by sole authority. The team is not subject to NASA's hierarchy and bureaucracy. J. Vertesi pays close attention to the practices of negotiating within an international team, to the introduction of special rules of communication between meeting participants, and to the unique practices of interaction between humans and robots. The management team and the rover become an integrated *anthropomorphic organism*. After working in the team for some time, its members acquire the skills to "see like a rover". As a result, the spectacular Martian landscapes that the rover delivers to Earth are a general scientific and humanitarian achievement. And it is the result of the fact that a system of rules, principles, preferences and priorities has been developed, inscribed in a single algorithm of cooperation between people, as well as people and space technology.

As mentioned earlier, *the space industry is changing the lives of entire countries*, and in most cases it can be a driver of social development, including a catalyst for national movements in the struggle for socio-economic rights. It seems appropriate to mention French Guiana here. This is the case when a godforsaken place where convicts were brought in the past has now become a testing ground for technological development, thanks to the location of the world-famous Kourou spaceport. French Guiana was chosen as a place for space launches for a reason: its proximity to the equator (about 500 km) and geostationary orbit significantly reduces the cost of launches, and its low population density reduces the risks in case of emergencies.

An important *cultural-anthropological* aspect here is that the construction and operation of the spaceport has changed the entire way of life of the local community: work in Kourou attracts scientific and technical specialists from all over the world. A highway called the Space Road runs through Guiana. This road is used by both the spaceport's employees and local residents of

THE MAN IN TECHNOSPHERE

French Guiana. Other socially important infrastructure facilities have also emerged. However, there were also some side effects of the development: in the wake of decolonisation, the situation around the Space Road sparked a protest movement among the local population, and conflicts began to arise between the Guyanese, represented by the local administration, and the French government. Thus, the Space Road became the subject of a *terrestrial* confrontation. Now, more and more often, in order to launch a rocket into space, it is necessary to first resolve earthly contradictions here and now.

The study by P. Redfield (2000), on which we rely in the example of the Kourou spaceport, echoes the considerations of how the *mobility factor* changes the human perception of the world around us and makes its own amendments to the value hierarchy of civilisation. In this case, we are referring to the work on the *anthropological study of roads* in the broader context of mobility development (Dalakoglou & Harvey, 2012). However, *our planet* is, for the most part, already encircled by roads. Now, it seems, the time has come to build a highway that goes beyond the Earth. The vanguard of humanity has been doing this for the past half century, armed not only with physics and cybernetics, astronomy and cosmology, mathematics and computer science, microelectronics and robotics, and other obviously necessary tools, but also, as it turns out, with philosophical and social anthropology.

Originality

This study focuses on the understanding of current contradictions on the path of space exploration from a philosophical and anthropological perspective, in particular, the analysis of contradictions between technocratic, political and pragmatic, and humanistic approaches to space expansion. From a philosophic-anthropological perspective, the author focuses on understanding the current counterpoints on the path of space exploration, in particular, analyzing the contradictions between technocratic, pragmatic-political, and humanistic approaches to space expansion. Possible prospects for consensus between different worldview positions on the place and role of man in the process of space colonization are formulated. The anthropological discourse is expanded in terms of studying the possible impact of space development for human identity, existential status, and ethical guidelines of the human civilization.

Conclusions

There is something imperial and colonial in the *philosophy of space exploration*: it is a large-scale project of conquest and overcoming borders. And in this project, as in many others before it, one can discern a very "human" quality – the eternal desire of the human race to once again rise above Nature and its former selves. The study allows us to draw some conclusions about the prospects for space exploration and the main contradictions – philosophical and anthropological, ethical, political and legal, and general humanitarian content – that are already being outlined in the field of space activities.

The near-Earth space has already become an object of influence of human technologies. But so far men themselves in near-Earth space are rare, rather exceptional phenomena. Man, at this stage of space industry development, is mostly just an operator of space equipment. The constant presence of people (with their social, cultural, political, psychological and all other "human" attitudes) will probably contribute to the gradual transformation of this space into an "anthroposphere".

Humanity will have to develop a more coherent policy on the entire spectrum of space activities, starting with security, environmental issues, and space debris management. After all, the

THE MAN IN TECHNOSPHERE

ability of *Homo sapiens* to *negotiate*, seek and find a compromise has long been regarded by anthropology as one of the key characteristics of our species.

From a *philosophical* point of view, the process of global historical development of humanity and anthropological dynamics in general can be seen as an integral part of the evolution of the Universe. It is possible that today we are approaching another bifurcation point, when the principles of further development of the socio-cultural system should be revised. And if in "earthly affairs" modern civilisation has long been accustomed to such phenomena as geopolitics, economic competition, and national ambitions, they *are also* naturally outlined on the path of space exploration. Overcoming the resulting contradictions (or significantly reducing their severity), – rethinking the historically determined global economic, political, socio-cultural, mental and psychological contradictions, with the achievement of some points of consensus – can give a kind of synergistic effect in the development of extraterrestrial spaces, providing all of humanity with both new resource reserves and new forms of mutually beneficial cooperation and specialization of labour.

It is possible that such a consensus will bring the onset of the next cultural and historical cycle closer, where changes in the nature of the processes familiar to humanity will take place. Views on the very essence of "naturalness" may even change, which inevitably leads to *changes in all current anthropological projects*. How soon this "next cycle" might begin is hardly anyone's guess today. However, it is more or less clear that its onset will actualise a situation where not only research (observation, cognition) but also pragmatic space *exploration* will become a reality. However, we believe that this reality should be preceded by a significant harmonisation of life on *our* planet. We believe that the potential here is far from being exhausted.

From a *socio-anthropological* perspective, *competition, expansion, and the desire for leadership* (whether at the interpersonal, class, or interstate levels) are also quite standard *human* qualities that have largely determined the progress of our species and given rise to the possibility of the Anthropocene. In the geopolitical projection, these qualities find an obvious continuation in the desire for global scientific, technological, economic, military, and political hegemony, for the realisation of both national psychological ambitions and utilitarian interests, for example, through the occupation of the most important "image" and real footholds on the nearest celestial bodies.

However, the general trend that can be seen in a large body of contemporary anthropological research is, in our opinion, the following: the space industry offers a chance for the emergence of a *renewed humanity* on the basis that in the face of the boundless Cosmos, all people are certainly equal. And the development of international collective efforts to deepen space research creates a certain feeling that such a distant space as outer space seems to be getting closer and closer. Its study and exploration is an important *unifying motive* for all of humanity, and it is likely that the desire for dominance will finally give way to *the much more productive qualities of Homo* that philosophical anthropology emphasises: cooperation, integration, humanisation, and an awareness of universal interdependence and collective responsibility for what happens on Earth and in outer space.

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Філософсько-антропологічні аспекти освоєння космосу: основні контрадикції та перспективи консенсусу

Мета. У цій статті автор ставить за мету провести філософсько-антропологічне дослідження перспектив освоєння космосу шляхом з'ясування низки пов'язаних питань: навіщо людству освоювати неземні простори? де ті ключові точки консенсусу, досягнення яких стане визначальними передумовами для виходу людства поза нинішні межі життєвого простору та закріплення назовні? як антропологія сьогодні допомагає в підготовці до освоєння космосу? **Теоретичний базис.** Автор взяв до уваги низку нещодавніх досліджень, що фокусують увагу на соціально-антропологічних аспектах нинішнього етапу вивчення й освоєння космосу. Особливий інтерес становлять ті специфічні соціальні техніки та описові методи, які антропологи пропонують враховувати в новітніх підходах до космічних досліджень. Серед них: метод насиченого опису (thick description method), метод подвійної експозиції (double exposure method), метод включеного спостереження (participant observation method), особливі практики "обживання", картографування, обговорювання, візуалізації тощо. **Наукова новизна.** Із філософсько-антропологічних позицій акцентовано увагу на осмисленні актуальних контрадикцій на шляху освоєння космосу, зокрема проведено аналіз суперечностей між технократичним, політико-прагматичним та гуманістичним підходами до космічної експансії. Сформульовано можливі перспективи консенсусу між різними світоглядними позиціями щодо місця та ролі людини в процесі колонізації космосу. Розширено антропологічний дискурс у частині дослідження можливого впливу космічної експансії на ідентичність людини, її екзистенційний статус та етичні орієнтири загальнолюдської цивілізації. **Висновки.** Найближчий навколоземний простір уже сьогодні став об'єктом впливу з боку людських технологій. Але поки що сама людина в навколоземному просторі – явище рідкісне, найвірогідніше, виняткове. Людина на сучасному етапі розвитку космічної індустрії здебільшого – просто оператор космічної техніки. Постійна ж присутність тут людей (з їхніми соціальними, культурними, політичними, психологічними та іншими "людськими" настановами) сприятиме поступовій трансформації цього простору в "антропосферу".

Ключові слова: людина; антропосфера; космос; технології; конкуренція; кооперація; експансія; антропосцен

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ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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Hesychasm as a Mystical Path to Deification in the Context of Ukrainian Medieval Thought

Purpose. The main purpose of this research is to analyse the anthropology of hesychasm in medieval Ukraine in its relationship with spiritual values, to identify the role of hesychasm in shaping the spiritual outlook of Ukrainian society of that time, and to determine its impact on the modern understanding of human nature, spiritual development and the path to deification in the context of universal religious and philosophical traditions. **Theoretical basis.** The research is based on modern methodological approaches aimed at studying the relationship between religious anthropology and spiritual values in the context of medieval Ukraine's hesychasm. The paper examines the philosophical and theological concepts related to hesychasm of Ukrainian thinkers of the Middle Ages, as well as their connections with modern world religious and philosophical traditions. In particular, the authors analyse the influence of hesychasm on the formation of spiritual identity, ethics and morality, as well as its significance in the context of the search for values that contribute to the spiritual development of humanity as a whole. **Originality.** The originality lies in the comprehensive study of the influence of hesychasm as a religious phenomenon on the formation of spiritual values in medieval Ukraine and their reflection in the context of cultural and religious processes. **Conclusions.** Hesychasm as a religious practice had a significant impact on the formation of spiritual values in medieval Ukraine, contributing to the development of individual and collective spirituality, as well as to the restoration of the connection with the Divine. The study of hesychasm in the context of spiritual values demonstrates how Ukrainian thinkers adapted and integrated elements of Eastern patristics and Neoplatonism, creating a unique religious and philosophical tradition. The study shows that hesychasm in Ukraine contributed to intercultural dialogue, enriching both local and global religious thought through the exchange of ideas and practices. The study of the anthropology of hesychasm is important for understanding contemporary spiritual pursuits and their roots in historical context, which can help to shape new ways of finding meaning in life and identity. It is necessary to continue studying the influence of hesychasm on contemporary cultural and religious processes, which will contribute to a deeper understanding of spirituality in the modern world.

Keywords: anthropology of hesychasm; spiritual values; medieval Ukraine; deification; philosophical-religious thought; mystical experience

Introduction

Awareness of man's place in the world and the search for ways to achieve spiritual growth have always been central aspects of human existence. Medieval Ukraine, with its deep Christian traditions, became an arena for the development of hesychasm, a mystical doctrine that focuses on the inner life and direct communication with God. This doctrine, which has gained popularity among Ukrainian thinkers, leads us to an understanding of spiritual practices that contribute to the deification and transformation of human nature.

The relevance of studying the anthropology of hesychasm in the context of spiritual values is especially growing in the context of the current challenges posed by globalisation to society

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

(Hudzenko et al., 2024). "All the hesychasts, no matter what nationality and historical period they belong to, are united by a single system of worldview, a single patristic and literary heritage, and a similar way of life" (authors' transl.), as S. Shumylo (2018, p. 57) rightly notes. In the context of rapid changes affecting the spiritual sphere, the study of traditional values, such as those contained in hesychastic practices, can provide new perspectives for personal growth and collective identity. Understanding the mystical experience offered by hesychasm can be an important resource for renewing spirituality, maintaining psychological health and social stability.

Our study aims to identify the links between the anthropology of hesychasm and spiritual values, as well as to study the impact of these links on the formation of personal identity in the Ukrainian context. The hypothesis assumes that elements of hesychasm, implemented in modern practice, can increase the level of spiritual development, help overcome crisis situations and contribute to a deeper understanding of one's own essence in the modern world. In our work, we will analyse the works of well-known researchers who cover this topic, in particular, Ignatyev (2014), Eskov (2014), Nyunt (2015), Bosman (2024), Pavlyk (2021), Athanasopoulos (2020) and others.

Purpose

The purpose of the article is to study the anthropology of medieval Ukraine's hesychasm and its significance in the context of spiritual values, as well as to identify the influence of this doctrine on modern concepts of spirituality and personal development.

Statement of basic materials

V. Ignatyev believes that the scientific relevance of the problem of hesychasm lies in the contradictory views between classical philosophy and theology. In his opinion, it is necessary to identify the reasons for this confrontation between the practical followers of hesychasm and the academic theorists of Eastern religious and philosophical discourse. He points out that the negative or indifferent attitude to hesychasm can be explained by the influence of Western philosophy based on Aristotelianism, which contributed to the establishment of rationalism and normativity in theology. This, according to V. Ignatyev, led to the criticism of hesychasm in the fourteenth century, when it was often identified with heretical movements. Hesychasm remains insufficiently studied, as the difficulty lies in its theological nature, which was formed within the framework of medieval dogmatic discourse. However, V. Ignatyev (2014) notes that modern theology is gradually turning to the anthropological aspect, where hesychasm is considered in a philosophical and cultural context.

S. Eskov notes that hesychasm is an important subject of philosophical and anthropological analysis because it combines individual spiritual practice with a collective tradition. According to Eskov, the main criteria of hesychasm include peace, mental activity, purification of the heart and mind, as well as bodily practices and contemplation of divine light. He also sees hesychasm as a meta-organic phenomenon that combines the anthropological aspect with historical traditions, and as a form of monastic life, that emphasises asceticism and spiritual unity. The scholar notes that external ascetic solitude promotes inner peace, which is necessary for prayer and communication with God. According to the author, the main criteria of hesychasm include: 1) calmness: the pursuit of inner and outer peace through silence and solitude; 2) mental activity: unceasing prayer and remembrance of God, which is a central aspect of the practice; 3) purification of the mind and heart: control of thoughts, struggle for inner integrity through prayer;

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

4) bodily techniques: combining prayer with breathing, which promotes psychosomatic concentration; 5) contemplation of uncreated light: visualisation of divine light, which testifies to deification. Thus, S. Eskov (2014) argues that hesychasm is a path to divine unity through ascetic practice that encompasses all aspects of human nature.

Moe Moe Nyunt notes that in the complex history of Christianity, two ancient Christian spiritual practices have emerged that were shaped by their respective cultural contexts. The different cultural environments of hesychasm and divine reading reveal the following aspects: 1) the importance of balance between religious and social culture in the context of solitude and shared spiritual practices; 2) understanding the ways in which people achieve spiritual satisfaction in different cultures; 3) offering a verbal meditation practice for those from an oral culture, as well as a silent and visual practice for people from a more enlightened culture; or a combination of both practices in mixed cultures; 4) recognising the importance of spirituality as defined by representatives of Eastern and Western cultures.

The scholar believes that the essence of a holistic worldview of spiritual experience can be learned through the teachings of Sophrony (1896-1993), a hermit who spent seven years in the desert of Athos as a hermit. He openly shared his spiritual experience, stating: "I was living in two worlds. One I apprehend through sight, hearing and the rest of my physical faculties. In the other world I was spirit only – all listener, all expectation. I tried hard to see – but saw with other eyes" (Nyunt, 2015, p. 87). Moe Moe Nyunt believes that when a person attains divinity, he or she receives a certain divine wisdom that allows him or her to recognise all phenomena (past, present and future) in both the secular and spiritual worlds, as well as in the universe. In fact, the search for a holistic spiritual experience in postmodernism is possible thanks to ancient Christian mystical practices such as hesychasm and *lectio divina*. Both practices offer an experience of spirituality based on inner peace. This approach emphasises the importance of silence and meditation in spiritual development, noting that personal experience is the key to understanding deeper truths (Nyunt, 2015).

C. Bosman in his book "Hesychasm and the Jesus Prayer: Spiritual Formation in an Ecumenical World – Exploring the Practice of the Eastern Orthodox Jesus Prayer with the Evangelical Protestant Tradition" notes that the practice of the Jesus Prayer in the context of hesychasm and the tradition of the Eastern Orthodox Church has a deep connection with evangelical Protestantism. He emphasises that this prayer can be an effective means of achieving spiritual growth and inner peace. C. Bosman analyses the theological foundations of hesychasm, as well as the Jesus Prayer as a path to unity with God and deep spiritual experience. The scholar examines the historical development of this practice, its significance in Orthodox spiritual life, and its possible influence on Protestant traditions. He believes that prayer has a transformative potential and emphasises the importance of dialogue between different Christian traditions seeking a deeper spiritual connection. C. Bosman tries to prove that the Jesus Prayer can serve as a bridge between Orthodox and Protestant beliefs, opening up new possibilities for ecumenical cooperation. In his work, he offers a detailed analysis of spiritual practices and recommendations for their integration into modern Christian life (Bosman, 2024).

According to Toti, hesychasm is an Eastern Christian method of prayer based on invoking the Name of Jesus and the "descent of the mind" into the heart. This spiritual practice, which took its most expressive form in the 13th and 14th centuries on Mount Athos, is central to Christianity, as it involves the internal practice of constant prayer. Its goal is to achieve *metanoia* (transformation of the mind) and establish a personal connection with Jesus Christ through a continuous

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

spiritual struggle that can be compared to the Muslim jihad al-akbar ("great holy war"). The scholar believes that analysing the symbolism that characterises this method and comparing the main elements of Hesychasm with Sufism and other traditional spiritual paths helps to understand the symbolic and anthropological aspects of this ascetic discipline more deeply (Toti, 2008).

In the work "Orthodox Mysticism and Asceticism: Philosophy and Theology in St Gregory Palamas' Work", hesychasm is considered as a central mystical tradition of Eastern Orthodoxy, especially characteristic of the teachings of St Gregory Palamas. Hesychasm focuses on inner concentration and prayer (in particular, the Jesus Prayer), which leads to spiritual purification and the ultimate goal of deification (theosis). The chapter "Hesychasm and Theology" (by Professor Georgios I. Mantzarides) emphasises the importance of hesychasm for Orthodox spirituality. Georgios I. Mantzarides notes that through this practice, a person can gain access to the Divine energies and understand the nature of God more deeply. Other chapters in the book, such as "The Legacy of St Gregory Palamas' Theology and Hesychasm in Romanian Orthodoxy", examine the influence of hesychasm outside Greece, especially in Romania. These studies show the importance of hesychasm as a path to spiritual perfection and its impact on the development of theological and cultural traditions (Athanasopoulos, 2020).

Thus, contemporary theology is increasingly focusing on the anthropological aspects of the hesychastic spiritual practice, which allows us to reconsider its meaning in a philosophical and cultural context.

Sergei Horujy examines anthropology through the prism of synergistic interaction between man and God, based on the doctrine of hesychasm. He analyses three levels of human nature: ontological, ontic and virtual, emphasising the importance of the distinction between the essence and energies of God introduced by Gregory Palamas. Horujy adapts this concept to understand spiritual growth, where a person strives for unity with God through prayer and ascetic experience (Elliott, 2011).

Yurii Semchuk's article analyses the anthropocentric approach to the practices of hesychasm and Sufism as methods of personal development and freedom. The author compares these spiritual traditions, emphasising their influence on the formation of human inner freedom and harmony through prayer, meditation and asceticism. The key to the mystical knowledge of the Almighty lies in self-knowledge, because the one who knows his soul knows God. The practices of hesychasm and Sufism are seen as ways of achieving spiritual perfection, enriching personal development and revealing human freedom in the context of philosophical anthropology. The scholar notes that the mystical schools of Islam and Christianity arose on the basis of ancient philosophical movements, intertwined with Neoplatonism.

The author emphasises that the transcendence of God makes him inaccessible to purely rational cognition, so mystics turn to spiritual practice, which involves the harmonisation of inner energies, not just the rejection of earthly pleasures. They achieve a state of balance through prayer and inner purification, which ultimately leads to spiritual insight, called the Light of Tabor. Through prayer and repentance, liberation from the ego and worldly temptations, which are the main obstacle to unity with God, is achieved. However, secular instincts often prevail in people, leaving them between two worlds – the temporal and the eternal. According to the scientist, mystical experience is manifested in three main images: "the eternal wanderer", "the suffering chosen one" and "the lover of God". These images symbolise different stages of the path to spiritual unity with God (Semchuk, 2015).

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

N. Pavlyk explores the spiritual practices of Jainism and hesychasm, which begin with the purification of the body and soul to foster morality and discipline, noting that this process helps to calm the mind and prepare the practitioner for further spiritual development. Purification techniques transform both moral and cognitive traits, reflecting the influence of ancient monastic traditions. Mystical experiences in these traditions are based not only on theory but also on bodily practices. Indeed, an analysis of ascetic practices reveals the importance of the body, in particular in relation to meditation postures, breath control, and concentration. Despite the similarity in purification techniques, there is a significant difference in the ultimate goal: in Jainism, it is liberation from karmic matter, while in Orthodoxy, it is communion with Jesus Christ. The emphasis on asceticism is an important element for interreligious dialogue, which should take place in the context of recognising the differences and similarities inherent in the spiritual practices of different religions (Pavlyk, 2021).

Joshua Schooping considers the concept of self-consciousness as the basis of all thoughts and actions. In particular, patristic anthropology views human not only through the prism of his or her divine origin, connected with the breath of the spirit of life from God, but also as a being who ontologically bears God's image. According to the author, bearing the image of God is a defining feature of human nature, so no deep anthropological knowledge of man can be obtained without this theological truth. The scholar notes that, although Eastern Orthodox patristic theology emphasises the apophatic aspect of God's essence, emphasising the supra-rational and ontological mystery of God, there is little discussion of the impact of this emphasis on anthropology, in particular on man's experience of God in the context of his/her own mysterious, divine nature. Since man is created in the image of God, and God is ultimately mysterious, the image of God in man must also bear this apophatic mystery as a fundamental component of his own being. The article explores the impact of divine apophaticism on theological anthropology, in particular in the context of the relationship between theology, spiritual life, and practice (Schooping, 2019).

Hence, hesychasm is a complex and multifaceted tradition that is being actively studied in the context of Christian spirituality and theology. Scholars such as V. Ignatyev, S. Eskov, Moe Moe Nyunt, C. Bosman and others emphasize its importance for understanding the connection between personal spiritual practice and collective tradition, as well as the influence of Western philosophy on its perception. Hesychasm acts as a bridge between different Christian traditions, opening up opportunities for ecumenical dialogue and cooperation. In particular, the practice of the Jesus Prayer in hesychasm can serve as a path to spiritual growth, inner peace, and deification. Recent studies indicate a gradual renewal of interest in hesychasm in contemporary theology, which contributes to its integration into modern Christian life and spirituality.

An examination of various spiritual practices (including hesychasm, Sufism, and Jainism) emphasizes the common goal of these traditions: to achieve spiritual growth and inner freedom through self-knowledge, prayer, asceticism, and meditation. While different religious contexts define different ultimate goals (e.g., liberation from karmic matter in Jainism and union with Christ in Orthodoxy), all of these practices emphasize the importance of harmonizing inner energies and purification. Thus, deep spiritual development is possible only through a combination of theoretical understanding and practical aspects, such as control over the body and mind. In addition, the study of apophatic theology points to the importance of the mystical aspect of human nature, which cannot be fully comprehended rationally. Thus, religious and mystical practices ensure the creation of a holistic anthropology, where the interaction of the spiritual and the physical leads to self-knowledge and approximation to the transcendent.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Note that hesychastic ideas of godlikeness and deification of man appear in Ukraine against the background of historical and philosophical context formed by the ancient idea of the ratio of macro- and microcosm, as well as the Christian tradition of dichotomous division into divine and creative life (Hudzenko, 2019). The first theoretical sources on the basis of which thinkers of medieval Ukraine made their own philosophical generalizations were the works of Eastern patristic (John Damascene, Dionysius the Areopagite, later – Gregory of Sinai and Gregory Palamas) (Predko, 2005). A special role here was played by the Christian idea of deification, the embodiment of which was hesychasm. Some of its elements are found in the period of Kievan Rus, and the peak of popularity falls on the XIV-XVI centuries.

Translations of John Chrysostom, who focused on the ethical and religious content of the Gospel and was a teacher of charitable love agape in its social aspect (protected the poor and exposed the rich), were very popular among the ancient and educated population. Ephraim Sirin (IV century) was no less popular. His poetic works are characterized by biblical lyricism and moods of repentance. Ephraim Sirin attached great importance to prayer, which is an inexhaustible treasure trove of many boons. He equates prayer to a tree that is deeply rooted in the earth and is not afraid of any gusts of wind. The central idea of his teaching was the idea that deep grief over the destruction of the divine image in man leads to his purification and spiritual rebirth, opening the way to God's knowledge through revelation (Predko, 2005).

By interpreting the essence of the interaction of mind, heart, soul, and Spirit in a person, man has historically formed the specifics of hesychasm as a mystical branch of Orthodox Christianity, which became the basis for the further development of the "philosophy of the heart" in Ukrainian thought (Nenya, 2006). In contrast to the Western mystical tradition, hesychasm develops its vision of the world and reality beyond the scientific achievements of philosophy and rationalism, preferring mystical insights as the main method of cognition of the world.

Cognition, as an integral part of theosis, consisted in interpreting the truth expressed in the Logos. The world was perceived as a book in which a person must find and understand the truth inherent in God. Ancient Russian thinking tended toward a "cognitive" vision of the world, where the word was a means of symbolization and mystical merger with God. This understanding of the word was reflected in the works of ancient Russian writers such as Metropolitan Hilarion, Cyril of Turov, Clement of Smolyatych (Batsevich, 2000, p. 147).

Hesychasm became a key part of the religious culture of Ukraine in the 15th and 16th centuries, exerting a significant influence on representatives of the conservative movement, including Ivan Vyshenskyi, Job Kniahynskyi, and the Ostroh scribes. The echoes of this spiritual movement are preserved in the works of later thinkers such as Zacharias Kopystensky, Isaiah Kopynsky, Paisius Velichkovsky, Hryhoriy Skovoroda, and Pamfil Yurkevych. It is noteworthy that the spread of hesychastic ideas in the XIV–XV centuries was mainly through translations and copies of theological texts recommended for reading by Gregory of Sinai and Gregory Palamas, rather than through the creation of new works by the theorists of hesychasm themselves. Hesychasm called for distracting attention from everything "transitory" and "external" and focusing on the "internal" and "heart" that opens the possibility of contemplating the divine light (Rafalskyi et al., 2020, pp. 219-220). The main centre through which hesychastic literature spread to the Ukrainian lands was Athos. The other way through which hesychastic literature penetrated Ukraine was through Bulgaria.

Metropolitan Cyprian (ca. 1330-1406), who was educated in Bulgaria, Constantinople, and Mount Athos, contributed greatly to the spread of hesychasm in the Kyivan Metropolis. When he

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

was appointed metropolitan, he brought with him many Serbian and Bulgarian religious texts recommended by the hesychasts. The hesychast ideology permeates Cyprian's work "The Life of Metropolitan Peter", dedicated to Metropolitan Peter of Rata in Kyiv. Metropolitan Gregory Tsamblak of Kyiv (1364-1426), a disciple of Patriarch Eutymius, made a more significant contribution. His works, in particular, "A Word of Praise to Eutymius of Tyrnov", reflect the transmission of the hesychastic doctrine from Gregory the Sinai through Theodosius of Tyrnov to Eutymius. Gregory emphasized that Eutymius, although a talented speaker, valued silence and did not feel his body while praying, which reflected the practice of deep cognition of God. Gregory Tsamblak's work "A Word on the Divine Transfiguration" is also considered to be hesychastic. In it, the author discusses the problem of the light of Tabor (Matytsyn, 2011, p. 60).

Vasyl Surazsky was one of the ideologues of hesychasm in the Ostroh religious and cultural centre. In his work "The Book" ("Knyzhysia", consisting of six chapters), there are frequent references to church authorities revered by hesychasts.

It is noteworthy that in the late sixteenth and early seventeenth centuries, Ukrainian thinkers, such as Meletii Smotrytskyi, Kasian Sakovych, and others, drew ideas from Neoplatonism and hesychasm. For example, Ivan Vyshenskyi was one of the most prominent representatives of the philosophy of hesychasm (Kletsova, 2003, p. 44). Here are some quotes from Ivan Vyshenskyi's works ("The Book", "Theodulus' Short Answer", "The Wise Latynnyk's Quarrel with a Foolish Ruthenian") that are related to the ideas of hesychasm. They reflect a focus on inner spiritual life, repentance, the fight against passions, and achieving unity with God: "This short-lived life will pass away like a dream, it will soon be over! Let us therefore be ready for the glorious resurrection with good and purified lives, so that we may be on the right side" (Shevchuk, 2019, p. 138). These words emphasise the transience of earthly life and the need to prepare for the eternal one through the purification of the soul, which is the essence of hesychasm. "Death is for those who love this world and have their minds fixed on it, who live and think for the sake of the body" (Shevchuk, 2019, p. 134). Here, the idea of rejecting the mundane and focusing on the spiritual overrides bodily desires. "Our body is from the earth, and it seeks earthly burdens and food. But the spirit seeks to be lifted up from this flesh, but the dung and the delicacies of the flesh have bound it and do not let it go" (Shevchuk, 2019, p. 135). This image resonates with the struggle between the corporeal and the spiritual, which is characteristic of hesychasm practice. "The devil fights with the body and against the soul" (Shevchuk, 2019, p. 135). This statement reflects the idea of spiritual struggle, which is a key aspect of hesychasm. "The humbled one makes himself the least, and through this God exalts him" (Shevchuk, 2019, p. 134). It emphasises humility as a necessary quality for achieving spiritual perfection. "Repentance needs no colour; for a body that repents, it is enough to cover its nakedness" (Shevchuk, 2019, p. 134). Repentance as a way to purify the soul, asceticism in the expression of faith is the basis of hesychasm. "Whatever you prepare in this life, you will take in the future, and whatever you sow, you will reap there" (Shevchuk, 2019, p. 138). This thought reminds us of the spiritual implications of eternal life, with an emphasis on self-improvement. "Be saved by faith, be saved by the commandments of the gospel, be saved by the law of the Father, be saved by a pure and undefiled life!" (authors' transl.) (Shevchuk, 2019, p. 136). The call to holiness of life and the fulfilment of the commandments resonates with the ideas of inner purification in hesychasm. These quotes demonstrate the deep connection between the teachings of Ivan Vyshenskyi and the hesychast tradition, especially in the aspects of spiritual struggle, humility, and achieving unity with God through inner purification.

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

Here are also some quotes from Cassian Sakowicz's works ("Aristotelian Problems, or the Questions about Human Nature", "Treatise on the Soul") that may be related to hesychasm, in particular the idea of inner discipline, vigilance, spiritual purification, and the unity of body and soul. "That master is worthy of all disrespect who, while managing his house well and properly ordering his servants, does not know how to warn in advance of the danger that threatens him. And so is everyone who does not know how to manage the house of his body" (Shevchuk, 2019, p. 164), – a statement about managing the body that reflects the importance of self-control and discipline, which are important aspects of hesychasm practice. "The soul is indeed the form that gives life to the natural body, which has different parts and capacities for being" (Shevchuk, 2019, p. 170) – hesychasm emphasises the need for inner purification and unity of the body and soul to achieve spiritual progress. "Nature is reasonable in the necessary actions and does not waste in the unnecessary ones, for it does nothing in vain" (Shevchuk, 2019, p. 170) – the idea that all activity should be aimed at cognition of God and purification of the soul is an important component of hesychasm. "The body is subject to the soul, and not the soul to the body" (Shevchuk, 2019, p. 172) reflects the essence of hesychasm practice, where the soul should be superior to the body, which needs to be controlled and purified. "Knowledge is human perfection. Knowledge becomes true when one knows one's own and immediate causes of things" (authors' transl.) (Shevchuk, 2019, p. 170) – the hesychast path requires deep self-knowledge, which can be associated with the desire for spiritual enlightenment and unity with God. These quotes reveal important aspects of hesychasm, including the idea of inner purification, control of the body and soul, as well as knowledge and spiritual perfection.

Both of these philosophical movements emphasised the importance of free will in achieving theosis and paid great attention to inner mystical experience (Hudzenko & Dobrodum, 2024). The worldview positions of hesychasm and Neoplatonism had common features, in particular, an emphasis on inner mystical experience and a vision of the state of ecstasy as the highest manifestation of the spiritual path to deification (Kletsova, 2003, p. 44). Both movements viewed ecstasy as the boundary of the mystical spiritual path, which gives access to divine cognition. As for Gerasym Smotrytskyi, his thoughts are closely related to the ideas of hesychasm, in particular, in that he promoted the need for self-absorption during prayer. He emphasised that the path to divine revelation and deification lies in focused prayer in solitude, during which a person can discover the "inner man" – the image of God restored through prayer (Levchenko, 2018, p. 187). Quotations from the book "The Key of the Kingdom of Heaven" (1587) related to hesychasm reflect the spiritual and inner-mystical practices that are the basis of the hesychast tradition, including attention to prayer, purification of the heart, and contemplation of God. Here are some of these quotes. "Follow the holy example unflinchingly in your luminous youth and in the construction of your bodily temple, so that you may become a fruit of the Holy Spirit" (Shevchuk, 2019, p. 111). This is a call to preserve inner purity through spiritual and bodily purification, which is an important aspect of hesychasm. "It is necessary to have a constant watchfulness for the fair state and for the new age, in which it is a pity to waste not only a long time, but even a day and an hour in vain and unnecessarily" (Shevchuk, 2019, p. 111). This statement emphasises vigilance and awareness of every moment, which is part of the hesychasm approach to prayer and life in silence. "Be on your guard, because your adversary, the devil, does not sleep" (Shevchuk, 2019, p. 112). This is a reminder of the struggle against passions and temptations, which is an important theme in hesychasm, where the practice of constant prayer effort is necessary for the purification of the soul. "Whom the invisible fear, the visible cannot stand against" (Shevchuk, 2019, p. 112). This statement refers to the

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

forces of the spiritual world, in particular the fight against demonic influences, which is one of the foundations of the hesychast struggle for purification through prayer and self-observation. "Having taken spiritual armour from the sick and unskilled, we must take good care of ourselves by faith and give a true answer to our adversaries" (authors' transl.) (Shevchuk, 2019, p. 112). These words are a direct reference to spiritual struggle and self-defence through inner effort, which is in line with the hesychast principles of struggle for spiritual purity. Thus, the above quotes reflect the main themes of hesychasm – prayer, purification of the heart, struggle against passions, vigilance and achievement of inner peace through connection with God.

It is worth noting that the concept of hesychasm, along with Neoplatonic ideas, was widespread among Ukrainian philosophers of the late 16th and early 17th centuries who sought to synthesise Eastern Christian and Western European philosophical influences. Hesychasm became for them an important source of not only religious but also philosophical reflections on the nature of man, God, and the universe.

In this contextual framework, the ideas of hesychasm continued to shape Ukrainian philosophical thought, in particular, by influencing the development of the so-called "philosophy of the heart". This trend emphasised the importance of the heart as a symbol of human spiritual life and a place where the divine and human unite (Kalmykov et al., 2021). Hesychasm, with its emphasis on inner spiritual experience, became the basis for the further development of this philosophical tradition (Nenya, 2006).

The ideas of free will and spiritual growth embedded in hesychasm played an important role in Ukrainian philosophy of that era, providing an opportunity for the synthesis of religious and philosophical reflections aimed at achieving theosis, the process of human likeness to God. The influence of hesychasm, although transformed, remained significant in later periods, shaping Ukrainian philosophical thought and Orthodox spirituality.

Originality

The originality of the article lies in the study of the anthropology of hesychasm in medieval Ukraine and its influence on the formation of Orthodox spiritual thought. The paper also reveals the relationship between medieval Ukraine's hesychasm and spiritual values, which allows us to better understand the role of Ukrainian religious culture in the context of world Christianity. Particular attention is paid to the role of the contribution of hesychasm to the development of Ukrainian cultural and theological thought in the late Middle Ages.

Conclusions

The conclusions about the anthropology of medieval Ukraine's hesychasm in the context of spiritual values should be based on a comprehensive analysis of the interaction of the Ukrainian religious tradition with world religious-philosophical trends.

Firstly, hesychasm became the foundation for the development of the spiritual identity of medieval Ukraine. Its practice is aimed at achieving inner peace and continuous communication with God through prayer and meditation. This not only shaped personal spirituality but also influenced the collective worldview of Ukrainian society. Hesychasm helped people find harmony with themselves and the world, which was important in the context of the social and political challenges of the time.

Secondly, the significance of hesychasm goes beyond the national context. Its concept of spiritual purification, transformation of human nature and the search for divine light finds parallels

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

in the spiritual values of other cultures. For example, the practice of Sufism in Islam also focuses on inner mystical transformation through prayer and asceticism, which emphasises the universal significance of such spiritual paths. Analysing these connections, we can conclude that the anthropology of hesychasm is not an isolated phenomenon, but it is integrated into the universal search for spiritual truth.

Thirdly, the influence of hesychasm on the formation of Ukrainian culture and philosophy was manifested in the development of the so-called "philosophy of the heart", which emphasises the importance of inner spiritual experience and harmony between body and soul. This concept has become one of the key concepts in the Orthodox tradition and has played an important role in the development of Ukrainian religious thought over the centuries.

In addition, it is important to pay attention to the intercultural dialogue that hesychasm stimulated through the exchange of ideas with other religious systems. This interaction contributed to the enrichment of not only local religious culture but also the world's spiritual heritage. Hesychasm integrated elements of Eastern patristics, Neoplatonism, and ascetic practices, creating a unique Ukrainian religious and philosophical tradition.

In the context of contemporary globalisation processes, the anthropology of hesychasm remains relevant. Studying it allows us to better understand how spiritual practices of the past can influence the modern search for the meaning of life and personal identity. Hesychasm offers a path to spiritual development that can be useful in overcoming personal and social crises, particularly in a rapidly changing world.

In view of this, the study of hesychasm in the context of theological anthropology not only helps to gain a better understanding of the historical roots of Ukrainian spirituality, but also opens up new perspectives for the contemporary understanding of spiritual values. Hesychasm can serve as an example of how the integration of traditional religious practices into modern life can contribute to spiritual enrichment and intercultural dialogue.

Thus, hesychasm as a religious phenomenon not only influenced medieval Ukrainian culture, but also has the potential to influence contemporary religious and philosophical discourses aimed at finding new ways to deification and spiritual transformation.

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Ісихазм як містичний шлях до обоження в контексті української середньовічної думки

Мета. Основна мета цього наукового дослідження полягає в тому, щоб здійснити аналіз антропології ісихазму в Середньовічній Україні у її взаємозв'язку з духовними цінностями, виявити роль ісихазму у формуванні духовного світогляду тогочасного українського суспільства, а також визначити його вплив на сучасне розуміння людської природи, духовного розвитку та шляху до обоження в контексті загальнолюдських релігійно-філософських традицій. **Теоретичний базис.** Підґрунтя дослідження формують сучасні методологічні підходи, спрямовані на вивчення співвідношення релігійної антропології та духовних цінностей у контексті ісихазму Середньовічної України. У роботі розглянуто філософські й теологічні концепції, що стосуються ісихазму, українських мислителів епохи Середньовіччя, а також їх зв'язки із сучасними світовими релігійно-філософськими традиціями. Зокрема, проаналізовано вплив ісихазму на формування духовної ідентичності, етики та моралі, а також його значення в контексті пошуку цінностей, які сприяють духовному розвитку людства в цілому. **Наукова новизна.** Полягає в комплексному дослідженні впливу ісихазму як релігійного феномену на формування духовних цінностей у Середньовічній Україні та їх відображення в контексті культурних і релігійних процесів. **Висновки.** Ісихазм як релігійна практика суттєво вплинув на формування духовних цінностей Середньовічної України, сприяючи розвитку індивідуальної і колективної духовності, а також відновленню зв'язку з Божественним. Розгляд ісихазму в контексті духовних цінностей демонструє, як українські мислителі адаптували та інтегрували елементи східної патристики і неоплатонізму, створюючи унікальну релігійно-філософську традицію. Дослідження показує, що ісихазм в Україні сприяв міжкультурному діалогу, збагачуючи як місцеву, так і світову релігійну думку через обмін ідеями та практиками. Вивчення антропології ісихазму має велике значення для розуміння сучасних духовних пошуків та їхнього коріння в історичному контексті, що може допомогти у формуванні нових шляхів для пошуку сенсу життя та ідентичності. Необхідно продовжувати вивчати вплив ісихазму на сучасні культурні та релігійні процеси, що сприятиме глибшому розумінню духовності в сучасному світі.

Ключові слова: антропологія ісихазму; духовні цінності; Середньовічна Україна; обоження; філософсько-релігійна думка; містичний досвід

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CONTENTS

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

BOREIKO Y. H., FEDOTOVA T. V.

THEMATISATION OF RECOGNITION IN THE ANTHROPOLOGICAL REFLECTIONS OF PIERRE BOURDIEU

5-14

RUDENKO M. V., DOBRYK L. O.

THE IMAGE OF "HOMO TRAVELS" IN THE CONTEXT OF THE DIGITAL AGE

15-26

SOCIAL ASPECT OF HUMAN BEING

HALAPSI A. V.

ANTHROPOLOGICAL SENSE OF HISTORY

27-39

CARLISLE E.

HUMANISTIC PARADIGM OF FUTURE WARS

40-47

TKACHENKO L. I., ILINA A. A.

GIFTEDNESS AS A FACTOR IN CONSTITUTING A CREATIVE PERSON

48-57

THE MAN IN TECHNOSPHERE

YAO X., RADKEVICH T. O., CHARKINA T. Y.

MARGINALIZATION OF MAN IN TECHNICAL CIVILIZATION

58-65

TOLSTOV I. V., SHAPOVAL V. M.

PERSON OF MASS INFORMATION CONSUMPTION AS A PHENOMENON OF
POST-INFORMATION SOCIETY

66-75

STOVPETS O. V.

PHILOSOPHICAL-ANTHROPOLOGICAL ASPECTS OF SPACE EXPLORATION: MAIN CONTRADICTIONS
AND PROSPECTS FOR CONSENSUS

76-88

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

HUDZENKO O. G., DOBRODUM O. V.

HESYCHASM AS A MYSTICAL PATH TO DEIFICATION IN THE CONTEXT OF
UKRAINIAN MEDIEVAL THOUGHT

89-101

ЗМІСТ

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

БОРЕЙКО Ю. Г., ФЕДОТОВА Т. В.

ТЕМАТИЗАЦІЯ ВИЗНАННЯ В АНТРОПОЛОГІЧНИХ РЕФЛЕКСІЯХ П'ЄРА БУРДЬЄ

5-14

РУДЕНКО М. В., ДОБРИК Л. О.

ОБРАЗ "НОМО TRAVELS" У КОНТЕКСТІ ЦИФРОВОЇ ЕПОХИ

15-26

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

ХАЛАПСІС О. В.

АНТРОПОЛОГІЧНИЙ СЕНС ІСТОРІЇ

27-39

КАРЛАЙЛ Е. Ю.

ГУМАНІСТИЧНІ ПАРАДИГМИ ВІЙН МАЙБУТНЬОГО

40-47

ТКАЧЕНКО Л. І., ІЛЬІНА А. А.

ОБДАРОВАНІСТЬ ЯК ЧИННИК КОНСТИТУЮВАННЯ ЛЮДИНИ КРЕАТИВНОЇ

48-57

ЛЮДИНА У ТЕХНОСФЕРІ

ЯО С., РАДКЕВИЧ Т. О., ЧАРКІНА Т. Ю.

МАРГІНАЛІЗАЦІЯ ЛЮДИНИ В ТЕХНІЧНІЙ ЦИВІЛІЗАЦІЇ

58-65

ТОЛСТОВ І. В., ШАПОВАЛ В. М.

ЛЮДИНА МАСОВОГО СПОЖИВАННЯ ІНФОРМАЦІЇ ЯК ФЕНОМЕН

ПОСТІНФОРМАЦІЙНОГО СУСПІЛЬСТВА

66-75

СТОВПЕЦЬ О. В.

ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНІ АСПЕКТИ ОСВОЄННЯ КОСМОСУ: ОСНОВНІ КОНТРАДИКЦІЇ ТА

ПЕРСПЕКТИВИ КОНСЕНСУСУ

76-88

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ГУДЗЕНКО О. Г., ДОБРДУМ О. В.

ІСИХАЗМ ЯК МІСТИЧНИЙ ШЛЯХ ДО ОБОЖЕННЯ В КОНТЕКСТІ

УКРАЇНСЬКОЇ СЕРЕДНЬОВІЧНОЇ ДУМКИ

89-101

Для нотаток

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